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Calvary Anticipated

The Woman Taken In Adultery—John 8:3

PICTURE the scene. The proud, self-righteous scribes and Pharisees, with their robes and ornaments. Christ standing by in His simple majesty and purity. The woman with her hair matted and unkempt, her dress shabby and dirty, a haunted look in her face, fearing death. Probably she had been crying and the tears had made lines through the paint on her face. There is only one record in the Bible, however, of a woman painting her face, and that woman was Jezebel, the most wicked woman of whom we have record (2 Kings 9). What a pity the modern girls take such a woman for their model!

These self-righteous men set this woman in their midst, of course not daring to touch her lest they be defiled. They then state their case—"We caught her in the very act of adultery. Moses says that such should be stoned. You say that you have come to fulfill the law of Moses. What will you do now? Are you going to let this woman go free, and so break the law of Moses?"

Watch what Christ does. He stoops down. Watch very closely, for we have here the whole of Calvary worked out in miniature, as in the Transfiguration we had an anticipation of Christ's coming glory. Here we have Calvary prior to Calvary. The Holy Spirit would never give such details as these unless something was meant thereby. He bent down, and thereby exposed His back. What is the meaning of it? "Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed." Then His head would naturally bow. On the cross He bowed His head and gave up the ghost.

His finger, which He called the finger of God, mixed with the dust of the earth. Man

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was made of the dust of the earth. What did He write in that dust, with which He was so closely identifying Himself? It was usual for criminals who were crucified to have the nature of their crime stated over their cross. Could those cruel men read it? Perhaps it was written in or with unknown signs or letters, so that they could not understand it.

As I look over those blessed shoulders I think that possibly I can read it. "He was made sin" (who knew no sin). Or it may have been, "He was wounded for our transgressions, he was bruised for our iniquities." Possibly He was writing out His own indictment as Isaiah had done hundreds of years previously. Then He **raises** Himself again. He said, "I have power to lay down my life and I have power to take it again."

Then He speaks, not to the woman, but to her accusers. Christ dealt with our enemies ere He deals with us. "He that is without sin cast the first stone." A dead silence follows, and again He bends His back and bows His head, and writes again. Why this second time? To give them a chance to repent. Oh that one of those men had come out and said boldly, "Master, I have need of forgiveness, for I see that my sin is as great as this woman's in Thy sight!"

He goes on writing. What? Possibly their indictment. "He came unto His own, and His own received Him not." He rises again. By this time all the men have silently gone out. "Hath no man condemned thee?" "No, Lord." Why? Because her sins were borne on that bent back, that holy body, and that bent head, typifying His death. "He was delivered for our offences, he was raised again for our justification." "Neither do I condemn thee; go, and sin no more." Here is the glory of our gospel.

THREE COMPANIES IN THE KINGDOM

By Gayle F. Lewis, Conneaut, Ohio

"The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

God is pouring out His Spirit in a marked way throughout the land, and this latter day shower is ripening the grain for harvest. We are expecting our Lord to come any day. But how many of us are really ready? God has been talking to me through a strange experience.

For about a week it seemed as though I was in the heavens, and I expected Jesus to come any minute. It seemed every moment as though Jesus would open the door and step in. But all at once, without a moment's warning, I was plunged into darkness; and as time went on I began to feel a great need of a deeper experience in God. Soon I found it had become a heart cry—"Oh God, give me a deeper experience in You!" That was all I could pray, though I did not understand what it meant.

Returning after a visit with one of my deacons one afternoon, I sat down with my Bible and God began to talk to my soul. Until nearly morning I sat before the Lord, and God revealed the meaning of this experience. I saw my need of God. I realized in a new way that Jesus is coming soon, but oh, how unprepared we are! I began to look for the bride. I sought her in my own soul. I went to the assembly, and beyond, but I could not find her. Why could I not find her? There are several reasons.

(1) Because of the lack of real depth to our Christian life. Our lives are so shallow. We are just living on the surface, so to speak, and we are not going after the deep things of God, the deep experiences which change our inner being into the image and likeness of our Christ.

(2) Because of the lack of hunger for God. There is a self-satisfied spirit gripping people these days, and we are not seeking God as we ought. David said, "As the hart panteth after the waterbrooks so panteth my soul after thee, O God." May God increase our hunger for Him.

(3) Because of a lack of interest in God's work, both at home and abroad. The bride should be seeking the interests of her Bridegroom.

(4) Because of lack of love for each other, and for sinners. We do not have that burning love for each other that God wants His children to have, neither are we as concerned about the lost as we should be. The bride will seek to save the ones for whom Christ died. Christ wants the Bride to have her shoes on, laboring for Him.

(5) Because of the lack of surrender to God's will. The bride should be seeking to do only the will of her Bridegroom. There is a lack of abandonment to God, a failure to obey His voice.

(6) Because of our foolishness and

Brother Lewis, in sending this message for publication, wrote, "This was delivered the first Sunday in the New Year. The Spirit was present in mighty power, and it proved to be the beginning of the largest revival the assembly has ever had. However, I realize the pages of the Evangel are valuable messengers, and so if you do not feel this is worth publishing, it will be all right with me. I have done this as unto the Lord, and will leave it in His hands.

The editors considered the message so abundantly worth while that it is a great joy for them to publish it.

idle talk. There is too much of this, and not enough real prayer and dependence on God.

As I look into God's Word I find three companies spoken of in connection with the marriage of the Lamb—the bride, the bridesmaids, and the guests. I tell you the marriage of the Lamb is to be a glorious affair and it will not be done in a corner. When the King of kings is married to His bride, it will surpass anything that has ever taken place. But only the select and qualified companies will be there. Each company and individual will have to qualify.

Who are the guests? "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come... But they made light of it, and went their ways, one to his farm, another to his merchandise... Then said he (the king) to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage... and the wedding was furnished with guests" (See Matt. 22:1-13). As God's people (the Jews) reject His invitation, He turns to the wayside (the Gentiles) and invites them to the wedding supper. In the parable we see the qualifications of the guests—they must have on the wedding garment, which is the robe of righteousness that our Lord has promised to give us.

According to oriental custom, the wedding robes were furnished by the bridegroom, or as in this case, by the king. It was an insult to the bridegroom for a man to come with his own garment; he must have on the garment that was furnished for him. We may not come to THE WEDDING with our own garment of righteousness on. If we do so, we insult our Lord, and we shall be cast out into outer darkness where there shall be weeping and gnashing of teeth.

How about the bridesmaids? We see them in every Bible picture of the bride. "And Rebekah arose, and her damsels, and they rode upon the camels, and fol-

lowed the man" (Gen. 24:61). Esther was given the things for her purification, and seven maidens (Esther 2:9). In Song of Solomon 6:8 we read, "There are threescore queens, and fourscore concubines, and virgins without number." In the parable of the ten virgins in Matt. 25 we also have a picture of the bridesmaids. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

According to oriental custom, the bridegroom would come (usually in the night) to the bride's house, take his bride, and return to his own home, where the wedding would take place. The bridesmaids accompanied the bride with their lamps burning, lighting the pathway for the company. How we see in this parable a picture of Jesus. He will come, receive His bride, and return to His home, where the wedding is to take place.

It is expected of the bridesmaids that they have oil (the Holy Ghost) in their vessels, their lamps trimmed and burning brightly, awaiting the coming of the bridegroom, that they may lead the way back to heaven and go in to the marriage as maids of honor. But in this parable we see half the company disqualified and rejected because of carelessness; their lamps were going out and they had no time to get more oil.

Now if the guests must have on the robe of righteousness, and the bridesmaids must have oil (the Holy Ghost) in their vessels, what is the qualification of the bride?

I believe it is purity. In the Song of Songs we read, "Thou art all fair, my love, my dove, my undefiled." Notice "my undefiled." She is pure and clean and holy, there is nothing to defile her. He says, "There is no spot in thee." "Thou hast doves' eyes." Many of us have hawk's eyes, ever ready to spring on some one or something, and destroy or kill. "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue." Many of us have a dagger under our tongue—we are ready to cut and destroy. But there is only sweetness under the bride's tongue—"thy speech is comely." Hear the Bridegroom cry, "Turn away thine eyes from me, for they have overcome me. Thou hast ravished my heart, my sister, my spouse."

The first eight verses of the 45th Psalm give a wonderful picture of the Bridegroom. In the ninth verse we read, "Upon thy right hand did stand the queen in gold of Ophir." Here we see the bride in a position of honor, yet in obedience and submission, and dressed in richest robes of choicest gold. "Hearken, O daughter, and consider, and incline thine

ear; forget also thine own people, and thy father's house." Here we have the espousal. And if we will pledge our loyalty to Him, and say, "**Forsaking all others, we will cling only unto Thee,**" then "shall the king greatly desire thy beauty."

Then we see the guests coming with their gifts—"And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favor." The bride is "all glorious within." The glory of God so fills the temple that it just bursts through the veil of flesh, and all know Christ is within. But many of us are so full of criticism, backbiting, wrath, hatred, deceit, lying, envy, pride and every other vile thing. What we need is more real heart purity. God wants us to be so filled with purity and the graces of the Spirit that all can see Christ shining forth from within us.

May we let God have His way, and work in us the fine needlework, that we may be ready when He comes.

LOOKING BACKWARD AND FORWARD

By F. A. Hale

Judging by the numerous references and exhortations, to prayer concerning a future great revival, we are led to believe that the desire for such a revival is widespread, and that the people of God are beginning to look forward with expectancy and hope to such a religious awakening as the world has never seen. And we believe this hope is not the result of a mere natural desire to see our peculiar ideas or party triumphant; but that it is an impulse wrought within the believer by the Holy Spirit, for the completion of the harvest of ripened grain before the Lord shall appear.

We do not know how near the church is to that state of completion. At any rate we know the Holy Spirit is moving the church to greater effort to evangelize the world than ever before: and we know that the Bible teaches us that this effort is to continue to the end.

We have met people who say that the time for seeking the salvation of sinners is past, and that now we should work only for the perfecting of those already saved. But since first meeting with this statement we have been in many blessed revivals, and have seen hundreds of sinners saved. Up to this present time God is honoring evangelistic effort all over the world.

We remember that about twenty-five or thirty years ago a prayer for world-wide revival was going up from the church in a similar way. Prayer conferences were held, sermons were preached, books were written, and there was great expectancy. And when the Welsh revival broke out it was hailed, by many, as the answer to prayer; which, no doubt, it was. And many people from this country went to Wales to investigate and get what good there was, and to bring it back to America. The general verdict was that God was in it, and much satisfaction was expressed that the revival had come in the churches. This was taken to indicate that God had not cast off the churches, but had chosen to work in them rather than drop down on the outside. The

people of the churches said that of course, some of the extravagances must be eliminated, and the thing toned down to suit the more refined taste of our people; but, on the whole, they were glad to see God work.

But the revival did not spread as was expected or hoped. It is true its effect was felt around the world, and many churches in this country were benefitted by the overflow, but there was no general revival among the churches as a result. The eliminating and toning down process took the life out of it. In pulling up what they considered to be the tares they uprooted the wheat also. And, after all, the Lord had to go outside of the churches to give us the revival, as manifested in the present Pentecostal Movement; while many of those who helped to pray it down failed to recognize it, or get any benefit from it, when it did come. Some of them actually opposed it, and do so to this day.

Now brethren, we are praying for revival, we are devoting space to it in our papers and we actually want it. But are we prepared for it? When it comes, shall we be willing to accept it in any form in which God chooses to send it? In the case of the Welsh revival, it was offered to the churches first; but they would not accept it in the form in which God chose to send it, and today practically all the "children of the revival" in Wales are outside the churches. They have nearly all become Pentecostal. No doubt, God will answer our prayers and send a revival into our midst; and there may be some things about it that do not conform to our pre-conceived ideas, causing some to stumble and fall out. May God help us to take what He sends. We must not try to dictate to God, but let it be understood wherever there are prayer conferences or private prayers for revival, that we want what God chooses to send.

Already there is a strong tendency to tone down for the sake of popularity. This is manifested in the so-called interdenominational movement, where only such manifestations of the Spirit are allowed, as will be readily understood and approved, by the unspiritual church people! and in which those things that really constitute the life of the Pentecostal movement, are kept in the background.

It is not reasonable to suppose, that God will send a great world awakening revival under such conditions as that. God must have a free hand; and even though, when human flesh asserts itself, there be some extravagances and even wild-fire, let us not tie His hands. He is able to take care of His own business.

What was true of the Welsh revival has, also, been true of every other great revival. In the times of Luther, Whitfield, Finney and others, God manifested Himself in a supernatural way. But those manifestations were discouraged and discredited. They were ascribed to nervousness and excitability, even by some of the preachers themselves. One reason why this Pentecostal revival has survived for more than twenty years, in which time hundreds of thousands of people have been saved, and baptized in the Holy Ghost, is that the Spirit has been

given a certain amount of liberty of manifestation in the bodies of believers.

But why are we crying to God for a revival? And why are we not satisfied with what He is doing for us today? Is it not because we realize, that it is far short of what it ought to be? And while we are not satisfied, how much more is God not satisfied with present conditions? We see evil making progress by leaps and bounds, and people being swept beyond our reach in multitudes. The present movement is not able to hold its own against this on-coming tide of sin. We must have help from above; and that is why we are crying to Him for a great world-wide revival.

This is, of course, only one phase of revival, and we believe, an important one; but we hope our readers will consider this matter prayerfully, and trust the Spirit may lead each one to do his part, **to go forward and not backward.**

WITNESSES UNTO ME

We have heard of old Luigi Tarisio, who was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six exquisite fiddles, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same, so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years. Yet how many of Christ's people are like old Tarisio! In our very love of the church, we fail to give the glad tidings to the world; in our zeal for the truth, we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?—W. Y. Fullerton.

UNCERTAINTY, AND CERTAINTY.

We had rooms connecting; just a door between us, and it was open most of the time. Dr. Griffith Thomas was always engaged in work, and I am a man with enough to keep me employed. As we sat together in the hotel we could talk through the open door. I shall never forget the last season together, both ministering in a southern city. Dr. Thomas looked up from his desk, and said, "Oh, Tucker, we don't know what is in the future, do we?" "No, Dr. Thomas, thank God, we do not!" All was silent for a time; then again he cried, "Oh, Tucker, we know who is in the future, don't we?" —Leon Tucker in the Wonderful Word.

WHY "PREJUDICE" CHILDREN?

A visitor of Coleridge argued strongly against the religious instruction of the young and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge was pertinent and sound. "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleberries and strawberries?"—Presbyterian Record.

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CRISES IN THE LIFE OF ABRAHAM Pastor Ernest S. Williams, Philadelphia, Pa.

Life is visited with crises the import-
ance of which is inestimable. It was the
crisis of a Divinely given call when Abram
was asked to forsake his country and
kindred. Fearless and faithful, he start-
ed for the land of Canaan, and into the
land of Canaan he came. It was a crisis
of courage when rain failed and Canaan
became a desert of drought (Gen. 12:10).
Here we find that Abram failed, and for-
sook the land of Divine appointment for
the fertile fields of Egypt. As a result,
trouble followed him until he returned
to the land of Promise, and when he did
return, it is but fair to believe it was not
in triumph, but rather in penitence. He
returned to the place where he had first
raised his altar and there pitched his
tent, significant of pilgrimage, and re-
newed his worship. One cannot jump
over his lapses, and ignore his wander-
ings. There must be repentance and a
getting back to surrender and devotion.

It was a crisis of confidence, when
Abram gave Lot his choice, and saw him
choose all the land of the plain. But
this he met with unwavering faith, after
which the Lord told him to look east-
ward, westward, northward, and south-
ward, and moreover, to walk through the
land, the length and breadth of it all, for
it was all given to him. He need not
contend his right for God had promised.
All he needed to do was to trust. And
the same is true of us. It is God who
hath promised, who also will do it. "God
is on my side, I will not fear what man
can do unto me." Contending carnally
for one's rights is either the embodiment
of carnal selfishness or the expression of
unholy distrust.

But no doubt the crisis most severe
was that when Abraham was called upon
to sacrifice his only son Isaac on one
of the mountains of Moriah. This was
particularly the crisis of consecration.
Here his soul was overwhelmed. He dare
not even confer with his wife, but here
he proved his worth and the deep devo-
tion of his inmost soul. And to all who
have purposed being wholly the Lord's,
not for a moment or a day, but so long
as God lends them breath, there come
times when one must, entirely by him-
self alone, meet God's will. To con-

fer with flesh and blood might mar the
plan, and what a time such an hour is!
"Not everyone that saith unto me, Lord,
Lord, shall enter into the kingdom of
heaven, but he that doeth the will of my
Father which is in heaven."

But the crises of Abraham's testings are
not yet ended in the willingness to sac-
rifice his son. A few years pass and this
devoted father knows he soon will
be gone. He has a father's love, a father's
hope and a father's ambition for his
son. Isaac is become a man, and provision
for his welfare and happiness lies heavily
upon the father's heart. Then the promise
which God had made must be considered,
"In thy seed shall all the kindred of the
earth be blessed." Isaac is the channel
of furthering this promise. How Satan
could tempt Abraham here! Not only
could he appeal to Abraham's human
love for his son, but he could also make
it appear religiously very important that
Isaac should have a wife, and with the
parental blessing, further the promise.
His son should have a wife, but among
all the daughters of Canaan none was
found. Must he be lured from the place of
covenant relation? Shall Abraham, to
assist him, stoop to the plane of the flesh
and mar his consecration? He calls his
trusted servant, instructs him, and sends
him on a mission to look for one who
should be willing to become wife to this
son of promise. You will note it was not
a daughter with no appreciation of the
covenant of promise to whose plane the
son should descend, but one who would
appreciate the place of promise and be
willing to ascend and to share with him
who enjoyed God's covenant.

But what should the servant do, were
the maiden unwilling to leave her crea-
ture comforts behind; should the son
be taken to her? To this the father's
heart, which beat strong with cherished
hopes, positively declared that, under no
conditions should his son leave the land
of Divine provision. This was a crisis of
conviction. A crisis over which all godly
parents should ponder. "Is it well with
thee, is it well with thy husband, is it
well with thy house?"

But wherein lies the secret of Abraham's
victories in these times of eternal deci-
sion? "By faith Abraham, when he was
called to go out into a place which he
should after receive for an inheritance,
obeyed." "By faith he sojourned in the
land of promise, as in a strange country."
"By faith Abraham, when he was tried,
offered up Isaac; and he that had the
promises offered up his only begotten
son." Abraham placed all in God's hands
and trusted Him to see him through. It
was not compulsory. Abraham was not
a machine. He was a man subject to like
passions as we are. "And truly, if they
had been mindful of that country from
whence they came out, they might have
had opportunity to have returned." But
now they desire a better country, that is,
an heavenly: wherefore God is not
ashamed to be called their God: for He
hath prepared for them a city." Abra-
ham's was a call of faith, a confidence of
faith, a courage of faith, and a conviction
of faith, wherein faith was tested and
approved. Here we have an example of
a fully devoted life.

And what for us? "Without faith it
is impossible to please God." Without
it, you cannot answer the call of God, and
will ever be a weak and defeated soul.
We are required to pay a price in keep-
ing with that of Abraham, for: "They
which are of faith are the children of
Abraham." May God give grace to sur-
render fully to His will, knowing that
what God hath promised He is also able
to perform, for, "They which be of faith
are blessed with faithful Abraham."

THE GOSPEL AND GLORY, OR DUST AND DAMNATION

The Lord gave instructions to those
giving out the gospel that when they
came to a house they were to say
"Peace be to this house." Adding,
"And if the son of peace be there, your
peace shall rest upon it; if not, it shall
turn to you again. But into whatsoever city
ye enter, and they receive you not, go your
ways out into the streets of the same,
and say, Even the dust of your city,
which cleaveth on us, we do wipe off
against you."

Your testimony—the gospel of Christ,
or the alternative of dust. Give the testi-
mony. If they reject it they will have
dust. Dust is serpent's food; and that
tells to what family they belong. Reject
the gospel of Christ and they will have
to have dust. Some people are glorying
in the dust, and they are making hovels,
homes in the dust. Poor Peter wished
to make a booth for the eternal God to
rest in. He had better material than
some.

"Shake off the dust of your feet as
a testimony against them." Raise your
testimony and if they reject it, raise the
dust. Those who gave their testimonies
were the advanced ones of Jesus Christ.
In the cities to which He shall send you,
you are to give the testimony in advance
of His coming.

The dust left by His disciples will blind
the eyes of the rejectors so that they
will not see the Messiah when He comes.

They receive what you reject. You
receive the commission and you pass it
on. That is all He requires of you. You
are not responsible how they receive His
message.

"Verily I say unto you, ye shall not
have gone over the cities of Israel, till
the Son of man be come." Latter Rain
truth is penetrating into the remotest re-
ligious quarters, as a herald of the soon
coming of Jesus Christ.

If they reject the message you bring,
they are rejecting the One who sent the
messenger, and they will in turn be re-
jected. If they will not receive the mes-
sage, if they will not receive Christ's mes-
senger, if they shut the door in the face
of the messenger, they will also face a
shut door.

Do not let up in giving out the truth.
"Cast thy bread upon the waters: for
thou shalt find it after many days." If
they reject you they will also reject Him
that sent you. Weep over Jerusalem—
the Israel of God, who hath rejected you
and the message you bring.

We still have a few 1926 calendars left
for those who want to have the same.
The price is 30 cents each or 5 for \$1.25.

THE CALL OF CEYLON
Sister Minnie Houck at the Central Bible Institute

Fifteen years ago a party of us sailed from New York to India. It means much to say goodbye to home and loved ones, and sail away with the thought that possibly you will never get back again. But when you have the presence of Jesus with you, and realize that He is going before and preparing the way, you have every confidence and assurance and nothing can daunt you.

After we reached India, the first home we entered was in Bombay, and there in an evening meeting we saw the Indian Christian girls. We sat in a circle and talked of the love of Jesus. Some of them did not speak English, and spoke only in their own language. When it came my turn to testify all that I could say was that although I did not know their language, there was a language of love that seemed to unite our hearts and make us feel like sisters in one common cause.

It was a great blessing to have Miss Abrams with us, for she had spent twenty-three years of her life in India. She had been called to do pioneer work in North India and had trained many little famine orphan boys and girls. They loved her as a mother. When no one else could manage those children they were sent to her room to be kept throughout the day. At evening, when they left her room, it was with tear-stained faces. She did not need to use the rod, but she appealed to their better sense of honor and their love for God. When Miss Abrams came to this school it was with the expectation of staying six months, but she stayed twelve years. When I said goodbye to my dear, old father he gave me a steamer trunk, and said, "Do you think I will ever see this again?" I answered, "Of course, I will come back perhaps in five years." I intended only to stay that length of time; but God kept me there fifteen years. And they were very happy years.

We went to North India to open up a mission, and it was most interesting to speak to those people who had never heard of the love of Jesus. In Luke 2:10 we read, "Behold, I bring you good tidings of great joy, which shall be to all people." They said, "Is salvation through Jesus Christ for us? We thought it was only for you Christians." We answered, "It is for you." But it seemed difficult for them to understand it. However, as we prayed for them and the light began to dawn on them, they were changed, and many of them now have the hope of meeting our beloved Lord when He comes. Glory to Jesus for such a hope! We count no sacrifice too great to carry the gospel to the heathen.

I would not have known what to do without Miss Abrams. We were all very strong minded, but we learned to yield. It is necessary to learn the lesson of yieldedness. Don't try to take your own part and defend yourself, but let the Lord work it out. Miss Abrams was only spared two years, and when she was taken from us we felt as little birds feel when the mother-bird is taken away. I felt that God had called me to stand by Miss

Abrams, and now that she was gone, my work was done, but I said I would stay until someone came. When you go as a foreign missionary you must be willing to do any kind of work given you. Sometimes you will have to go to the kitchen and do the cooking and wash the dirty pots. You may not like it, but you will have glory in your soul.

Pandita Ramabai asked me to come to her mission and teach the blind girls music. Two or three teachers had made the effort to teach these blind girls, but had given it up. I did not know the first thing about it, but I took the books and poured over the language until I was able to help those blind girls with their music. There were about forty of them, and with one hand on the books and the other hand on the piano, they learned to read; and at last were able to play the music.

Ramabai never refused a girl admittance. Other missions would send a telegram saying they had a girl that they could not manage, she was so naughty, and would ask Ramabai to take her. And she did. She had a class of about forty disobedient girls and a regular teacher for them. But one night the teacher could not come and I was asked to take them. I did something I have never regretted. I said to those wayward girls, "All you who love the Lord and want to follow Him, come up and give me a kiss." They came and the tears rolled down their cheeks as they came. It is love that wins. Ramabai kissed her girls goodnight every evening. I know that God can use education, and I value it; but greater than all is the love of Jesus. Through love you can win a soul no matter how far gone it is.

I received a letter saying that a party of missionaries were sailing from Ceylon and asking me to come down and see them off. Sometimes in the work in India I was so busy I did not care even to take a holiday. So I thought this was a good chance for a holiday. I had no idea the Lord had any work for me there, but He had given me a scripture a short time before, "I will lead the blind by a way that they know not." On the journey I met a lady with white hair and a kind face; we had the same cabin together. Soon afterwards a letter came from this lady, who lived in Nuwara Eliya, Ceylon, asking me to come and pay her a visit. She said, "There is a vacancy in the mission school and I would like you to be the principal." I had no such thought whatever, but she said they felt the Lord was calling me. I said I would go back to Colombo and wait and pray for a month, and if the Lord led I would come back. At the end of that time a telegram came asking me to come at once. I went for three months, but I stayed three years; and they were the happiest years of my life.

We had done village work, going to them once a month or once in three months; but they heard so seldom that they would forget what we said. One old man said, "Can a brass vessel be fashioned by one stroke of the hammer?" But here in this school we had the boys and girls day after day. One boy said, "You Christians say your way is right.

The Mohammedans say their way is right. The Hindoos say their way is right. Now which are we to believe?" I said, "We will read the Bible together. I cannot convince you but I can pray for you, and I can ask the Lord to show you the right way." So we prayed. There was a young man in the school, a Buddhist, who took very sick and they sent him to the hospital. As we came daily in contact with the children in the school we were not allowed to visit the young man who had a contagious disease. But we prayed. He got better and came back and said, "I had a wonderful experience. When I was sick and my people thought I was dying, I seemed to be carried up and up and I saw your Lord Jesus Christ. It was not lord Buddha whom my people worship, but it was your Lord, Jesus Christ." I said, "We have been praying for you and the other boys, that if there was no other way that God would give a dream or vision to convince you that Jesus is the Lord."

There are so many young men there who are in the business sections of the country, in the large cities, going to the offices in their clean, white suits, speaking beautiful English, cultured, refined, but not knowing the Lord. Many a time the tears have rolled down our cheeks as we have prayed for laborers. I love the people of India and Ceylon, and I am sure you would love them too. Dear Brother Silva, a Ceylonese convert, had a very responsible position in the auditor's office in Colombo. But when the Lord baptized him in the Holy Spirit He called him to preach the gospel. Last Christmas he went to Jaffna to have a Pentecostal convention, and twelve received the Baptism of the Spirit. He went again at Easter time and thirteen received the Baptism. Now the Lord is calling him to give up his work entirely and give all his time to the gospel. He is a Ceylonese of great earnestness and fervor.

Ceylon abounds in beautiful trees. They have the rubber tree, cocoa tree and many tea estates. On these estates they employ coolies, and there is a crying need for someone to go where these coolies are and preach to them. In Ceylon you can get all the vegetables and fruits that we have here (except apples), and many kinds that we do not have. The island is called "A pearl on the brow of India." It is surrounded by the ocean and is not many degrees from the equator, but the climate is delightful. We lived nearly eight thousand feet above sea level, and the nights were so cool we wanted two or three blankets. Even down in Colombo it was not so uncomfortably warm. Missionaries live in these parts throughout the year. They are able to stand the climate and do not feel the need of a change so much because of the ocean breezes which blow over the Island.

Faith is a plant that can grow in the shade—a grace that can find the way to heaven in a dark night. It can walk in darkness, and yet trust in the name of the Lord.

As a moth gnaws a garment, so doth envy consume a man.—Chrysostom.

THE LAME MAN OF LYSTRA

Lilian B. Yeomans, M. D.

In the fourteenth chapter of Acts we have, in the story of the lame man of Lystra, one of the most instructive cases of healing to be found in the entire Bible.

To begin at the beginning, generally a good thing to do, we find that Paul and Barnabas started out on what is known as the first missionary journey (Acts 13), from Antioch in Syria, being helped forward by the prayers and faith of that splendid body of believers, the church at Antioch.

It was at Antioch that believers were first called by the beautiful name "Christians" which they have borne ever since (Acts 11:26).

And a son of Antioch, John Chrysostom, or Golden Mouth, so called because the exquisite melody of his voice would melt sinners to tears, speaking about three hundred years after this occurrence, said that that fact, together with the readiness of the saints at Antioch to succor the poor saints in Jerusalem when grievous famine was approaching (Acts 11:28, 29), and their zeal for the maintenance of the Gospel of the Grace of God from all Judaizing admixture as evidenced in their sending Paul and Barnabas to the Council at Jerusalem (Acts 15), constituted the city's chief glory, though in art and architecture, palaces, statues and miles of marble colonaded streets, it vied with Rome itself.

So I think we may safely conclude that the church at Antioch followed their missionaries with unceasing prayers, and that the healing of the lame man at Lystra, as well as many other blessed fruits of this missionary expedition, were largely due to this fact.

In Antioch, of Pisidia, Paul preaches the Gospel with such power that the whole city is stirred; and when the Jews reject the truth, he turns to the Gentiles. Relentlessly pursued by the infuriated Jews, he and Barnabas pass to Iconium, and again have a great revival, followed by fiery persecution and assaults by both Jews and Gentiles. Threatened with stoning they fly to Lystra and Derbe, and the lame man at Lystra has his chance at the Gospel of the Grace of God.

It cost something to get it to him. It is a costly affair all around, this Gospel. It cost God His only Begotten Son, for the Father broke His alabaster box when the Lord Jesus died on the Cross. It cost the Lord Jesus everything to redeem us; He became poor that we, through His poverty, might become rich. It costs something to carry it to the lame men about us, in all its pristine power and purity, in the twentieth century as well as in the first, and if we are afraid of pebbles of criticism that may damage our reputation for sanity or integrity, or even hurt us in our pocket books, the lame men are apt to remain cripples so far as we are

concerned. It was not pebbles but jagged stones and ragged rocks that threatened Paul and Barnabas, but these had no power to make them swerve one hair-breadth from their appointed path as heralds of the Cross.

Now we are at Lystra. The intervening centuries fade away like a dissolving view and we find ourselves in the midst of the great crowd that has gathered from town and country to listen to the message of these strangers, regarding whom fantastic stories and wild rumors have doubtless reached them from Iconium and other places.

In the forefront, perhaps accorded this point of vantage under the speaker's eye because of his sad affliction of so many years' standing, for he has been a cripple from his mother's womb, sits the hero of our story, the lame man of Lystra. His whole life he has been thus. "impotent in his feet."

He was born for motion, progress, and he knows it. It is written all over him. But how to attain to it? How to fulfill the purpose for which he was created?

It is a heathen audience, and he is a heathen amongst heathen. His physical condition is typical of his spiritual state, and that of all by whom he is surrounded.

They were created for movement Godward, and "the law written in their hearts, their consciences . . . their thoughts the meanwhile accusing or else excusing" (Romans 2:15); something deep in their souls is telling them that they are missing the very purpose for which they were brought into being. "We were created for Thee, and can find no rest until we find it in Thee, O God, Thou Ancient Beauty!" says Augustine of Hippo.

Alas, they are as impotent spiritually as the lame man is physically. Some force outside themselves, a Divine power, is needed to set them in motion. How to link on to it? That is the question.

But listen; the little man with the shining eyes and gracious mien, Paul, the chief speaker, who is so eloquent that they nicknamed him "Mercurius" after the heathen god of eloquence, is about to address them. What will he say? Will there be any modification of his message because of his recent painful experiences?

No; for we read in the 7th verse, "And there they preached the gospel."

Paul didn't have one message for Antioch and another for Lystra. He says he was ready to preach the gospel at Rome also. Not two-thirds of it but the gospel in its entirety.

No doubt he told them as he did in Antioch of Pisidia, that through the Man Christ Jesus, he preached unto them the forgiveness of sins, "and by Him all that believe are justified from all things." He preached a crucified, risen Saviour, who,

when He was on earth in bodily presence, healed all that were oppressed of the devil, and who was still spiritually present in His representatives, performing through them the same and greater works, because of His ceaseless intercession at the right hand of the Father, and because of the outpoured Holy Ghost.

And this lame man had "no more sense" than to believe it all. If you are disposed to think him over-credulous, remember that he was only a poor heathen. His heart was virgin soil for the gospel. He had no one to tell him that "only part was then available" for him. He was just "foolish" enough to appropriate every word of it to himself personally then and there, and to believe that Jesus Christ was "just the same" in Lystra in 48 A. D. as in Judea in 31 A. D.

And Paul, "steadfastly beholding him." Paul wasn't preaching for fame or filthy lucre. It was a serious business to him. A life or death, a heaven or hell matter. He knew it was God's will by the foolishness of preaching to save them that believed. He knew that those to whom the gospel was hid were lost, "perishing." And he steadfastly beheld his hearers, watching for the dawn of Eternal Day on their faces.

As he was searching their countenances with Spirit-anointed eyes he beheld the light, that never was on sea or land, break on the face of the lame man. "And perceiving that he had faith to be healed . . . why? Because he believed the gospel. That was what he had just heard, and heard for the first time. Believing it, he had faith to be healed. Perceiving this, Paul addressed him directly. He would not have done this if he had not perceived that he had faith. You can't coerce men into believing, but when they are ready to accept God's Word you can have the blessed privilege of being a helper of their faith. "Lord I believe, help Thou . . ."

Paul said, "Stand upright on thy feet," and he leaped up. There is an exuberance about our first faith for healing. I felt when, more than twenty-eight years ago in the City of Chicago, I was healed of a hopeless condition resulting from advanced morphine addiction, that if the Lord told me to put one of my shoulders under a sky scraper and lift it, the building would go up. The power of God just surged and thrilled through my entire being. It was much easier to leap than to walk. Later a steady sustaining power is more in evidence and, thank God, it is un-failing. You mount up on wings like eagles, run and are not weary at first, and later you walk, jog trot, jog trot, day after day, week after week, month after month, year after year—that is the pace that kills if you like—and you do not faint. Ready each morning for your appointed task! That is what Divine health means, "His saving health."

Not only are you ready each day for the appointed task but if God so will, you can work all night too, and yet not faint. You say, "Oh, I can't believe that." Well it's so anyway, and many are proving it in these days. "Many" are coming "from the East and West" to "sit down with Abraham," because, like him, they believe God implicitly and unreservedly.

Perhaps others will wait for the second table, or stand behind His chair.

So the man leaped and walked, and by works his faith was made perfect, and yours will be perfected the same way.

Did the multitude glorify Jesus Christ? Never. They had their own idols to whom they hastened to ascribe the praise for what had been accomplished. They called them Jupiter and Mercurius. Today they have different names, suggestion, mass-psychology, the sub-conscious self, (what wonders has that marvellous being not accomplished?), "every day in every way I am growing better and better" etc., etc., etc.

They came with their oxen and garlands to worship these new deities. There is plenty of solid sustenance and luxurious adornment for us if we will fall in with popular notions.

But Paul and Barnabas rent their clothes—their voices wouldn't carry far enough to express to all the crowd their horror—at the very thought of these vanities, and told the people they had come expressly to turn them from them to the living God.

Then the stones came and Paul had a glorious opportunity of practicing, as well as preaching, Divine Healing. Both are essential in carrying on this blessed ministry.

A man who got saved in a town where none of the churches expected people to get saved was asked, "Under whose preaching were you saved, anyway?"

"Under no one's preaching" was the reply, "but under my Aunt Hannah's practicing."

When Paul was stoned, and his presumably lifeless body dragged out of the city, as the disciples stood around him, (please don't forget that point but stand by your leaders in prayer under the most desperate circumstances, I can see that lame man who was heaped standing like a rock). Paul rose and went—on a much needed furlough? No; he departed to Derbe and preached the gospel in that city also. Derbe, as well as Lystra, must have her chance at the gospel. Today we are getting our chance. What are we making of it?

"Church amalgamation would only be uniformity, not unity," says a certain writer. "If you want to see the difference between uniformity and unity, look at the rails of the fence of a park, and the trees inside. All that man can do is to repeat himself. God never makes two things alike."

We must frame our rebukes so gently and gradually that they do not provoke to anger the man we would correct, but lead him to repent heartily of the evil he has committed; then we shall gain our brother—Chrysostom.

CALVARY ANTICIPATED

(Continued from Page One)

Not only are we forgiven, but the command is given (and with it the power) to sin no more. Hallelujah! What a glorious transference! "I can forgive your sins, and I can also give you grace to prevent your sinning again." This is the gospel—A. W. Frodsham, Glendale, Calif.

CHILDREN'S CORNER

GOD HEARS AND ANSWERS

"Tell me, are you going out, Mother?" said a little boy of seven, looking up at a woman whose worn and weary face told a tale of suffering and want.

"Yes, Bertie. I'm going to take home this work. It ought to have gone last night, but I couldn't get it finished in time."

"Mother"—the words came half hesitatingly—"Mother, what are we going to have for dinner today?"

"Bread and dripping, Bertie. That's all mother has got."

"But we had that yesterday, Mother, and, Oh, I do want something nice. I want—oh, Mother; I do want sausages so bad." "And I want a beetroot, Mother." These words came from Bertie's little sister. "Will you bring it, Mother?" and a tiny wistful face looked up longingly.

"Mother can't today, darling. She has to pay the rent with the money that will come from this work." And a half sigh escaped from the lips of the weary woman, left to struggle as best she could to make a home and a living for herself and her two little ones. But God had not forsaken her, and amid all her sorrow and poverty of life, her faith in Him shone brightly; and her children had learned from her example to trust in Jesus for everything.

"Mother, Jesus could send us sausages and beetroot, couldn't He?"

"Yes, Bertie, He could, but—"

"Then I'm going to ask Him, because I'm real hungry, and I'm tired of bread and dripping." And down on his knees he dropped, with Elsie by his side. Closed eyes, folded hands, a trustful heart, and an earnest little voice that said:

"Please Lord Jesus, we want something nice for dinner. I want sausages, and Elsie wants a beetroot, and mother hasn't got any money to buy them for us, so will you please send them. Amen."

An echoed Amen from Elsie followed, and so the children's part was done. The prayer had found its way to the throne of God—to the heart of God—and now He had His part to do.

"Step in the kitchen, will you, Mrs. Allen, while I take up the work to Mistress;" and into the kitchen went Bertie's mother to wait for the money that must all go for rent.

"Ah, Mrs. Allen," and the cook's cheery voice greeted her. "It's just right that you've come along; the man made a mistake this morning and sent along two lots of sausages instead of one; and I expect you could do with them, couldn't you? Mistress said 'twasn't worth while to send them back, so I'm sure I'd better give them to you, the children will like them, I guess."

Was it any wonder that the tears came into Mrs. Allen's eyes as the sausages were handed to her. Then the story of

the children's prayer was told, and the cook's eyes glistened also as she realized how the butcher's mistake had worked into the purpose of God.

But there was yet another call to be made ere Mrs. Allen went home, and that was to help her sister-in-law cut out some work. The errand had been done, and Mrs. Allen was just leaving when her brother came in straight from his garden, carrying a basket of fresh-cut vegetables.

"Halloo! Jennie, how are you? and how's the children; would you like some beetroot for them! I've got some beauties here—isn't Elsie fond of them? Take a couple with you." And into his sister's basket he put the crimson roots, side by side with the sausages.

"Mother, it's nearly dinner time, but the sausages haven't come," said Bertie, as his mother opened the door.

"But it isn't quite time yet," said Elsie.

"Children, the sausages have come, and the beetroot," said the mother, opening the basket and showing the longed for luxuries.

"Where did they come from, Mother?" cried both the children at once.

"Jesus sent them, darlings. When you asked for them, He ordered them to be sent, and here they are: and now let us thank Him together."—A. M. C. in Full Gospel and Rescue Journal.

TO HELP THE YOUNG PEOPLE

All over the country Young People's Societies are being started in connection with our Pentecostal assemblies. It is our desire to help these young people and that is our reason for bringing out a new paper, a paper that we believe they will find helpful. The name of it will be, "Christ's Ambassadors." It will be supplied to our Young People's Societies for the sum of 13 cents per quarter or 50 cents per year (in quantities of five or more).

In the next issue of the Evangel we expect to print a list of 52 topics suitable for Young People's meetings. These topics will be treated in a suggestive way week by week in "Christ's Ambassadors." There will be many other items that we believe will be helpful to young people in this new paper. It will be well illustrated. We have some excellent pictures by Christian cartoonists that will greatly brighten the pages.

Individuals who would like to subscribe for single copies of this new paper can do so. The price for single copies will be 60 cents per year or \$1.00 for 2 years. (Canada, 1 year, 70 cents; 2 years, \$1.20 Gt. Britain and other countries, 1 year, 3/-; 2 years, 5/-).

The first edition of this new paper will be ready D. V. during the latter part of March.

WHEN TO PRAY AND HOW

Chapter Nine of Daniel

This is the study for the **YOUNG PEOPLE'S MEETING** for this week.

We are in this chapter allowed to enter the closet and hear Daniel praying to his God—who is also our God—in secret. The seventy years, foretold by Jeremiah (Jer. 25:11, 12) to be the duration of the bondage of the Jews in Babylon, were at a close. Daniel was bringing God's words to mind and asking God to keep His promise in releasing the Jews.

The vision of the great image, in the 2nd of Daniel, as we have heretofore seen, foretold the course of history to the time when all the kingdoms of the Gentiles shall be destroyed by the suddenly returning Christ. In the vision of the four beasts we learn further details, and that the saints are to be given the kingdom. In the vision of the ram and the he goat, yet other details are pictured, and we are told of the extreme trouble and defeat to be suffered by the saints at the hands of the Man of Sin. In this chapter in the prophecy of the seventy weeks we have brought before us the snatching of victory out of the very jaws of defeat when Jesus Christ with the redeemed saints, sweeps down the skies with the dazzling millions, bringing deliverance to beleaguered Jerusalem, and defeat and final destruction to the hosts ruled by the Man of Sin and the False Prophet (Zech. 14:1-5; Isa. 66:15-17; Jer. 25:31-33; Ez. 38:1 to 39:16; and Rev. 19:11-21).

This mighty deliverance is followed by the ushering in of the Millennium or reign of Jesus for a thousand years, on the throne of His father David, at the close of the seventieth week. Thus it is that the Ninth of Daniel reveals the climax, the glorious and wonderful closing, at the least for a thousand years, of the conflict between the forces of good and evil in the world.

The seventy years bondage at Babylon was closing, but when Daniel called upon God to bring it to an end, Gabriel, flying with great rapidity, came to him and told him that not seventy years only, but seventy sevens or weeks of years would be necessary before the transgression would be finished, everlasting righteousness set up and the Holy of Holies in the re-built temple, anointed (verses 21-24).

Until the Messiah came and was rejected was to be seven weeks plus sixty-two weeks, or sixty-nine weeks of years, that is four hundred and eighty-three years.

This four hundred and eighty-three years was to be measured from "the going forth of the commandment to restore and build Jerusalem" (verse 25). This does not refer to the decree of Cyrus in the year 536 B. C., mentioned in Ezra 1:1-3, for that referred only to the house of God. Nor to the edict of Artaxerxes in 458 B. C. recorded in the Seventh of Ezra, for that too refers only to the house

of God. But it evidently does refer to the decree of Artaxerxes, recorded in the Second of Nehemiah, for that was a "commandment to restore and build Jerusalem."

This decree was made in 445 B. C., and ninety-two years after Daniel wrote the prophecy. It was about eight years after Haman made his great effort to kill all the Jews, as described in the Book of Esther. This makes plain what had occurred at Jerusalem, causing so much distress there, as told to Nehemiah by Hanani (Neh. 1:2). The plot of Haman had proven quite successful at Jerusalem.

It is most interesting to note too that the queen mentioned in Nehemiah 2:6 as "sitting by" the king when he granted the decree to rebuild the walls of Jerusalem was none other than the beautiful and beloved Jewess, Esther, whose charming story is told in the Book of Esther. She, being a Jewess, no doubt used her influence effectively in inducing the king to make the decree, and for that reason her being present with the king is mentioned by the Holy Ghost.

Now four hundred and eighty-three Jewish years of three hundred and sixty days each would make four hundred and seventy-six and a third calendar years, and, counting from the date of the decree, 445 B. C. to the year 31 A. D., when Jesus was baptized and began His work as Messiah, brings us, as Daniel expressed it "unto the Messiah" (verse 25). So the Messiah came just on time as foretold by Daniel. Hallelujah!

After this, he says, Messiah shall be cut off and the people of the "prince that shall come" (verse 26), that is the people of the Antichrist, shall destroy the city and the sanctuary. Daniel has already told us who the people of this prince shall be for he is to come out of one of the ten units comprising the Roman Empire. Thus the Romans are his people. In fulfillment then of verse 26, Jesus was crucified in 33 A. D. and the Romans destroyed the city and the sanctuary in 70 A. D.

Even as I write, sitting in a Santa Fe train, flying west across the plains of Colorado, my eyes fall on a statement in the Chicago Tribune of December 19, 1925 telling of the rapidly ripening plans of Mussolini, who boldly declares it to be his purpose to re-establish the Roman Empire on its original lines.

The coming of the Man of Sin and the opening of Daniel's seventieth week are near and the time draws on apace. Personally we look for the coming of the Antichrist out of the re-organized Roman Empire in ten units, the beginning of Daniel's seventieth seven-year period or "week" and the Rapturing of the Bride, to take place simultaneously. It is near. Praise the Lord! Are you ready? Get ready.

The Beginning of Prevailing Prayer Is Confession of Sin. Daniel, having a

great and serious matter to present before God, did not rush with erect mien and blatant voice into the throne room and up to the throne, but bowed and confessed his sin and need before God. You are Holiness folks it may be, but unless you are more holy than Daniel, confess your sins if you would draw nigh to God. "A broken and a contrite heart" He will not despise (Psalm 51:17).

Prayer Must Be Offered for Things God Has Promised. God has promised to save all who come to Him, but surely they must pray. He has promised peace to them whose minds are stayed on Him. But even so the peace must be prayed for. God has promised to rebuke the pests that would destroy the crops of tithe payers, but though one pays tithes the bugs may destroy his crops unless he prays. According to his faith, of course, it will be done unto him. A sick man may call the elders and have them pray the prayer of faith and anoint him with oil, but if he wants God to keep His promise and heal him, he must pray. If he does so with faith, God who is faithful, will raise him up no matter how sick he may be. Daniel understood all this and so prayed for God to keep His promise about the seventy weeks of captivity (Jer. 25:9-11). God heard and answered, sending the Jews back to Jerusalem and destroying Babylon. Wonderful Jesus! It pays to pray.

Evil Conditions in Which We May Be Are a Result of Sin. The serpents, the fleeing away from Ai, the defeat of Israel and the falling down slain on Mount Gilboa of Saul and his sons, bodily sickness, poverty, divorces, murders, robberies, wars and the cries of lost souls in the torment of a burning hell are all the result of sin. Daniel knew this and so when he prayed for release from the Babylonian captivity he confessed that it was the reward of sin. Thus he furnishes a pattern for us to go by when we pray for deliverance from some evil.

National Ills Both Political and Physical Are a Result of Sin. Egypt was punished by plagues and by drowning in the Red sea (Ex. 15:1-10), for mis-treating Israel. Babylon was punished for hurting the Jews (Jer. 25:9:11 and Dan. 5:30, 31). Because their iniquity was not yet full (Gen. 15:16), the destroying of the Amorites was deferred, although they were afterwards destroyed. No inspired author is writing to tell why the Belgians suffered so in the late war, but we know of the inhuman barbarities that characterized their treatment of the natives in the Belgian Congo. Russia has her cup of woe overflowing after making herself infamous in her barbarities to the Jews. So we could go on and on. God punishes nations not only with droughts and earthquakes but with war, pestilence and famine. Daniel knew sin was the cause of Israel's being punished, so he confessed it as he prayed for her deliverance. This gives us a pattern to go by when we obey the command of God and pray for the peace of Jerusalem or pray for the welfare of our government.—C. E. R.

A slip of the tongue is more serious than a slip of the foot.

Homely Things from a Pastor's Diary

C. E. Robinson

Friday, July 25. Sister Drelling has been making it her regular business to see every man, woman and child in the entire community, who is old enough to spend money, trying to sell books and take Evangel subscriptions. The church agreed to pay her twice as much as she could make in commissions, thus showing her how much they thought of her doing the work, and also enabling her to live out of her labor. She is a cultivated, well educated lady, and is becoming a really first class saleslady. This newly acquired skill she will have the benefit of as a by-product, so to speak, of her work. She prays much over her work, and then goes forth in the strength of the Lord. When she approaches a would-be customer she always wears her best and most radiant smile. It is a matter of great surprise to the saints generally to see how many books and Evangel subscriptions she has been able to sell to people who, seemingly, care nothing at all for God or His truths. Her work is bound to yield great fruit in eternity.

I started out at the beginning of this week to visit those people she sold Evangel subscriptions to, who are strangers to me. As well as I know what can be done by such a worker as Sister Drelling, I was surprised at the many kinds of people on her subscription list—a mixed multitude made up of all sorts. I made it my business, as tactfully and lovingly as I possibly could, to find out and **help them** to find out—for people often do not themselves know—whether these people, new to me, had been born again, and whether, if so, they were living up to all the light they had.

Sometimes I got treated very rudely, once being told to leave the house, but I was seeking costly pearls, and I could afford to get badly skinned up on such a quest. I would think of what He suffered, and even of what gold prospectors suffer, in their seeking, and, looking to Him for help, with a glad smile, push right on to the next one on the list. I found it very important to keep thinking of the goodness of God instead of the badness of men. My heart that way would keep glad, and so my smile would "not come off." Thank the Lord!

When I got to the home of old Mr. Thekeld, I told him who I was and that I was calling on all the people who had subscribed for the Evangel. He didn't invite me in so I said, "I wish I might come in a few minutes and talk with you." He said, "Well, if you want to, come on." I know from long experience, that often people who treat me that way do so more because they do not know how to act when a Christian worker comes, than because they really dislike the visitor. So it was in this case. I made myself at home and spoke in earnest praise of the things I guessed he cared for. His horse had

stood quite still as I walked very close to him coming in, from which I supposed that, as he was well groomed and well fed, he must have a very kind master, so I spoke of the horse, how well he looked, how gentle he was and so on. The ice thawed rapidly when we got talking of horses, and we were soon quite at ease.

I said, "I am deeply interested in your welfare, Mr. Thekeld, and would like to know how it is with your soul. Have you been born again?" "Well," he said, "I have been asking myself that question ever since I have been getting that paper. I really do not know. I am a church member though." How I do delight in showing that kind of people the way!

I said, "The way one gets converted or born again is by repenting of all his sins and believing in Jesus, for salvation. A deeply felt realization of guilt comes over one, and he cries to God for forgiveness, forsaking all his evil ways, and getting to work at once to make right the wrongs he has done to folks. Have you done that?" "When I was a boy I did," he said, "but I have not lived it." I was praying with all my soul, and God worked a deep tenderness in my heart for this poor old backslider. I opened my Bible at I John 1:9 and showed him how ready Jesus is to forgive our sins, when we confess them. God was working as I talked and prayed, and soon he went down on his knees with me, and we talked it out before God. When after a while I looked in his eyes as I stood with my hand on his shoulder, I could see the joy of a new-found Saviour. Glory! It is wonderful to be a fisherman, catching men.

HEALED FROM PARALYSIS AND MORPHINE HABIT

For fourteen years I suffered from injuries received when our team ran away throwing me out into an embankment about fifteen feet deep. From that time I could scarcely retain anything on my stomach and did not know what a well day was. About the 4th of July, 1913, I became bed-fast and continued so for eight weeks when I was taken to a hospital in Des Moines for a serious operation, adhesions of the bowels. I remained in the hospital six weeks. On my way home the train was wrecked and I was thrown out on my face and ruptured and everything done for me in the operation was offset by this accident. I returned home to Leon. My sufferings were excruciating. I was under the influence of opiates all the time. When the effect of the morphine would pass off, it required four people to hold me in bed. I would have spasms and my right limb would be drawn up so that my knee would touch my chin.

Everytime I took food, I'd throw up the most of it. I could not retain opiates

if taken into my stomach so had hypodermic injections into my arms for a year and a half, when my arms became tender, sore and swollen. My left arm was poisoned and dark and had to be lanced. I was threatened with blood-poisoning. After this the injections were put into other parts of my body. During the four years of my invalidism, we used over 15,000 No. 1, W. M. C. hypodermic tablets. With tongue or pen, I could not tell what I suffered those long, weary years. My husband did not know in that length of time what a good night's rest was. I was a burden to my children, as well as to my husband and also to my neighbors. All the doctors gave me up and said there was no hope for my recovery.

Praise God for the Ransom, the Deliverer, that God sent, Jesus Christ. It is remarkable what we will endure before our eyes are opened to see what the sacrifice on the Cross has purchased for us. Jesus not only bore our sins, but all the effects of sin, sorrow, sickness and disease. Sometimes it takes affliction to bring us to the place of an entire surrender to God. A few months after becoming bed-fast, my sister-in-law, Mrs. J. L. Phipps, prayed with me and pointed me to God for salvation and healing. My limbs were paralyzed from my knees down. I gave my heart to God and He healed my paralyzed limbs. Praise be to God for His mercy to me. Saints from the Pentecostal band visited me during my protracted illness and told me Jesus could heal and baptize with the Holy Ghost. Brothers Lamb and Peace and a band of Pentecostal saints prayed for me September 1917 and I felt the mighty power of God like electricity go through my body from head to foot, and praise God I was free from sickness and suffering and from opium.

In March 1918 we went to live in Des Moines for a short time, and received the blessed Baptism of the Holy Ghost in May. My physical strength was not equal to attending meeting every night and the enemy gave me another slap in my body. But the Pentecostal saints including Brothers Sawers and Waddell prayed and I received a complete deliverance. Praise be to Jesus! Seven years have passed since then and I have been kept in health and strength doing my own work (and other people's, too). All the time I am praising God for the wonderful deliverance and witnessing to His saving, healing and baptizing power as I have opportunity. Blessed be the God who hath wrought so great a deliverance!—Mrs. M. S. Phipps, Leon, Iowa.

Comfort Boxes. These boxes are full of promises from God's Word. Purchase one and place the same on your table and take a new text to meditate upon at every meal. The price is 35 cents each or 3 for \$1.00. Gospel Publishing House, Springfield, Mo.

He that hath learned to make his boast of the Lord will never be unduly elated respecting himself, but will be moderate at all times, and thankful under all circumstances.—Chrysostom.

MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

GREAT REVIVAL IN RUSSIA

Brother Varonaeff writes from Odessa that the Lord is wonderfully manifesting Himself in his assembly. Souls are being saved and baptized with the Holy Ghost. In Ukrania, during the last four years, the Lord baptized thousands of souls with the Holy Ghost. They now have more than two hundred assemblies in that section of the country. "Don't forget us in your prayers and pray for our workers. Greetings to all the children of God in America."

AN OPPORTUNITY

The missionaries at Cawnpore, North India have the privilege of purchasing a property for \$2,500 which cost over \$8,000. There are fifteen acres of good ground on the compound. It has no sandy soil, thus making it good for growing vegetables etc. On the compound are two houses, good preachers' quarters for about twelve families, and a place that was formerly use as a small hospital and dispensary, which would make a fine place for women. The bungalow has eight rooms with fine sleeping roof over, and all in proper condition. The purchase of this property would save the missionaries much expense in renting, and besides enable them to do a far greater work. The proposition is so good that one can hardly refrain from making a sacrifice to purchase it. Pray much over this offer that the Lord may put it in the hearts of the people to make a sacrifice in order to secure this property, that the work may become more effective. Cawnpore has great possibilities for evangelistic work. Our missionaries there are on fire for God with a burning passion for lost souls. Let us put our shoulder to the wheel and help them to the limit as they make the sacrifice and suffer for the Gospel's sake.

THE WORK IN PERU

Brother H. W. Cragin writes concerning the Peru work: "Brother and Sister Hurlburt have returned to Peru, and Brother and Sister Erickson were united in marriage, the befitting ceremony being pronounced in both English and Spanish. We believe it is the duty of the Peruvian Mission of the Assemblies of God under the General Council to continue its occupation of the Department of Ancash. We have had six Pentecostal missionaries laboring in this section in the past, and we have now one assembly and a few other scattered converts there. No other foreign missionaries are laboring in this department. A colporteur, one of the members working under the American Bible Society, has sold many Scriptures in this region and is continuing this seed-sowing, and altogether this region is less

ligoted and riper for the Gospel work than the one farther south. It has a larger population than any other department (state) in Peru.

"As soon as Brother Hurlburt returned to Callao, I turned the pastorate of that Assembly back to him, and thus we were set free for the work in the interior, which is the kind of work we are used to and feel called to. As soon as we could pack up, I and my family, accompanied by our faithful co-worker, Sister Rose Read, and a native worker, Hipolito Astete, took steamer from Callao and landed at port (Chimbote) of the Department of Ancash Nov. 19th, and then proceeded inland one day by rail and a day and a half with horses. When we arrived the native brethren here received us joyfully, and about two hours after our arrival I preached. We have not yet found a suitable house, but believe God will provide one, and I expect in a few days to visit and evangelize in other towns of this department, including Huarhaz, its capital. It may be found best for us to settle in Huaraz, which is the largest town in the department, rather than Caraz where we are at present, and where the assembly is. There is a good sized Indian settlement near us here, however."

TESTED AND TRIUMPHANT

Miss Anna Helmbrecht writes from Fyzabad, India: "We are glad to report that the Lord gave us another preacher the first of October and so there are two workers going out in the villages together, instead of one as last year. The work is going on nicely and the people are listening well. But we feel ourselves so shorthanded for the large amount of work that lies before us to be done. As soon as the Lord sends them along we are hoping to put on a couple more workers, for we desire very much to get more Gospel portions before the people, as these as well as preaching, are what count with those people who can read.

"It is with trials and testings that we are able to advance in the work here. Just after Christmas we had some meetings here and although we were only a very few the Lord poured a mighty Spirit of prayer out upon us, for which we praise Him. We prayed on and on and still more intercession was poured out upon us, and in the midst of it the Lord saved the new native preacher and his brother, who is about eighteen years of age. The worker said "I have never realized a change of heart before, but I have realized it during these meetings." There is a big difference in both himself and his brother.

"We have been through severe financial testings and the workers for December are not yet paid, as well as other ex-

penses that are not yet met, but we shall be able to clear them up now, for the present at least, for which we are thankful. Just after the meetings I got down to where I had not a pice, and all these expenses to be met, for I had given the last rupee to buy food for the horse and I was wondering what next. But the Lord, who knew what was coming, was pouring out a Spirit of prayer upon me for finances, and I was restless day and night to get to prayer for this, until I prayed and prayed and felt that I had prayed through and could do no more. When the morning came that it seemed absolutely necessary that something be done, the postman came to the door and brought a registered letter for twenty rupees, which tided me over for the most necessary expenses for a few days. Some missionary in India had sent his tithe and I assure you that it came most timely.

"It is through testings and trials that a new work grows. It is in this atmosphere that the church of Christ grows anywhere, and when it comes in this way, the work stands. Amidst it all we realize that we have a God who is enough.

"There have been testings through sickness among our people, and all these testings are serving to make stronger the few Christians we have.

"God is able through these testings to work here, and He undertakes some way. He must undertake when His own cry unto Him day and night, but I wonder sometimes if these unusually severe testings are not brought on by someone failing to hear the voice of the Lord in giving not only their offerings, but also failing in rendering to the Lord their tithes. It is not the case of wanting to live in luxury for I am thankful for the necessary comforts, and more than ever it is my desire to use the funds He sends for the spreading of the Gospel to the many needy hearts around here."

BACK IN NICARAGUA

Brother B. A. Schoeneich has arrived in Matagalpa, Nicaragua, and is taking up the work. During his absence his wife conducted the work at the stations. Brother Schoeneich has now associated with him in the work Brother Clarence T. Radly. Recently the General Council has taken over the missionary work and property interests in Nicaragua. Other stations will be taken over and opened up in the near future. The Foreign Missions Department solicits your hearty cooperation in the highest interest of this work. Here is an almost untouched territory with large possibilities. Pray for Nicaragua.

Brother Thomas Stoddard, who has spent a few months in England, is returning again to India, the land of his adoption. The yearning to preach the Gospel to the Indians is pressing hard upon him. His work is located at Poona, near Central India.

Much prayer is needed in these days for the work in Mexico, owing to the delicate situation that exists there. There is great fear of a religious revolution. Prayer, however, changes things. Please pray much for Mexico.

BROTHER JUERGENSEN'S LIFE SPARED

Sister Marie Juergensen writes from Tokyo, Japan: "Father had not been feeling well for about a week but put forth every effort to be present at our little missionary conference held here in our home. On the 7th he took very sick with what seemed to us to be a serious attack of pneumonia. We held on in prayer but he seemed to grow worse and the clouds about us were very dark. For days he seemed to be hovering between life and death, so on the 11th at 1 P. M. we cabled you for special prayer.

"On the morning of the 14th the Lord wonderfully met us in prayer and gave us the assurance of victory ahead. We felt at that time that you dear ones at home were praying for us, and what it meant for us in that time of trial is more than I can explain in words. Just then there seemed to be no outward change. On the 15th our fellow missionaries and native workers gathered for prayer lest we lose in the battle, determined to pray through all night until the victory came. God met us, Hallelujah! Father, who had not slept for two whole weeks, fell asleep while we were praying at eleven p. m. and slept most of the night. What gratitude fills our hearts at this hour for His love in sparing him, not only to us, but to the work of our blessed Lord in this needy field, for a little while longer.

"He maketh the clouds His chariot" were the words given to one of our number as we wondered why these dark clouds had arisen. Yea, how true, for we were all drawn closer to Him, getting a little lower down before Him. Our hearts were touched as we listened to the prayers so earnestly offered by the native Christians of both stations as they held on in prayer that God would raise up their missionary for His glory and a revival in dark Japan.

"We know their faith is strengthened as God has so wonderfully answered prayer. Praise His precious name! On the 17th, that is yesterday, we cabled you 'Crisis safely passed.' Trust you received the message safely. God bless you abundantly for your prayers on our behalf.

"On Jan. 8th Brother Gordon Bender arrived safely. We are glad to welcome another laborer to this dark field where we are so few in number. Three days after his arrival he started the study of the language in the Language School and is now hard at work. We had a very precious welcome meeting in our Fujami Mission Station where a good number of native Christians gathered to greet and welcome him.

"During the New Year holidays, which are so greatly celebrated here, we had special prayer meetings where the Lord wonderfully met the band of native Christians gathered from both stations. What glory filled the place until the praises that broke forth were as the sound of many waters. Hallelujah! He meets us even in dark Japan. Two precious ones received the Baptism of the Holy Spirit last month.

"Then also as we look back over the

past year it has been one of great blessing and progress in the Master's work. First of all, in March the Lord wonderfully gave us the ground for our first church building after months of "sod-aning" palavering, days of dealing with heathen men wherein our patience was at times exhausted, until finally the Lord just put it in our hands. This was a forward march into the enemy's territory, a step of faith when there was nothing in sight. Then the Lord brought to us another native worker who left father, mother, home and all to follow the Lord as a fisher of men. We have had a Tent Campaign in Takinogawa where many precious souls sitting in darkness heard the Gospel message and many were wonderfully saved. A temporary station has been opened on the building lot, upon which God's richest blessing has been resting. We believe that it is the beginning of the real work that shall be established in this district. The little place is already almost too small to hold the dear ones who have stood true and those added to the number since. We greatly need the building for more effectual work.

"Continue to bear this need with us for His glory. The first church building for Pentecost in Japan! How much it means to us all and how much your prayers and interest will be appreciated as we labor with only a vision of souls."

A MISSIONARY ASSEMBLY

Sister Sara Coxie writes: "Nestled among the hills of the Wyoming Valley, right in the center of the anthracite coal region, is the small city of Wilkes Barre. Recently the Lord permitted me to spend two very happy weeks with the saints of the assembly there. We can remember when the pastor and his wife, enjoying fully the pleasures of the world, were soundly converted and later baptized into the Holy Ghost. Then the Lord led them to build the church, as the members of the assembly were meeting in a house, and they had outgrown their quarters. The way the Lord supplied the need for the church, and raised up a people to stand for the full gospel, proves that His power is just the same today! And now the assembly is in a constant state of blessing. The oil of the Holy Ghost flows out in every meeting. While I was there, souls were saved and baptized into the Holy Ghost and this blessed work goes on all the time. Praise His name! From the very first, this church has been a missionary assembly. When I was there, even through the anthracite coal strike, and the people are feeling its effects keenly, the missionary offering was over two hundred dollars that month, and each month of the year, a splendid offering is given for missions. This is one reason why the blessing of God is on this work in such a marked way. Another cause of blessing is the opposition to the work; the pastor has always been persecuted and has faced many trials for Christ's sake, but God always gives the victory. Pray for Pastor Matthews and wife and for a great revival for the Wilkes Barre assembly."

NEW MISSION HOME IN SIERRA LEONE

Brother Ira G. Shakley writes from Freetown, Sierra Leone, Africa: "At last we have started to build a much needed mission. For a long time we have been crowded in our little basement room, so we finally succeeded in securing a lot just opposite to where we live and our Kru people are paying for it. It has meant sacrifice for some for several years. We have been laying aside their small offerings. Then recently we asked them to make a special effort to raise enough to pay for this lot. Now they have almost enough. The next in order was the breaking of the stone. Things are more slow here, as the stones for the concrete walls all have to be broken with hammers. On the 29th of December the first stone was broken. The African is naturally proud, and at first they could not understand how a woman could take a hammer and break stone, but when they once got at it, it was with willing hearts and hands. You could hear them singing as the hammers were kept busy. In an amazing short time they had a pile of stone that surprised the outside folks. I forgot to say there was a good quantity of stone on this lot, as the man who owned it had once intended to build and had part of the foundation laid; also several piles besides. The next thing was to carry the sand on their heads from a distance of something like a mile. But our people are doing that. We give them one meal of rice and soup a day. They consume a bushel of rice in four days. But that is the only really substantial meal they have. There is a band of from 20 to 30. Praise the Lord, we believe the walls will go up because the people have a mind to work. We do not know how far the cash we have will reach, but if our people had not been willing to help, it would not have reached very far. On January 25th the mason started to work, so we are beginning to see with our eyes the thing we dreamed of so long.

"I wonder if the people in the homeland wouldn't like to call these people to service. A bell is one of the important things for a church here, as very few of the people have any time-piece and many of them couldn't tell the time if they had. We need your constant prayers."

WEDDING BELLS IN JAPAN

We have the pleasure of announcing the marriage of our sister Anita L. Bruch to Gordon R. Bender on February 12, 1926. We wish them happiness, and years of useful service in the Master's vineyard.

The Lord provided a stereopticon machine for the Missionary Secretary to give illustrated missionary addresses. This will greatly facilitate the work of missionary information for our people. We will be open for engagements in about two weeks.

Write the Foreign Mission Department for further information.

William M. Faux,
Missionary Secretary

IN THE WHITENED HARVEST FIELDS

A PLEA FROM THE EDITORS

Some reports are crowded out for lack of space. This frequently happens. Evangelists and pastors will greatly help us if they will condense their reports.

GOOD DAYS AT BETHALTO, ILL.

Brethren Geo. C. Kirchner and Geo. B. Fowler report: "Just closed a revival of three and a half weeks with results as follows: 16 saved, 13 reclaimed, and 28 baptized with the Holy Ghost and lots of hungry hearts."

MEETING AT SAN ANTONIO, TEX.

Brother A. F. Gardiner reports: "Just closed a week's meeting with Pastor T. P. Anthony in the South Side Assembly of God Church, San Antonio, Texas. God met with us and there were 2 saved and several tarrying for the Holy Spirit."

QUICKENED AT KENNETT, MO.

Pastor S. K. Biffle and wife report. "We have just closed a twenty-day revival here. The power of the Lord was in our midst in a marked way, to save, heal and baptize. About 25 were saved, 16 received the Baptism. Pray for us as we have accepted the pastorate here."

VICTORY AT TRINIDAD, COLO.

Pastor M. W. Roll reports: "Glad that we can report victory through the blood of Jesus. Just closed a four-week meeting in Trinidad with Sister Wennermark of Pueblo, Colo., as evangelist. Several were saved and several received the Baptism and some healed, for which we praise God."

ASSEMBLY SET IN ORDER

Secretary J. L. Thomas writes from Amberst, S. Dak.: "This assembly has been set in order by Brother John Crouch of Faulkton, S. D. We had a meeting last June when 1 received the Baptism and 6 have since received and some are still seeking. We have our weekly prayer meetings and Sunday school in private homes. We have about 35 in attendance regularly. We are praying for a great revival this summer and also a new church and desire the prayers of all who read this."

FORTY SAVED AT NEWBERN, ILL.

Evangelist Elsie M. Baker reports: "Some few weeks ago, the Lord gave us a glorious revival meeting at Newbern, Ill., which is about 12 miles from Alton. We conducted the meetings in the old Cumberland Presbyterian church. God gave wonderful victory and about 40 souls were saved. Some of the new converts have received the Baptism of the Holy Spirit and some have been wonderfully healed in answer to prayer. There seems to be a real hunger for revival in this section of Illinois. Hallelujah!"

PIONEER WORK IN KANSAS

Evangelist James Ford writes: "Just closed a three-week meeting Jan. 31 at the Dry Creek school-house, Norton Co., Kansas with the help of Evang. Albert A. Batchelor of Hendley, Nebr. There were 13 saved and some reclaimed. We had a good attendance, good order, and lots of conviction. We are now holding a revival at I. X. L. School-house, Norton, Co., Kansas. Pray for us."

SHOWERS AT BURBANK, CAL.

Evangelist Samuel Swanson has just closed a successful three-week campaign in Burbank, Calif. This work had just been started seven months ago with Brother and Sister Lewen as pastors. It has now a membership of nearly 100 and an attendance of from 200 to 300. From the very first day that Evangelist Swanson came, the power of God came down upon the people in a mighty way. Thirteen souls were saved, 15 believers received the Baptism of the Holy Spirit. There were divine healing services held in which about 50 people were prayed for and every one received definite touches from the Lord. Real definite healings were testified to after every meeting. Burbank saints are very grateful to the Home Extension Endeavor which makes it possible for the smaller churches to have such an able evangelist as Brother Samuel Swanson. Many coming through to the Baptism of the Holy Spirit saw visions of heaven and the Lord. All the saints were greatly blessed and filled and stirred with the revival fires."

GRACIOUS REVIVAL IN THE WEST

Elder J. S. Secrist writes from Olympia, Wash.: "Last Sunday evening, Feb. 7, was the closing scene of one of the best revivals our city ever experienced. This was the general verdict of those attending. Sister Genevieve Booth-Clibborn was the evangelist. The revival was held in the Community Hall in the center of our capital city, with a capacity of about 500. She also conducted services in other churches while here. The crowd was so great that the last Sunday evening, two services were given to accommodate as far as possible all who came, yet many did not get in. The messages were not of the hand-painted kind, but the straight, full gospel given in the sweetness of love, yet also in the fulness of the Word and power of the Holy Spirit. No true estimate can be made of the good done, or number saved, as the work was done undenominationally, but we believe more than 100 were saved, some sick healed, some baptized in the Spirit, and on Monday evening 25 followed their Lord in water baptism. The city was stirred by the simple gospel message, proving again that 'It is the power of God unto salvation to every one that believeth.'"

NEARLY TWO HUNDRED FILLED

Brother H. Bonner reports: "I want to report that the dear Lord is still pouring out His Spirit in San Bernardino. Since Oct. 12, 1924, there have been 84 baptized in water and more are to be soon and nearly 200 have received the Baptism according to Acts 2:4. This Christmas week past, 18 received the Baptism. Three weeks ago, 6 received their Baptism. The Lord is manifesting His power in every service. The Sunday school is growing with the attendance from 175 to 200. The dear Lord is working in the young people's meeting and the crowds are increasing. Brother and Sister Stephen Robertson are still in charge. The Word is going forth in the power of the Holy Ghost with signs and wonders following, for which we praise the Lord."

SOUL SAVING CAMPAIGN

Pastor A. R. Colbert writes: "The revival is still rising higher. The crowds are increasing and the people are being stirred and moved to seek God. Thirty or more have been converted and many are interested. Evangelist Shields spoke Sunday night from Psalms 9 to 17. The house was filled, with many standing in the aisles. While the service was going on inside the house, Evangelist Ott, of Houston, who is assisting in the revival, went on the outside and turned on the car lights and held a short service with the men and boys that could not get into the house. Many of them expressed the desire to become Christians. Evangelist Ott is being used of God and has organized a young people's Reaper's Union Sunday evening, with a membership of about 40. The revival is not a membership drive, but a soul-saving campaign."

NEW CHURCH IN FLORIDA

Brother R. S. Sykes writes, "We are in a revival campaign here in Winter Garden, which is being held in a church just built and which will be dedicated in a few weeks to the Assemblies of God. The church is built so that it will seat about 500 people. The revival campaign is being conducted by Evangelist Loren B. Staats of Canton, Ohio and an interest is being shown inasmuch as there has been a crowded house and many standing. The altar has been crowded with seekers calling upon God to forgive them of their sins and to fill them with the Holy Spirit. These meetings were advertised for three weeks, but due to the interest shown and the many souls saved, Brother Staats has promised to remain another two weeks."

CHAMBERSBURG, PA., REVIVAL

A. H. Hintze writes: "We have just closed a three-week evangelistic campaign with Lawyer-Evangelist M. W. Richards of Canton, Ohio. Thirteen souls were thoroughly saved, a number of backsliders reclaimed, some filled with the Holy Ghost. Evangelist Richards left our assembly in a good, healthy, spiritual condition. We are still reaping the fruits of this revival. If any pastor is looking for a spiritual evangelist to work with him, I can, without hesitancy, recommend our Brother Richards."

A SPLENDID NEW WORK

God is doing a wonderful thing in Camden, N. J., where before, the many attempts at establishing a Pentecostal work have failed. A small group of saints caught the vision, and stepped out in faith and bought a church building given up by the Presbyterians, paying a deposit on it, and completely renovating it. They invited Brother and Sister Walter I. Palmer to take the work, and together all agreed in prayer that God would send Evangelist Charles A. Shreve for the opening convention. Brother Shreve was completely engaged, but, the Lord answered prayer, postponed several large meetings and led very clearly so that our dear Brother Shreve was with us when we opened September 20, 1925, under the name of Calvary Tabernacle.

God worked from the first, and to the glory of God, we can say that only one Sunday evening has gone by yet without seeing souls at the altar seeking the Lord for salvation, and sometimes as many as six or seven have come to the Lord in one service. No attempt has been made to keep count, but it is wonderful to see the new assembly being built up as the Lord adds unto it such as should be saved. Some have received the Baptism in a week, or less than a week, after having been saved, an altar service often being the scene of many being slain under the mighty power of God—several receiving the Spirit simultaneously. One young lady came with her friend to scoff, and when her friend was saved, went into a rage over it, coming back to show her disdain of such things, saying she was an infidel and exhibited the most rebellious spirit. And then one night the blessed Spirit dealt with her so beautifully, that she fell at the feet of Jesus, anointing them with her tears of repentance. She received the Baptism with the Holy Spirit and is on fire for God. Men and women have been reclaimed from awful lives of sin, and have been cleaned up from smoking and drinking.

The son of Brother McKinney, of Akron, Ohio, who had never accepted the truth of speaking in tongues as the evidence of the Baptism, came to the meetings, and, after all these years of knowing Pentecostal meetings, accepted the light, humbled himself before the Lord and was gloriously baptized with the Holy Spirit, speaking in tongues as the Spirit gave utterance, and is now out preaching the full Pentecostal message. Praise the Lord!

Many Roman Catholics have been saved, and rejoice in deliverance from darkness. It is all a venture of faith on a scale that means looking to God to give us many thousand, and it is wonderful to see God work. A special thank offering for the building fund, without any pulling and hauling at all at Thanksgiving time amounted to almost \$1,200.

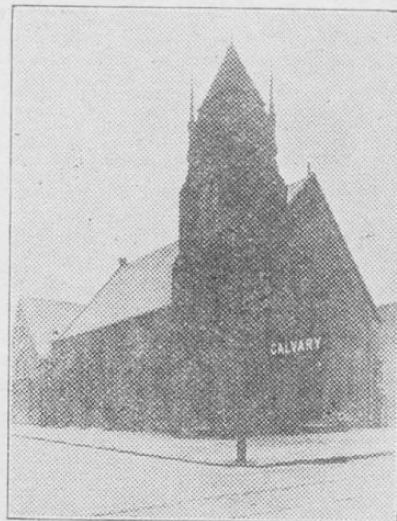
Wonderful healings are a regular part of the weekly work, as God has done wonders for the new converts, many being attracted partly through this ministry!

The Sunday School has had a healthy growth, and, on Rally Day, February 7th, there were one-hundred and forty-one present, all told, including a fine men's

Bible class among the eleven classes. The children's meetings on Fridays have been much used of God, the children gladly coming to learn "more about Jesus."

February 7th was also the occasion of the first reception of members. Most of the fifty-seven banding themselves together in Christian fellowship, were among the young converts. Others are asking to join at the next opportunity.

The missionary work has not been neglected, the offerings for foreign fields having amounted to over \$650 in four months. Soon Calvary Tabernacle will have its own missionary in Liberia.



**Calvary Tabernacle
2nd & Pearl Sts., Camden, N. J.**

The Lord has sent some of His precious children to visit us for a service or two, among whom were Bro. Isaac Bolton of Tampa, Florida; Bro. David McDowell of Springfield, Mo.; Sister Ada Gollan of Liberia, Africa; Bro. John Ashcroft of Merchantville, N. J.; Bro. and Sister Beisel of Allentown, Pa.; Bro. Morse Markley of St. Louis, Mo., and Bro. and Sister Brown of New York City.

Now unto God be all the glory for His merciful answer to the prayers of His weak and needy children.

CONVENTION AT PITTSBURGH

Secretary Louis M. Emerick writes from Pittsburgh, Pa., "The Second Annual Convention of the First Pentecostal Church of this city came to a close Sunday night, February 8th. We wish to sound many notes of praise to our Wonderful Jesus in sending to us Pastor George Bowie and wife from the Cleveland Church. The Word was preached in the power of the Spirit and some were saved, reclaimed, baptized in the Spirit and healed, and the saints were built up in faith and encouraged to press on. This convention was very successful in every way. The second Sunday was set aside to raise money for a Building Fund and about \$2,000.00 was taken in cash and pledge offerings. The crowds increased each night until the last Sunday. Nimrod Park is pastor of this church and is building up a nice body of people for His glory and we anticipate a church of our own in a short time."

EAST ST. LOUIS VISITED

Pastor John F. Bryan writes from East St. Louis, Ill.: "We have just closed a very successful meeting, with Brother W. T. Gaston, Chairman of the General Council, in charge. God wonderfully blessed in saving the lost, and healing the sick. While it was only possible for Brother Gaston to be with us a few days, yet we had a remarkable meeting. A goodly number professed conversion, several were reclaimed, and a number of sick bodies were healed in answer to prayer.

From the very first night of the meeting we had splendid crowds. The last Sunday night the building was packed to the door. Brother Gaston seemed to be at his best while here. From night to night he preached wonderful sermons under the anointing of the Spirit, which were very much enjoyed by all present. Many times in response to the invitation the altar was filled. We feel eternity alone will reveal the good that was done during this meeting."

A WONDERFUL MEETING

Pastor Jim Anderson writes from Paris, Ark.: "Brother P. C. Crossno was with us a few days, and the Lord began to bless, and as conviction was so great upon the sinners, we decided to continue the meeting. Sister Ethel Horn did most of the preaching during the rest of the meeting. The meeting lasted five weeks. Twenty were saved and 11 of them received the Baptism of the Holy Ghost and one who was already saved received the Holy Ghost. This was a wonderful meeting. People came several miles through the cold and muddy roads to attend this meeting. All ministers in good standing with the Council, are invited to stop with us at Hixson Hill, 11 miles east of Paris, Ark."

GOOD REPORT FROM MONTANA

Brother Leonard E. Lamphear reports: "Selway is just a post office, not a town, and we are located 90 miles from a railroad and 25 miles from the nearest village. But, praise God, He heard our prayers and a revival has started. There were only two of us who had the Baptism of the Holy Ghost according to Acts 2:4 out here, but there were several seeking and several who were converted but not seeking, and we had been praying for God to send us someone to preach the full gospel. On Jan. 25, 1926, at 11:30 p. m., in spite of the deepest snow of the year, and the bad roads, a number of Christian workers from the Mission at Miles City came with Brother John Law of Wilton, N. D. as evangelist. Brother Law is a talented pianist and singer and one of the number was a young man, a converted violinist from a dance orchestra. God met us in our first meeting and was with us in mighty power in all our services which were two a day. There were 4 who received the Baptism according to Acts 2:4 and one conversion, while several were healed. One sister was completely healed of asthma as she received her Baptism. Many are seeking the Baptism, others are under deep conviction. Pray for a greater work for God here."

Forthcoming Meetings

TURLOCK, CALIF.—May E. Frey will conduct a series of meetings at the Pentecostal Mission beginning March 7.—C. Knudsen, Pastor.

INDIANAPOLIS, IND.—SPECIAL REVIVAL at Four Fold Gospel Tabernacle, 3909 E. Wash., Indianapolis, Ind., from March 21 to April 11. Brother M. W. Richards of Canton, Ohio, evangelist. Special prayer for the sick by the Clark evangelists. Rooms can be had nearby. Avail yourself of this opportunity and attend this great meeting.—Earl W. Clark, pastor.

BUFFALO, N. Y.—Pastor Cyrus B. Fockler of Milwaukee, Wis. will conduct a Pentecostal evangelistic campaign at 27 Bremen St., March 4 to 14 inclusive. Bring your sick ones as God greatly uses Brother Fockler in healing. We are looking to God for a mighty revival in Buffalo. Address Pastor R. E. Erdman, 27 Bremen St., Buffalo, N. Y.

FRESNO, CALIFORNIA. Full Gospel Tabernacle; Dr. Chas Shreve and party of Washington, D. C., will begin a meeting here at the Tabernacle on Sunday, Feb. 21st to continue for three weeks or longer; meetings twice daily. Let all the surrounding towns take notice, and let as many as possible attend this campaign. For further particulars, write to Mrs. W. Fiese, Secretary.

HORNELL, N. Y.—Evangelistic meetings at the Pentecostal Chapel, Cor. Madison Ave. and Sheldon St., Hornell, N. Y. from Feb. 28 to Mar. 14 inclusive. Evangelist A. J. Jenkins of Bradford, Pa. will be with us. Services each night at 7:30. Sundays 10, 3, 7:30. The Assembly is praying earnestly for an old-fashioned revival. Pray with us for a real outpouring.—Pastor W. F. Voodre.

NEW YORK CITY—A special revival campaign will be held at Glad Tidings Tabernacle, 325-329 West 33rd Street, New York City, beginning March 2nd for 13 days. Jack Saunders, the Ex-Pugilist, will speak at 7:45 each night, three services Sunday, 10:30, 3 and 7:30 p. m. Special singing and music by the Tabernacle Orchestra and Quartette, led by Ben Cockerhan (Singing Evangelist). For further information write Robert A. Brown, pastor.

ST. LOUIS, MO.—Trinity Tabernacle, March 7 to 14. An Old time revival conducted by Elder W. T. Gaston, Chairman, General Council Assemblies of God. This will be a feast of good things from the Word of God. Neighboring Assemblies are invited to attend this meeting. A splendid Orchestra and choir under the direction of Ralph A. Mayfield will provide sacred, soul stirring music. The sick, the sinner, and the hungry hearted are especially invited to attend these meetings. Take Page Car to Tabernacle door at Marcus Ave.—Pastor Fred Lohmann.

CHICAGO, ILL.—Evangelistic Campaign at Full Gospel Assembly (Old North Ave. Mission), 1665 N. Mozart St., Corner Wabansia, March 7 to 21 inc. Evangelist Wm. E. Booth-Clibborn of St. Paul, Minn., will be with us. Services each night at 7:45. Sundays, 11 a. m., 3 p. m. and 7:30 p. m. A continuous prayer chain has gone on for weeks in the assembly and we are expecting the greatest revival this church has ever had. For further information address, Adolph Peterson, pastor, 1826 N. Mozart St.

KANSAS DISTRICT CONVENTION

The Kansas State Presbyters will conduct a ten-day convention at the Assembly of God Church, Topeka, Kansas, March 5-14. The church is located at 6th and Lime Streets. All ministers attending the convention will be entertained free. Rooms and board can be had at reasonable rates close to the church. For further information write to Pastor Chas. Sheall, 1412 E. 6th St., Topeka, Kans.

OPEN FOR EVANGELISTIC CALLS.—Anywhere the Lord may open to us. Have had 10 year's experience; 8 years with the General Council, Springfield, and after May 1, would be glad to use our tent in any new field that is hungry for the Gospel. Our permanent address is, Evang. James and Nellie Cox, Box 651, Harvey, Iowa.

OPEN FOR CALLS.—Am willing to go anywhere as pastor. Feel led to quit the evangelistic field. Am in full fellowship with the General Council. Have been with the Council brethren for 12 years, would therefore like a Council work. Wife is also a helper in the work as assistant pastor. Anyone desiring our help, write me at 404 Evergreen St., Shenandoah, Iowa.—Pastor H. W. Thomas.

COLORADO FELLOWSHIP CONVENTION.

The Colorado State Council will hold a fellowship convention at the Pentecostal church 1808 Curtis St., Denver Colo., from March 11 to 14 inclusive. There will be three services each day: 10:00 a. m., business; 2:30 p. m., Bible exposition; and 7:30 p. m., evangelistic. The district ministers will speak at these services. To those coming from out of town, take car No. 38 from Union Station and get off at Curtis St., or take Nos. 7, 8, 40 and get off at Curtis and then walk two blocks North. A committee will be appointed to meet all visitors. For further particulars, write J. Logan Stuart, Chairman, 818 Remington St., Fort Collins, Colo.

EASTERN DISTRICT COUNCIL MEETING.

The tenth Annual District Council meeting of the Eastern District will be held in the beautiful new "Lighthouse Pentecostal," church 71-73 Himrod St., (near Evergreen Ave.) Brooklyn, N. Y. on March 16, 17, & 18, 1926. Owing to the fact that this is a very important part of the work, and one that vitally effects every ministering brother in the District, we urge that each one so arrange their plans as to be present. Plans have been made by the Pastor Vernon G. Gortner, to hold a full week evangelistic campaign March 14-21 inclusive, to which all are most cordially invited. There will be evangelistic services each night during the Council. The Credential Committee will meet each day during the Council. Those desiring License or ordination can meet with the above Committee at that time.—Edwin C. Sikes, Secretary.

CAPABLE PIANIST—Any evangelistic party wishing to secure the services of a sister who is a gifted and experienced pianist, and a splendid personal worker, please communicate with me.—Morse H. Markley, 1411 Burd Ave., St. Louis, Mo.

FOREIGN MISSIONS CONTRIBUTIONS

February 12 to 18 inclusive

This does not include offerings sent in the expense of the Foreign Missions Department. Offerings under one dollar amount to \$1.60

- \$1.00 Mrs S C C Ewing Mo; Mrs M B Millinocket Me; Mrs W Y Lamar, Mo; Mrs T W W Broken Bow Okla; Mr L M L Bucyrus Ohio; Mrs J C H Searcy Ark; Assembly Farmersville Texas; 1.30 R C Springfield Mo; 1.35 C W A Toppemish, Wash; 1.50 C W H St Clair Mo; J L H Tahlequah Okla; J H S Longview Wash 1.62 Pentecostal Bend S S Steelville Mo; 1.65 S S Lanett Ala; J C M Cozahoma Ark; 1.70 Assembly Frankston Texas; 1.75 Mrs E V A Bloomington Ill.
- 2.00 F A S Point Rock Texas M B San Jose Calif; S C H Jesup Ga; Mrs A A Detroit Mich; S S Minong Wis; Mrs F M F San Antonio Texas; J C H Canton Ohio; C C G Los Angeles Calif; L E K Washington Mo; A Friend; Mrs W L H Clay Center Kans; R E I Washington D C; B C Evansville Ind; Full Gospel Mission S S Lawton Okla; 2.09 S S Blytheville Ark; 2.50 Assembly of God S S Wright City Okla; L A T Pilot Point Texas; McCoy Assembly Mills Point Texas; 2.75 Pleasant Hill Assembly Mt Ayre Ia; Beverly Ave Pent'l Church Dallas Texas; 2.80 M M Y Winslow Ark; 2.82 Church of the Full Gospel Marysville Calif; 2.90 Tab S S Overton Texas.
- 3.00 Assembly Lamesa Texas; M H S Norwood Mo; Young Peoples Meeting Holly Colo; J S Firth Idaho; Senior Class of S S West Canaan N H; E M Gary Ind; 3.10 S S Sidonia Tenn; 3.30 Mrs C B O Clymer Pa; 3.45 Pent S S Siloam Springs Ark; 3.50 Mrs L E W Los Angeles Calif; Mr & Mrs C M Brooklyn N Y; 3.55 J A C Picher Okla; 3.59 Assembly Grafton Ill; 3.65 W M S Winton Calif; 3.75 H H Bradley Okla; Mr & Mrs W A T Jacksonville Fla.
- 4.00 Miss G K Pawnee Rock Kans; Mrs W U Pana, Ill; Glad Tidings Assembly Paso Robles Calif; Miss E M W Brewster N Y; 4.07 Assembly Lawrence Kans; 4.35 Assembly Corry Pa; 4.45 First Assembly of God Washington Mo; 4.47 Assembly & S S Hill City Kans; 4.50 W W R Tulsa Okla; C H R Oswego Ill; 4.58 Assembly Earle Ark.
- 5.00 Mrs E S Anaheim Calif; A B Swanton Md; Bennett Sisters Oneonta N Y; Assembly Brimston Mo; J A B Houston Texas; Mrs W H Long Island N Y; C L Century Fla; D H L Cumberland Md; S F B Walton Ky; S J H Toledo Ohio; J A B Houston Texas; L B R Ryland Okla; W J W Malvern Ark; M S Spokane Wash; J D Z Kansas City Mo; Mrs L W Rosemead Calif; B W Meeker Okla; E E R Brooklyn N Y; Mr & Mrs L S B Coffeyville Kans; Mrs J B C Roseisle Canada; Bethel Gospel Assembly New York N Y; A I A Springfield Mo; Mr & Mrs P B D Ottumwa Ia; Mrs G B Columbus Kans; Mrs F E Warren Pa; Mrs F L B Russellville Ark; Mrs M S Murdo S Dak; M S Esparto Calif 5.15 Mrs C R S Joplin Mo; 5.25 T K Granite City Ill; 5.52 Assembly of God Perry Ia; 5.90 Assembly Leavenworth Wash.
- 6.00 A Friend Marvel Ark; Assembly & S S Arcadia Kans; Mrs J H B S Bellingham Wash; R A M Poughkeepsie N Y; 6.27 Assembly Chester Ill; 6.35 S S Class Napa Calif;
- 6.40 Assembly Cottage Grove Ore; 6.48 Mrs L P Avant Okla; 6.50 Full Gospel Mission Macksburg Ia; Mrs E J B Verden Okla; 6.80 Gospel Mission Assembly Canyonville Ore.
- 7.00 Mr & Mrs D W C Ojo Colo; Assembly of God Tab Toledo Ohio; Assembly Enterprise Ala; Bethel Assembly Covina Calif; Pentecostal Church Wynne Ark; Pent'l S S Detroit Mich; 7.12 Assembly of God Yoakum Texas; 7.24 Full Gospel Church Castroville Calif; 7.47 Assembly Monroe Ia; 7.60 Assembly of God S S Booneville Ark;
- 8.00 Mrs E J M Tunga Calif J W B Graceville Fla; 8.15 Assembly Whistler Ala; 8.33 Full Gospel Assembly S S Springfield Ill; 8.35 A F C Trenton, Mo; 8.50 H J S Spokane Wash; 8.69 Pent'l S S Walthill Nebr; 8.86 Assembly Gooding Idaho; 9.18 Full Gospel Tab. Winton Calif; 9.25 Pentecostal Assembly Maxwell Calif; 9.30 Flat Woods Assembly Edom Texas.
- 10.00 Kent S S Turkey Texas; R E S Woodland Calif; H A H San Francisco Calif; Mrs M H Portland Ore; German Pent'l Assembly New Castle Pa; J C F Leon Ia; Assembly Excel Ala; Miss S E R Oxford Pa; G A D Long Island City N Y; A Friend in Ga; Mr H P E Richmond Va; Mrs L K V Newburg Mo; C S B Onalaska Wash; 10.15 Bethel Tab Assembly of God Canton Ohio; 10.26 Assembly & S S Warrior Ala; 10.36 Assembly Whittier Calif; 10.70 Mrs J R D Huron Ohio.
- 11.00 Assembly Sayles Pa; 11.11 S S Glad Tidings Assembly Hanford Calif; 11.67 Mrs C A M Caspiana La; 11.95 Miss J P Hornbeck La; 12.00 Mrs S W L & children Salt Lake Utah; Lettingtown S S Milton N Y; 12.55 Assembly Gerald Mo; 13.00 J B S Calgary Can; Assembly Monrovia Calif; 13.20 Assembly Ft Collins Colo; 13.50 Assembly of God Tab Harbor Beach Mich; C C Cross Cut Texas; 14.00 W A H Toledo Ohio; Assembly Dunsuir Calif; Fourfold Gospel Assembly S S Bakersfield Calif; 14.18 Glad Tidings Tab Pueblo Colo.
- 15.00 Full Gospel Assembly Walker Minn; Mr & Mrs E A K Cincinnati Ohio; Mrs L R Y Los Angeles Calif; H W Ebin Canada; 15.45 Birthday Box Bethel S S Watsonville Calif; 16.00 E B A Rainer Wash; 16.44 S S Tulare Calif; 16.80 North Side Assembly of God Wichita Falls Texas.
- 17.00 Full Gospel Tab Napa Calif; 17.50 Pent'l Assembly of God Willits, Calif; 17.85 Pent'l Tab & S S Madera Calif; 18.00 S S Endwell N Y; Full Gospel Assembly Three Rivers Mich.
- 20.00 Miss B A Chicago Ill; Assembly Trinity Tab St Louis Mo; 20.22 Assembly Dayton Ore; 21.05 Full Gospel Assembly Atlantic City N J; 21.43 Assembly Redlands Calif; 21.75 Glad Tidings Mission Stockton Calif; 22.10 Assembly & S S Spokane Wash; 23.15 Bethel Full Gospel Church Stockton Calif.
- 25.00 Mt Herman Women's Miss'y Council Electra Texas; L P M Springfield Mo; Assembly Wasco Calif; O I H Bassett Nebr; J A B Rumney Depot N H; Mrs G F C Rawson Ohio; H E S & wife El Dorado Ark; Passover Prayer League Chicago Ill; Central Park Assembly Freeport N Y; J A O Sister Bay Wis; 25.29 Glad Tidings Mission Oroville Calif; 26.00 Assembly Live Oak California; 26.08 Assembly Jasonville Indiana; 26.20 Pentecostal Church of God New Haven Conn; 26.69 Full Gospel Assembly Santa Ana Calif; 27.47 Assembly Wood River Ill; 28.42 Full Gospel Assembly York Pa; 28.71 Mrs P M Coalingo Calif; 29.50 Full Gospel Assembly of God Minneapolis Minn.
- 30.00 A Friend St Catherine's Canada Assembly Rocklin Calif; Bethel Chapel Glendale Calif; First Pent'l Mission New Castle Pa; 31.55 Assembly Ashland Kans; 32.85 Highway Pent'l Assembly Sunnyvale Calif; 35.23 Assembly Yakima Wash; 35.85 Assembly Richmond Calif; 37.50 Assembly & S S Bazine Kans.
- 40.00 E B Butler N J; 40.52 Full Gospel Assembly Kingsburg Calif; 45.00 Assembly Bradford Pa; Miss H T Mt Forest Canada; 45.30 Full Gospel Church Baltimore Md.
- 50.00 Christ Covenant & Glad Tidings Assembly Chicago Ill; S S of Gospel Tab Alton Ill; 53.00 Full Gospel Assembly St Louis Mo; 60.00 Pent'l Assembly Ecorse Mich; 65.00 Mrs A M W Katy Texas; 89.00 Assembly Wilkes-Barre Pa.
- 100.00 Pent'l Assembly Turlock Calif; C B I Miss'y Band Springfield Mo; 103.00 Oak Park S S Holiness Church Tampa Fla; 110.00 J M W & T H Sheldon Ia; 180.00 Glad Tidings Revival Assembly Oakland Calif; 210.13 Bethel Temple Cincinnati Ohio; 213.50 Glad Tidings Temple San Francisco, Calif; 365.00 Glad Tidings Tab New York N Y; 705.00 Assembly Hiltz Calif.

Total amount minus \$95.23 amount given direct \$4,693.29 Amount previously reported 6,284.06 Total amount to date 10,977.35	<h3 style="text-align: center;">HOME MISSIONS CONTRIBUTIONS</h3> <p style="text-align: center;">Feb. 12 to 18 inclusive</p> \$.50 C W H St Clair Mo; 2.00 F A S Point Rock Texas; 5.45 Assembly Dunsuir Calif. Total amount 7.95 Amount previously reported 16.67 Amount to date 24.62
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-:- The Great Physician -:-

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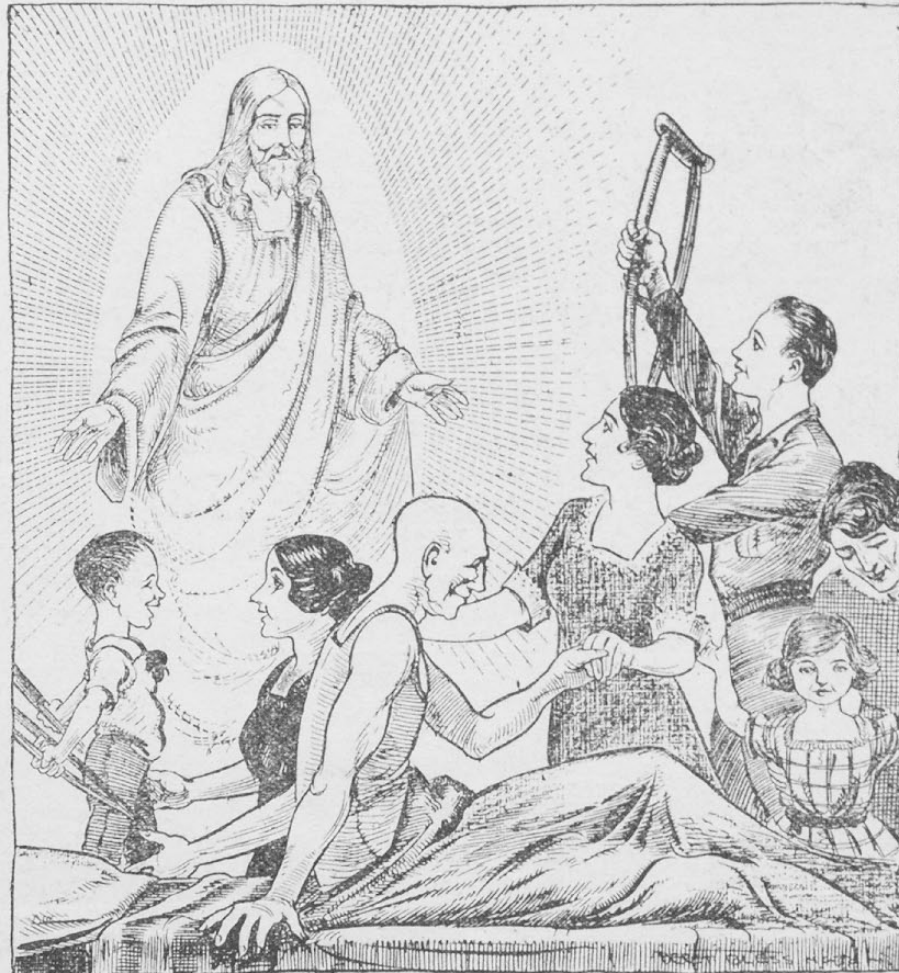
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