



NUMBER 660

SPRINGFIELD, MO., AUGUST 14, 1926

Subscription Price \$1.00
Canada and Foreign \$1.50

John Fletcher's Golden Rules

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1. Live above earthly and creature comforts.
2. Beware of flatness and lukewarmness; this, if not carried immediately to God, often ends in darkness and deadness.
3. Value divine comforts above all things, and prize Christ above all comforts, that, if you should fail, you still glory in the God of your salvation.
4. Let that which torments others make your happiness—self-denial and renouncing your own will.
5. Be ready to yield with joy to every conviction of the Spirit of God. Be faithful to present grace, and aspire after a continual growth.
6. Live the present moment for God, and avoid perplexing yourself about present or future experience, by giving yourself up to Christ as you are, and being willing to receive Him now as He is. Leaving all the rest to Him, you will cut up a thousand temptations by the roots.
7. Spend time in feeling after Christ by the prayer of such faith as you have, whether it be dark or luminous. Cease using the time you have hitherto spent in desponding thoughts and in perplexing considerations upon the badness or uncertainty of your state, and come to the Lord Jesus with your present wants, daring to believe that He waits to be gracious to us. Christ is the way—the way to the Father, and a highway is as free for a sickly beggar as for a glorious prince.

This Great Salvation

Pastor A. G. Ward, at the Springfield Assembly

"How shall we escape, if we neglect so great salvation" (Heb. 2:3)?

This text introduces us to a great salvation and raises the question as to how we shall escape if we neglect it. Since we are introduced to a great salvation every thinking mind is naturally asking, "Why is this salvation spoken of as a great salvation?" I answer, "First because of the price paid to purchase it for us." What was the price paid? Let me answer in the words of holy Writ, "For ye know the grace of our Lord Jesus Christ; that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." How rich was He who became poor in order to purchase this salvation for us? I cannot tell. One would needs go not only through this beautiful world of ours but through hundreds of other blazing worlds which stud the spaces of immensity, to discover the wealth of God's immaculate Son who laid down His life to purchase salvation for us. How poor did He become? You will recall this incident in His life when turning to some of His disciples He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Have you ever seen a thunder storm gathering? You have looked to the west and have seen the dark clouds moving as though being marshaled by some unseen force; and you have looked to the east and noticed the dark clouds gathering, which seem to be guided by an unseen hand to one certain spot. You have been conscious that shortly a terrific storm would break. With a roar of thunder and a flash of lightning the clouds come together and there is a great storm. That is what happened that day at Calvary. The sin clouds of the Old Testament folk and the sin clouds of those yet to live, gathered and broke that day on the head of the spotless Lamb of God. When they broke God turned His face away from Him, and it was at that moment that Jesus tasted hell for us; and by doing so created a value which He did not need for Himself. How poor He became! Stripped of all heavenly glory! How poor the Nazarene became in order to purchase salvation for us that He might save us from the power of the devil. I tell you from a heart that is moved with compassion for you, if you are in sin and persist in refusing salvation, only eternity will reveal the seriousness of openly and wilfully rejecting Jehovah's remedy for sin provided through the shedding of the blood of His only begotten Son.

This salvation is great because it accomplishes a great work when allowed to operate. For instance, it will save from sin. That raises the question, "What is sin?" The Bible says sin is the transgression of the law. "To him that know-

eth to do good, and doeth it not, to him it is sin." "Whatsoever is not of faith is sin."

Matthew Arnold once said, "Sin is not a monster, but an infirmity." Matthew Arnold is wrong, for if sin were but an infirmity there would be no sense of guilt and no harrowing consciousness of blame. Someone else said, "Sin is the invincibility of external circumstances, the brutally terrific power of environment." No, sin is something more than this. We grant that circumstances may help or hinder to some extent, but if we want to live for God we can do so regardless of our external circumstances, for in Paul's day you will recall that there were saints even in Caesar's household. Someone else said, "Sin is inherited temperament." Sin is something more than that. It is a bad thing to transmit bad blood to anyone. If you have been guilty of doing that I am sorry, because it is hard enough to get through life with the best kind of blood that can be transmitted, and if we hand down bad blood to our offspring we are sinning against them. But sin is something more than that. You know you don't have to lie unless you want to lie. You don't have to steal unless you want to steal. You don't have to kill unless you want to kill. Every ounce of blood in your veins may be bad, but you don't have to do these things. What is sin? Sin is a happening that might have happened otherwise, and everybody with common sense knows they are responsible for it happening just as it has happened.

This salvation which we are preaching is a salvation which undertakes to save men from this thing called sin. Thank God, it will save you from the thing so that what happens in your life will happen according to the will of God, and you will be able to look up at the close of each day and rejoice in the fact that you have had a day of victory. I was called to the home of a very clever lawyer in Toronto. We chatted over things together. He was greatly in trouble about his soul. He was in distress over this matter but he was very open to acknowledge that he was the responsible party. He said, "I am not yet prepared to make a full surrender to God, such as is necessary to be saved, yet I know I am responsible for living the way I do live." Sure we are. I was glad to tell him God would save him. He said, "It must be the most wonderful thing in the world to live a life of victory and be able to look up at the close of the day know you have pleased God all day long." Some folks think that is impossible. Did you ever hear of the man in Arkansas who was preaching this sort of salvation and a brother preacher got worked up over the thing and announced to his congregation that on the

following Sunday he was going to refute this fellow's doctrine, namely, that salvation saved from sin. So he delivered his discourse. While he was talking he told the people that even though he himself was a preacher he did not profess to be saved from sin. He said, "I break the commandments and I sin in thought, word and deed every day and hour." When he concluded his message he called on a deacon to pray and the deacon said, "O God, Thou hast said, 'Thou shalt have no other gods before me.' Thou hast said this, and Thou hast said that. And here is a preacher who tells us he breaks these commandments every day and hour. O God, have mercy on us and send us a better preacher." I hope that prayer was answered speedily.

Salvation from sin is a great thing. I suppose sometimes you strangers think we Pentecostal folks are just a bit weak in the head, but we are perfectly all right. You say you cannot understand this shouting and going on the way we do. Well, you can understand the shouting at a football game, or a horse race, or when they have wound up a political campaign. Did you ever hear of the man in Brooklyn who arrived the night the Federal elections were over and saw a great crowd of folks shouting for all they were worth, and so he let loose and shouted for about half an hour, and then he found out the wrong party had gotten in? But when it comes to religion you declare we ought to all look like marble slabs in a cemetery, as though God died long ago and we were orphans. I believe in the shouting kind of religion. I was reared in the Episcopal church but I took a great dislike for it the first time I attended their service. I wanted to get in with the shouting Methodists. Something down in my boyish heart wanted to get in with folks who had something to shout over. But by the time I had reached them they had lost their shout. But if the Methodists have lost their shout the Pentecostal have taken it up, and if they ever lose their shout I am going to get out.

This salvation will not only save folks from sin but will save people from self. You have had a heap of trouble no doubt with the fellow who lives under your hat. There is deliverance from s-e-l-f. If folks can get the victory over themselves they have won the greatest triumph, a triumph that is more wonderful than the taking of a city. "He that ruleth his spirit (is better) than he that taketh a city." What a time we had rejoicing when dear old Jerusalem fell. Dr. Simpson was in Chicago and he just nearly collapsed with joy, and we all felt pretty good about it for we knew it was a further indication that the Lord would be riding down through heaven's blue some of these days. But the taking of Jerusalem by Allenby was not nearly so wonderful a thing as if you get the victory over yourself. Now your wife would feel pretty good if you could get the victory over yourself. I know she would take a day off and rejoice over the thing. And sister, your husband would think it was a pretty fine thing if you could get the victory over yourself. What a pity

that so few people ever get the victory over themselves! What does all this strutting about mean anyhow? It is because of self. Why do a heap of folks make you think whenever you look at them of a hen drinking water? That is self. Riding along the shores of the Pacific I observed something in the distance and said to my friend, "What is that?" He said, "It is a lighthouse." There were some things in connection with that lighthouse that were noticeable by their absence. There was no shooting of cannons and sending up of sky rockets to call attention to itself. Its business was just to shine. What does all this shooting of rockets mean? That is because of self. Old self is trying to call attention to itself. But you can get delivered from that. I am advocating a scheme for getting rich quick. A lot of wild-cat schemes have been put on the market for this very thing and I do not know how mine is going to take but I am offering it anyhow. If you could buy a lot of folks for what they are worth, and then sell them for the value they put on themselves, it would be a great bit of speculation for you. What does all this high valuation mean? It is self. Lord, deliver us from ourselves.

Salvation will deliver us from the devil. There is a lot of folks who do not believe in the devil now, but I do. He is a very live person, seeking whom he may devour; but I am glad there are some folks who are too big a mouthful for him. The smallest person, covered with the blood, is too big a mouthful for him. He has such a distaste for the blood. That is enough to make you shout for an hour!

Salvation will save you from the fear of dying. Some folks are so afraid of dying that it hangs over them like a dark cloud all the time. They have been told that death is a terrible thing and the waters of Jordan are cold and deep, and that we will have to put our feet down in those cold waters and wade the dismal flood and the waters will come up and up. I certainly would not like to die a sinner. But salvation will deliver you from the fear of death and will let you see that death is not such an awful thing. Salvation will cause you to so fall in love with the Lord Jesus Christ that when you get word you are going home to glory you will be shouting happy. You will say, "Isn't this good news?" Madam Powerscourt was one of the holiest women that ever trod Irish soil. A lady went to see her one day and found her saying, "Isn't it splendid! Isn't it splendid!" "What is splendid?" asked the lady. "Why," said Madam Powerscourt, "the doctor has been here and he tells me I have just twenty-four more hours to live. Isn't it splendid?"

This salvation insures us of eternal happiness. What assurance have you that you are going to be eternally happy? You say you are not very happy now, and as you look out into the future it is very dark. Well, that is too bad. You don't have to live that way. If you will join up with my company it will insure you of eternal happiness. Isn't that a great insurance company? You can get

something down in your soul that will cause you to know that even if this old world breaks into ten million pieces you will be happy throughout eternal ages.

"How shall we escape, if we neglect so great salvation?" This salvation which cost Jesus Christ so much, which will save you from sin, which will save you from self, from the devil, from the fear of death, and which will insure you of eternal happiness; how shall we escape if we neglect it? Neglect is all that is necessary in order to be lost. You don't have to become a drunkard, a harlot, a licentious man or woman, you don't have to be a thief, a robber or a burglar. All you have to do is grow up in a respectable home and keep out of the grosser sins, but neglect this salvation, and you will be lost as much as the drunkard or the harlot or the bum.

Did you ever see Niagara Falls? In imagination I am up there tonight standing just above the falls, and as I gaze out across the river I notice two men in a row boat but neither of them has his hands to the oars. They are basking in the sunshine and admiring the scenery on either side of the river. But I am distressed because I have observed that the current is carrying them toward the great Niagara Falls. So in my excitement I get as close to the shore as possible and shout to these men, "Men, for God's sake to the oars and pull up stream. Don't you know the current is carrying you down to the danger zone." They look at me with a sneering gaze and say, "Fool, be gone. We are not rowing down toward the Niagara Falls, we are basking in the sunshine." By this time the current has carried them farther down. I run along the shore, following the course they are taking. Again I say, "Men, for God's sake take to the oars. Don't you see the current is carrying you down and shortly you will be over the Falls?" Once again they look at me with a sneering gaze and with a voice that does not speak of appreciation, they say, "Fool, be gone. We are not rowing down the stream; we are enjoying the summer sunshine." And shortly they are carried over the Falls and are lost.

I say to you there is a current carrying you down toward the rock bound coast of damnation. If you are without God and without hope you will be carried rapidly down the stream of time, and if you do not seek the Lord and cry for help from heaven you will be lost. I was a Methodist circuit rider on the western frontier some years ago. It was easy to lose one's way through the woods. I found it was a step fraught with danger to leave the winding trail over which the red man had passed for generations, for any new way that might be blazed by some newcomer. One day I lost my way through the woods and had not the slightest idea which way to turn. Suddenly, with an awful sense that I was lost possessing me, I threw my reins to the horse and he brought me out to safety. Oh, the awful sense of being lost even in the woods of the great Northwest! But friend, are you a lost soul now? Then why don't you call on Christ for mercy?

A Modern Day Miracle

I am truly glad that whosoever will may freely come to God. What a glorious thing! Praise His holy name. He is faithful to His promise to all. Let us pray believing and not faint.

My husband and I are both in Pentecost traveling on in this glorious way, working for the Lord. If any of us gets sick we pray and God has always answered with a blessing.

The following is my own experience. I know God answers prayer. Praise His holy name!

Although I am 49 years old, in December, 1925, I took whooping cough. I have never been a really strong woman, and my lungs being weak it was a trying case. My husband called in the saints and they prayed for my healing. I got better but not well, as God wanted to use me as a means of convincing some sinners that we must love one another and serve God.

I was in bed most of the time up to the forenoon of February 7th. I was feeling better up to three p. m., when the Lord told me to sing five songs, after which He told me to pray, which I did. Then He told me it was my time to go home to glory. That is the last thing I remember on this earth. My body cold with death sweat, I passed over the golden shore. There were no signs of life about my body from 3:30 p. m. to 4:20 p. m.

At the beautiful gate I saw Jesus' sweet, smiling face, and talked with Him about how happy I was. No light is half so bright as His glorious presence, and I saw too, many of my loved ones who had passed over many years ago. I knew everyone I saw for there are no strangers there.

But Jesus told me I could not stay long, but must return, as there were people here whom no one but me could win for Him. Glory to God! He told me to call for the saints and have them pray for me.

In some way God let it be known what was wanted, but I do not know how. My husband called for the saints and had them pray, and the Lord lifted me up. I shouted and praised God then lay back down on the bed. Praise the Lord. I did not get well immediately but soon was able to do all my work, and can work some in the field.

Jesus gave me back to my family for a while, but said I could not stay long as He would soon call me back home. Glory to God! I am only waiting and praying and doing His blessed will until that day comes when I shall be going home.

I know it was through faith and prayer to God that my dear companion had me restored to him. I know He can and will heal our bodies if we will only trust our souls to Him, give our hearts to God and follow on.—Mrs. Annie Shreve, Wilmar, Ark.

The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

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The Pentecostal Evangel is the Official Organ of the General Council of the Assemblies of God.
W. T. Gaston..... Chairman
D. H. McDowell..... Assistant Chairman
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Printed and published weekly (50 issues each year) at the Gospel Publishing House, Springfield, Mo., U. S. A.

Subscription Price, \$1.00 per year. Canadian friends please add 50 cents to pay for extra postage. British subscription, 6/6 per year. In quantities, 12 copies for 24 cents; 25 copies, 45 cents; 100 copies, \$1.80.

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

WRECKED

"Wrecked outright on Jesus' breast;"
Only wrecked souls thus can sing;
Little boats that hug the shore,
Fearing what the storm may bring,
Never find on Jesus' breast
All that "wrecked" souls mean by rest.

"Wrecked outright." So we lament:
But when storms have done their worst,
Then the soul, surviving all,
In Eternal Arms is nursed:
There to find that nought can move
One, embosom'd in such love.

"Wrecked outright." No more to own
E'en a craft to sail the sea:
Still a voyager, yet now
Anchor'd to Infinity;
Nothing left to do but fling
Care aside, and simply cling.

"Wrecked outright." 'Twas purest gain:
Henceforth other craft can see
That the storm may be a boon,
That, however rough the sea,
God Himself doth watchful stand—
For the "wreck" is in His hand.
M. E. Barber.

DISUNITY SPELLS DISASTER

Mrs. Mary Bragunier

Do you know that one reason we do not have more success in the Pentecostal movement, is that we do not stand shoulder to shoulder and pull straight ahead together. Suppose one would hitch up eight or ten head of horses to a gang plow, and one would pull straight ahead, some would be looking back over their shoulders, some jumping sidewise and some kicking backwards. What kind of a mess do you think he would get into.

The same with the church. If we set out to have a revival, some will say, I believe we are going to have a good meeting, and work for it; others will kick at the preacher; others will say, I don't believe there will be anything done; others will get envious because they can't have their way, and the result is there is but little success in the meeting.

Do you know that the people of the world stand together better than the people of God? When they start a thing, they believe they are going to put it over and so they move together, work together and even die together for the devil's kingdom. Thus he is making great progress in

his efforts to gain the mastery of the world.

Oh, dear people of God! We need to stand together, shoulder to shoulder, with our faces set like a flint, declaring we will not be moved until things move for God. It is His will that we be of one mind and in one place; then that place will be shaken and things will be done for God.

JUSTIN MARTYR ON WATER BAPTISM

It is evident the writings of Justin Martyr are among the most important that have come down to us from the second century. His "apologies" are said to be the earliest extant. They are characterized by intense Christian fervor. He was born near the time of the death of the apostle John, some writers maintain before his death.

Justin Martyr was true to the gospel of Christ as proclaimed by the apostles, in fact so much so that he sealed his testimony to the truth of the gospel by martyrdom, about A. D. 165. I quote as follows, from Justin Martyr and Athenagorus, volume 2, chapter 61, on Christian Baptism.

"Then they are brought to us where there is water, . . . and for this rite we have learned from the apostles . . . there is pronounced over him who has repented of his sins . . . In the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit."

This makes it very evident that Justin Martyr, who kept the apostolic message burning in the hearts of his hearers did not drift away from the command of Jesus, as in St. Matthew 28:19.—A. H. Argue.

REVIEWING OUR LIVES

In hours of self-examination, Christians are often conscious of a very real sense of shame. It is not when we are found out by our fellow men, convicted of some inefficiency or failure—that is a lesser shame. The deeper shame is what we feel in the presence of God when there is no one to charge or condemn us.

We ought to be ashamed sometimes of our prayers. Troubles drive us to our knees, and we pray with an intensity that seems now to be part of our being. We cry to the Lord. The trouble passes over by His great mercy. Then we catch ourselves relaxing a little, praying less fervently than we did in the hour of crisis, as if we were now able to look after ourselves.

Then we ought to be ashamed often of our prayers because we are more earnest in the sphere of practical needs than of spiritual requirements. We pray for some definite object, a position we covet, for relief from pain. Compare the earnestness of such prayers with the prayers we offer to be rid of some besetting sin, known only to God—the result will be startling.

Perhaps we ought to be ashamed of our service. Is it all done in the light of eternity? Is God satisfied with the quality of our service? What about our mo-

tives? Would they bear the scrutiny of Him who reads the heart? The love of praise, self-satisfaction, the delight in showing our powers—the various ways in which we are conscious of displeasing Him—all these bear witness against us. Or perhaps we have refused to do His will and service. What then?

We ought to be ashamed of letting ourselves off too easily—we excuse our own faults, our shortcomings, our sins. We fail to deal truly and deeply with our natures, shrinking from the task of bringing them in line with His will.

We ought, too, to be ashamed of our irreverence. Do we not take "liberties with God"? Is there a distinct line between the common and the sacred. Do we constantly "rush into God's presence?"

Godly shame and sorrow of heart will break up our superficial religion; for He says, "If my people, which are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).—Author Unknown.

ARE HEALINGS PERMANENT?

In our ministry we have dealt with many sick people, and we find that those who retain their healing are those who walk with the Lord in the light of His Word, and endeavor to use the health which has been given them for the glory of the Lord.

On the other hand, I believe without exception, that in every case to my knowledge where the healing has been lost, upon inquiry, I have found one or more of these things to account for the loss of healings:

Open sin against the Lord. Using the health given for dances, races, theaters, gambling, worldly pleasures. Carelessness. In some cases even going back to idolatry. Giving up prayer and Bible reading.

While in India, we went one day to a village, and found there an elderly man, a Hindu, he was totally blind in one eye, and only a glimmer of light in the other eye. We talked to him about the Lord Jesus, pointing out to him the need of a Saviour, and also told him that Jesus could, and would, heal his eyes if he would believe, after a while he decided that he would accept Jesus as his Saviour and give up idolatry, so he confessed his sins, we prayed for him for his soul and for his eyes also. At this time he was groping on the floor to feel his way about. We went away and came back to the house about a week later, the man was not to be seen, so I asked his wife where he was. She replied, "He is out in the field working, pulling out weeds. I said, "Can you call him?" She said, "Yes," and went and called him. He came, and said that he was able to see clearly. I returned to that place a month later, and lo and behold, the man was there, blind and groping on the floor. I questioned him, and found that he had gone back to worshipping idols.

Beloved, we must walk with God if we desire to keep that which He gives.

—From an article by Walter H. Clifford.

Delivered from Spiritualism

I waited patiently for the Lord and He inclined unto me and heard my cry. He brought me up out of an horrible pit, out of the miry clay and set my feet upon a Rock, and established my goings and He has put a new song in my mouth, even praise unto our Lord. Many shall see it and fear and shall trust in the Lord (Ps. 40:1-3).

By the help of the Lord and for His glory I am writing my testimony concerning my deliverance from Spiritualism, that many may read it and fear and trust in the Lord. He alone can bring one out of the horrible demon possession. But, dear ones, Spiritualism is not the devil's only tool; he has many. My parents were saved members of a Protestant church at one time. They became interested in Spiritualism through a neighbor of an aunt. We lived in the country at that time, but my folks would go to those meetings in town. I was but a child of four years. I never enjoyed the meetings because of fear. I feared being alone as I grew older, feared the dark, feared death. My father and mother became satisfied with the horrible doctrines of Spiritualism.

We had meetings in my parent's home. The first time that I recognized this power as taking possession of me was when I was about twenty-one years old. After my mother's death I was keeping company with a Christian, young man. Of course a Christian would have interfered with the devil's business, so he wrote through me, "You are doing wrong." The devil deceived me into thinking it was a message from my dear mother. Again a few years later, after my brother, who was away from home, committed suicide, the demon power wrote through me. This time it was a description of a man who murdered my brother. This started me to thinking. A power that would lie could not be the power of God, but I didn't have strength enough to go to God for help.

After my marriage that power used me in another way. While my husband and I were resting after supper one night, I suddenly, involuntarily assumed the stooped, crippled form of my husband's dead grandmother. The lifting of this power always left me weak and almost a nervous wreck. I had always thought that one possessed of demons was a desperately immoral person—a drunkard, murderer, thief. My husband testifies to my having been a loving wife and devoted to our four precious children, even up to the time the demons were aroused. This very deceitfulness of the demons delayed my deliverance as my husband thought one of my disposition could not be possessed of an evil power. Up to about seventeen months ago, I seldom attended religious services. When I did go, it was only to please someone else because I was

miserable while there. It seemed my nerves would snap and I would lose my mind.

A year ago, in November, Brother and Sister Ketner began evangelistic services in our town. My husband attended some without me. During his absence, I could not sleep and would see moving objects on the clothes-rack and in my bed. Oh, dear ones, how many precious souls are in asylums today, whom the world calls crazy, and it is all because the devil is putting them there. My husband came under conviction. He asked me to go to the meeting with him the next night, and go with him to seek salvation. At first I sharply refused, but God's mighty hand was upon me and I said I would go, but what a struggle it was, for it seemed like I was being choked. When the altar call was given that night I was determined to go. (Dear ones, it doesn't matter how much of a hold the devil has upon you, God can save you). The devil began a program of deceit. I went to the front and with upraised arms sang "Rock of Ages." Then I went and knelt by husband. I could not pray, for when I did try to pray I was choked. But, praise our blessed Jesus, He can know our thoughts even if we are too weak to pray.

Then the fight began in earnest. The devil was not going to depart without a fight. I would do unusual things during altar services. One night while at home, the devil gave me a fake baptism. My gentleness was at an end. Although I am only a small woman of ninety pounds, I fought furiously, even fighting my husband when I supposed he was asleep. I did not understand the power ruling me, so I prayed God to let me know what was wrong. He answered by sending Brother Philip, the evangelist, who had dealt with demon powers before. They prayed for me at three different times in the mighty name of Jesus before relief came. One Sunday morning, just as the message was begun, the demons within me began giving blood-curdling screams. The ministers came right to me, and began praying. For two hours they continued in prayer. It seemed the cords of my throat would burst. When my hands were released, the devil would use them to try to choke me. It took two strong men to hold me. Oh, glory! Relief comes when the Blood prevails! Words can not express the relief as they left. They! Yes, they! Millions of them, it seemed. Praise God for full and complete victory.

God has been very gracious to me since. Salvation full and free brought both joy and peace. My health is improved. My very personal appearance is changed. In January the dear Lord baptized me with the Holy Ghost and fire as in Acts 2:4. My desire is to spend the remainder of my life in service for Him. Dear ones, precious, eternity-bound souls, in

Jesus' name I beseech you not to tamper with Spiritualism. I had never accepted Spiritualism, yet, see the anguish it cost me and my loved ones and how narrowly I escaped the pit of hell. Dear ones, get in the strait and narrow way and stay in the middle of the highway, for on the outside is darkness. While we keep our eyes on Jesus, there is victory ahead. Hallelujah!—Mrs. Murrell Sparks, First View, Colo.

ANSWERED PRAYER

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience and God sends tribulation; for tribulation worketh patience. Rom. 5:3-5.

We pray for submission and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5:8.

We pray for unselfishness and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2:4; Matt. 27:42; 1 John 3:16.

We pray for victory and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world; even our faith. 1 John 5:4.

We pray for strength and humility and some messenger of Satan torments us until we lie in the dust crying for its removal. 2 Cor. 12:7.

We pray for union with Jesus and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us, and calls on us to walk "alone." Isa. 51:2; 63:3.

We pray for love and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart; for love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things; hopeth all things, endureth all things; love never faileth. 1 Cor. 4:8.

We pray for likeness to Jesus and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure, or can thine hands be strong? Are ye able?" Isaiah 48:10; Ezek. 22:14; Matt. 20:22.

And in the furnace He melts us into something of His own tenderness and gentleness and teaches us how to bear one another's burdens, and how to live to make intercession for the sick and for the sorrowful. Gal. 6:2; Heb. 7:25; Eph. 6:18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. 2 Pet. 1:17. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. 2 Cor. 4:17, 18.

The Man Without a Soul

Laura C. Evans

In the early part of the winter of 1913 a young man by the name of Henry Spencer was arrested in Chicago for the murder of Mrs. Mildred Allison-Rexroat, a Chicago dancing teacher. This man was believed to be the vilest, most daring and profane man that had ever been in a court room. The newspapers called him "the man without a soul." So ungovernable was he that, when he was placed in the county jail at Wheaton, Illinois, it was necessary to have several guards watching him. The police were particularly proud of so great a capture. The deeds and daring and desperation of this man formed the news of the day.

During the progress of this man's trial in the court house at Wheaton, some of my relatives and friends, who attended the sessions, were greatly impressed with the utter depravity and desperation of this noted prisoner. They frequently spoke to me about him until I began to think of the awful condition this man was in, and wondered if there would be any use in telling such a one of God's love. The thought came to me: "What an awful condition this man must be in and what an awful life he must have lived in order to get the name, 'the man without a soul,' what a terribly hopeless life that title represented, and how great must be his need of God and Salvation." At first I wondered if a letter written to him would reach him. I was told that very likely it would not, or if it did, it would be thrown into the waste basket. This is actually what happened, as the prisoner himself told me afterwards. I tried to put the matter out of my mind, but undoubtedly the call was from God that I should go and speak to this man.

My husband and son were in the court room on the last day of the trial, when Spencer was sentenced to be hanged on December 19, 1913. As we sat around the supper table that night, my oldest boy, who had been with his father at the trial, said to me, "Mamma, I believe that something could be done for that man." I said, "Why do you think so, my son?" He replied, "I saw him smile when he was called so many vile names, and that smile showed me that the man had a heart. I wish you would go and speak to him." I then told my husband again that I felt I must go and speak to Spencer. "Very well," he said, "I believe the Lord has called you. I would go in His name and speak to Spencer about Christ."

I met one of the business men of the place, who told me of the terrible times they were having at the jail in trying to keep Spencer quiet. This man said to me, "Mrs. Evans, they are having an awful time over there; they cannot do anything with Spencer, and I have been

thinking, Mrs. Evans, that if there is a person who could help him, it would be you. I wish you would go and speak to him."

I said, "Mr. Kampp, I have been struggling with that question for several weeks, and I promised God last night that I would go and speak to Spencer, and I am going to obey the voice of God." Mr. Kampp then said, "I will call up the sheriff and make an appointment for you to see Spencer."

The appointment was made, and on December 10th I went to the jail. On my arrival the sheriff went up to Spencer's cell and said to him, "There is a lady here from Wheaton who wants to speak to you. Will you treat her right and not abuse her?" Spencer replied, "All right; send her up."

The sheriff then took me upstairs and introduced me to Spencer. I took a chair and sat down outside his cell. I wish I could describe to you what I saw—a man beaten, driven, haunted by the devil. If ever there was a man who looked as if he needed God's love, it was this poor, condemned man.

I began by saying, "You may wonder why I came to see you. I came because I had to come. I am a mother of three boys, and when I think of all the love I bestow upon them and the care and guidance they receive, and then read in the newspapers that you have never known what it was to have a mother's love or a father's care, I felt that you had been denied the greatest blessing that any one can be denied, and that is a mother's love and care. I came because I know that for you to get the name 'a man without a soul' must have meant a hopeless and desperate life. I came because I knew that your heart must be bleeding, torn, hungry and broken. Is not this so?" Spencer replied, "Yes, it is."

I then continued, "You have missed a mother's love, but I have come to tell you about a love that far exceeds a mother's love and if you will listen to what I have to tell you, and accept what I am going to offer you, you can be the happiest man in Wheaton, even though you are in jail, and have but nine days to live." Spencer was interested. He gave his attention to the message while I told him the way of salvation, asking the Holy Spirit every moment to guide me that I would not make one mistake. I did not have to tell him he was a sinner; he knew that already. I told him about the prodigal son and the thief on the cross and how Christ saved that thief. Spencer made the remark that he had never heard of any one having a kind word for a thief.

After fully explaining to him the way of life, and feeling that I had made the plan of salvation as plain as I could, I told him that I was going to ask him

to do the hardest thing that a man could be asked to do. I said, "You have always loved to do hard things, so I am told. You have been a stanch soldier for the devil. You have been fearless in his service. Now I am going to ask you to do this—to give your heart, with all its ambition, its sin, its hatred and willfulness, over to God, and ask Him to take you as you are, and to cleanse you from all your sin. I want you to promise that from now on you will live for Him and serve Him as fearlessly as you have the devil. Will you do that, Spencer?" He answered, "I will." I then said, "Shall we pray?" He said, "Yes."

We knelt down, he in his cell, and I on the outside. I offered a prayer to God, and after that I asked him to follow me in a simple prayer, which he did. After the prayer was finished, he said, "While you were saying that prayer, all I could say to God was, 'God help a crook like me, as You helped the thief on the cross.' I felt forty pounds lighter after I had offered that prayer."

I then said, "Now, Spencer, you are a child of God, and I am going to show you by what authority I dare say this to you." I took from my muff a New Testament and asked him if he would like to see in print just what I had been telling him. He said, very eagerly, "Oh, yes, I would. Have you got it? Can you show it to me?" I said, "Yes," and opening my Testament, read John 1:12; 1 John 1:9 and John 3:16. After I had read John 3:16, he said, "Oh, I have seen that passage on a 'sign' some place. Let me read it for myself."

I handed him the Testament, and as he read it, I told him to make the promise of the verse his own.

Before leaving him, I said to him, "I am going to give you this Testament. I want you to read the Gospel of John, especially." I said, "May I come again to speak to you?" He said, "Yes, please do, come tomorrow, come about the same hour."

I went to the jail the next day rather anxious to know how I would find Spencer. But as I came up to his cell, he greeted me with these words: "Good morning, I am twenty-four hours old." I said, "What do you mean?" He said, "I read in the third chapter of John about the new birth, about Nicodemus coming to Christ. I was born again yesterday morning. Until then I had been dead; now I am alive and am twenty-four hours old." I said, "You surely are, Spencer, thank God for it."

Then he said, "Oh! Mrs. Evans, I have tried so hard to memorize John 3:16, and at last I have got it." And with the joy of a little child, he handed me the Testament, for fear that I would not know whether he quoted it right or not, and said, "Here is the Testament. You see if I am repeating it right." He quoted John 3:16 hesitatingly, but joyously and correctly.

It was really wonderful to note, from day to day, the marvelous growth in grace this man made and his literally devouring passion for the study of the Bible.

Spencer had given up smoking because

he did not think it consistent with his Christian life. And while he was taking the sacrament in his cell with Dr. and Mrs. Evans on the morning of his death, a Chicago newspaper reporter was putting the story on the wire that Spencer rose, rolled a cigaret, and said, "Boys, we're going to have a hell of a necktie party this morning." And that story, false as it was, went out and was read by thousands of people.

On December 18, 1913, Henry Spencer was granted a reprieve until January 16, 1914. Another stay was granted until July 31, 1914. It was really amazing to hear him talk about his departure the day preceding December 19th—the day set for his execution, also between those days and January 16, 1914, the day set a second time for his hanging. Strange to say, he seemed keenly disappointed when he was informed of these reprieves. His lot in the world had been so hard and his life so void of happiness that this world seemed to hold nothing worth while for him; whereas the new-found faith that had become his during the past few weeks had brought such peace to him that but one thought possessed him, and that was to leave this world and enter into the future life of blessedness, which he believed he would do. Never once did he show any interest at all in the efforts of his attorneys to secure a new trial or to reprieve him.

Spencer was never so happy as when he was near the date of his hanging. If there was ever the slightest shadow of disappointment on his face, it was when he got his reprieves. When I used to ask him, "Do you really mean to say that you are anxious to go and leave this world?" He would say, "Yes, mother, this life is nothing to me. It has meant nothing but sin and shame. I never had a friend nor any one to take an interest in me or to say a kind word to me until you came to this prison to talk to me."

I have seen people make preparations to go on a pleasure trip. I have seen the joy of anticipation on the part of those going to visit their own homestead. But I have never seen a joy such as this man had in the anticipation of leaving this world. As he would look over the things that he would wear on the scaffold, he would smooth them out and look at them as a bride would look at her outfit.

When they were putting up the scaffold, and the sound of the hammer would be so loud that we could scarcely hear ourselves read and pray, he would say at my remark about the awfulness of the sound: "Why, mother, do not worry. They never did a greater thing for me than putting up that scaffold. It will only be for a moment. Think what this means to me to be able to leave this world that has meant nothing but sin and shame and hard fighting to be with God. You ought to be thankful all your life that you made the biggest crook that ever lived, love Jesus."

The last night of Spencer's life on earth, the night when condemned prisoners are permitted to have practically whatever they wish, and which they generally spend in playing cards, Spencer's only request

was that Dr. and Mrs. Evans and their son Louis stay with him part of the night spending the time in the singing of hymns, the reading of the Bible and prayer.

This request was granted. While this service was going on, the court yard was filled with hundreds of people trying to get a glimpse of the man who was to hang in the morning. Clear and happy, the voice of the condemned prisoner could be heard throughout the whole court yard singing. We left Spencer at midnight to go home and get rest. He, too, said he was going to sleep, as sound as a child. The guard who was with him that night told me that Spencer slept as peacefully as a babe.

At five o'clock in the morning he was awakened by a chorus of young ladies from the churches in the neighborhood, who had come to sing hymns for him. He immediately arose and joined in the singing. He was very happy. Dr. Evans and myself went down to the jail at 7:30 that morning. Spencer had asked to be given communion and to have his last words with us. The quiet scene upstairs during the hour of communion, and talking of the things belonging to that other and larger life, will never be forgotten by the writer. To sit and speak to a man who is in the prime of life, healthy and strong, and with the apparent prospect of many years of life—to speak to him of those things, knowing that in an hour or two he would realize them, is an experience which cannot very well be put on paper. I said, "You seem so wonderfully happy and so strange this morning. He replied, "That is because I am so near to God. You may have to live years, battling and struggling down here, and it could not be expected but what I would seem different."

At nine o'clock I left my husband, after he had given me the little things that were in his cell, he himself tying and wrapping them up as quietly and serenely as if he were always to stay here. He tried to thank me for what I had done for him, and his last words to me were, "God bless you, mother." My husband remained as he was to go with Spencer to the scaffold. The last glimpse I got of this man whom the world called "the man without a soul" will remain as the vision of one who, though he had been a great sinner, had found a great Saviour and was rejoicing in a great and blessed hope.

The execution of Henry Spencer can be best described by my husband, who went with the condemned man to the scaffold.

"I was alone with Spencer from nine o'clock on the morning of his execution until his death at 10:22. Mrs. Evans and I had spent an hour or so with him, encouraging him in his faith and hope in God. At nine o'clock she left the jail, and I was alone with the condemned man. He narrated to me the story of his life from its beginning until that hour. Among other things he said, 'It is true, doctor, that I have been a crook, a thief, and a bad man. I have hated everybody until December the 10th last, when I found Christ as my Saviour. Now I am going into the presence of my King and Judge,

but I can say to God that my hands have not been stained with the blood of anyone. I am not a murderer, and the only time I ever saw Mrs. Rexroat, for whose murder I am now to be hanged, was the one hour I danced with her that night. Who killed her, I do not know, but I am satisfied to die, because I am ready. It may be that the man who really murdered her is not prepared to meet his God. I am sure that God has forgiven all my sins and that I shall see the King. I am innocent of this crime.'

"The sheriff then came to the cell to read the death warrant to Spencer. It was really wonderful to see the calmness of the prisoner as contrasted with the nervous condition of the sheriff, and also to see how Spencer tried to comfort and encourage the sheriff by telling him he must not feel badly; that he was only doing his duty; that that was the happiest hour of his life. Spencer was then led out of the cell, his hands tied behind him, accompanied by the sheriff, two deputies and myself. As we came to the foot of the scaffold, Spencer ran ahead of me and bounded up the stairway two steps at a time and took his place on the trap door. Those who witnessed the execution will never forget the scene nor will they ever forget the look on the face of the condemned man and the expression of confidence, hope and joy, which was born of faith in Christ.

"He told me that he wanted to quote some of his favorite psalms and also to give his testimony on the scaffold before he died. To this the sheriff consented. So when everything was quiet, Spencer began to quote some of his favorite psalms—the twenty-third and two others. He said:

"My friends, I am glad to have this opportunity to tell you that I have found peace and joy at last. I have found a mother in Mrs. Evans, who brought into my miserable life a trust in God, which is in my heart now. She showed me the way of salvation, even through the trap of the scaffold. The seven months and twenty-one days that are ending now have been the happiest ones in my life, and that alone, whether guilty or not, is worth going to the gallows for. I have found peace, joy and happiness in believing in Jesus Christ."

"Spencer then made a declaration of his innocence. He said, 'You are doubtless interested to know whether I am innocent or guilty of this crime for which I am being hanged. My friends, I am innocent of the crime for which I am being hanged.' He then said, 'I am ready now, sheriff.'

"His arms and legs were then pinioned, the white shroud was put over his body; his glasses were taken off and given to me; the rope was adjusted around his neck; the cap placed over his head; and in the midst of prayer, his body shot to its death.

"The impression made upon those who witnessed the execution is beyond pen to describe. Men who were skeptical and unbelieving with reference to this man's conversion, had their unbelief changed to faith. They had never expected to see such confidence and hope in the face of

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Homely Things from a Pastor's Diary

Monday, September 19. As I went to the post office this morning I stopped in to see Brother Simon a little while. I feel free to call on him in business hours, for being a cobbler, he can work right on and talk too. He asked me about getting a new Bible, and said he wanted it to be thumb-indexed. This started me off. "I always feel bad," I said, "every time I see a Pentecostal saint with a thumb-indexed Bible. I just hope you will change your mind about that, Brother Simon."

He was greatly surprised for he had heard people speak so often of the thumb-index being an advantage, a sort of stylish extra on a Bible like balloon tires on a Ford, and so he inquired after my reasons.

"Why," I said, "ignorance is bad enough, but when it is ignorance of the Bible, and advertized and premeditated ignorance at that, it is too bad. A thumb-index says right out to anybody that sees it, 'The owner of this Bible is so unfamiliar with it that he has to have me to tell him every time he wants to find a certain book what part of the Bible it is in.' Now you are not that ignorant in fact, and if you were I should exhort you to not rest until you knew where every book in the Bible is. But a thumb-index **says** you are ignorant of such things, and, spoken about you, Brother Simon, it would be a slander, and one brought on by yourself."

"Well, well, 'live and learn,' as Betsy says. I see that all plain now. I'll never buy a thumb-indexed Bible, and even if I have to fumble a little to find Haggai or Micah, I'll not advertize the fact that I do not know."

While I stood waiting for the mail to be "put up," Mr. Slare came in. For some time he has been seeking the Lord at home and sometimes at the altar in the church. He seemed low-spirited, and drawing me to a secluded place he said, "I cannot get at peace with God. I was a member of the church for years before I began going to hear you, but I never had peace. I have prayed so much, and studied the Word, and been faithful in paying my tithes and in bringing in my offerings. I have lived very carefully before my family and before the world a consistent, upright life, but I have never had peace. I have never been able to think of meeting Jesus without fear. Can you think of anything that I can do whereby I may attain to peace?"

Sometimes the Spirit flashes a thought to our minds, and then sometimes a situation is understood because we know certain things and see their application to the matter in hand. This last was the way it was with me this morning.

I said, "Brother Slare, if I answer your question fully I am bound to hurt you, and unless you exercise much self-re-

straint I shall offend you. Since I have said that much, do you wish me to answer your question?"

"I don't believe there is anything the matter that is as bad as that," he said, "but I promise you that I will not be offended at anything you say, for I have learned to have a great respect not only for your gentle compassion but for your wide knowledge of spiritual things too."

"Well, Brother Slare, I cannot of course say whether there is more than one reason why you do not obtain peace, but I believe I can give you one which is sufficient to explain the distress you have been in all these years as you have sought the Lord. If a man were to steal a horse, and then get under conviction of sin and confess his sin to God, and yet refuse to return the horse, does it seem to you that he would be bringing forth fruits meet for repentance? Would he be obeying the Golden Rule?"

"Why such a thief could never have peace, especially when he met or even thought about the man who owned the horse. That is plain, but you do not mean to infer that I have stolen anything, do you?"

"Be careful now, Brother Slare. Your words are sounding almost cross. You promised me if I would try to help you you would keep sweet. Do you remember that Jesus said, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' God will not receive anything you offer Him if when you offer it to Him you know you have wronged your brother and that thus he has something against you. You have been bringing your money gifts to the altar, all the time knowing that you had spread evil reports about your brethren, and God has refused the gifts. He tells you plainly that you must not presume to offer gifts to Him until you have first gone and straightened up the wrong you have done to your brother. You did not know He was not receiving your money gifts. You supposed you were receiving credit for money given, and that your alms were coming up before God, and that you were laying up treasures in heaven; whereas your gifts were an annoyance and an abomination to God. You have offered before Him the gift of yourself, spirit, soul and body, but that He has refused to receive your offering is evidenced by the lack of peace to which you confess."

With white, drawn face and closely clenched hands he turned abruptly, and without a word rapidly walked from the building.

In my own mind I went over what I had said, considering it in its wording

and in its spirit and, deciding that I had spoken wisely and lovingly, I got my mail and walked home, intending to have a special season of prayer for him. I prayed for him from time to time all day, expecting God to deliver his soul from the grip the devil had maintained on him so long. I knew him as a man who carried tales of evil, and who was disposed to make reports of the bad things coming to his attention rather than of the good things. I had no doubt that he had found fault with me, myself, as he had so far allowed himself to be led captive by the devil at his will that he was quite in the habit of finding fault.

We were just sitting down to supper when, having been admitted by the baby opening the door, he suddenly burst excitedly into the room. His face was flushed and he was evidently under great excitement. "I have been going all day taking back stolen horses and getting forgiveness," he said. "The people have been wonderfully kind to me, and so far as I can think everyone, except you, whom I have talked about, has forgiven me. I have talked against you too, and about your wife. I am ashamed. I am sorry. Will you forgive me? I didn't ever understand until this morning why God would not receive me, but I have the feeling that He will receive me now that I have done all I can to be reconciled to those who have anything against me. No one has anything against me in a business way. I have never lied or cheated anyone out of anything, and I have no past-due debts, so all I had to settle for was the devastations of a tattling tongue; but God knows that has been enough. He has humiliated me to the dust."

Before he had gotten this all out, although his words gushed in a torrent, I had my arm around him assuring him of my love and prayers and forgiveness, and wife was telling him she had nothing against him.

He sank into a chair, and began to laugh. He seemed almost delirious. The revulsion of feeling from the terrible humiliation under which he had been punishing himself all day, to the unspeakable joy of knowing himself accepted in the Beloved, was too much. He just laughed and shouted and went on in a way quite remarkable. I could not blame him at all, however. I knew from bitter experience of my own something of how he felt. It is a wonderful thing to love the Lord.

"THE MAN WITHOUT A SOUL"

(Continued from Page Seven)

death. Some of the people, I am told, left the enclosure, after the confession, before the hanging actually took place. Many went away saying that they had never seen the power of God so manifest as they had seen it that day."

The body of Spencer was placed in a casket, on which were placed two simple bouquets of flowers, one from Dr. and Mrs. Evans, and the other from Judge McKinzie Cleland of Chicago. A brief service was held at the cemetery. One or two hymns were sung, prayer offered, and some remarks made by Judge Cleland.

Thus ends the story of the wonderful

conversion of a great sinner. And there are thousands like him in and out of prison who could be saved and made useful citizens if only they had a real chance in life to make good, and if in their sin and desperation some Christian man or woman would take to them the Gospel of the loving and powerful Son of God, who

came into the world to save such "Chief of Sinners." Are we His followers? "As the Father hath sent Me, so have I sent you." He said, "I was in prison and ye came unto me." "Inasmuch as ye did it to one of the least (and shall we say, most unworthy) of these, ye did it unto Me."—Word and Work.

wielded an influence silent but potent, as an unselfish act performed for the good of others always must.—The Christian Work.

Children's Corner

MARJORIE'S CURLS

If Marjorie had been a little older of course, she would have known better. For that matter, if Miss Genevieve had been older she probably wouldn't have put the idea into Marjorie's yellow head. It happened this way:

Marjorie's mamma wasn't the least bit rich but she did a great deal of good, nevertheless. Money isn't everything—in fact, it really isn't much, unless behind it there is a loving heart, and an earnest desire to be helpful. Marjorie's mamma possessed both these necessary things, and she was teaching her little girl to cultivate them, too. They were much interested in the Fresh Air work, and when the hot sun blazed down on their cozy home with its porches and shade trees, they talked and planned for the poor little people who lived in stifling alleys where no breath of pure air ever penetrated.

One morning Miss Meredith came to Marjorie's house with a pitiful story of poverty and illness, and mamma listened with tears of sympathy flowing down on her cheeks. Then she and Miss Meredith went away together to try to raise ten dollars to send the destitute family to the country. Mamma's voice trembled as she bade Marjorie good-by, and said, "Be good, daughter. Pray that God will show us some way to help His needy little ones."

After they had gone Marjorie stood at the gate gazing soberly down the street and thinking. How she wished she wasn't so little—how she wanted to help! The sun glinted through the maple leaves overhead, and touched Marjorie's curls, turning them into shining gold, catching every little silken strand and polishing it until it sparkled.

It was just then Miss Genevieve came with a friend to see mamma. "Isn't she a picture?" asked Miss Genevieve, kissing the dimpled face. "Did anybody ever see such another aureole of glory? In this melting weather, too, when ordinary mortals are obliged to have hourly recourse to curling irons, and then look like frights. Marjorie, I'd give ten dollars for your curls. Mamma not at home? Well, we will drop in on our way back. Perhaps she will have returned. Good-by, sweetheart." And thoughtless Miss Genevieve unfurled her white parasol and walked away with her friend, little dreaming of the mischief she had done.

Marjorie went quietly back to the house and sat down in a shady corner of the porch to think about it. Mamma had asked her to pray, ten dollars was the needed sum; and Miss Genevieve was willing to give it. The curls would grow again, but the little sick children might die unless help came soon. Clearly there was but one thing to do.

An hour later Miss Genevieve came again. Marjorie met her at the gate a queer little shorn head atop of the plump shoulders and a folded paper in her hand.

"Here they are, Miss Genevieve. I cut 'em off my own self. My curls—you said you'd give ten dollars for 'em and Miss Meredith wants ten dollars so bad, and mamma told me to pray God would send it, and He did, you see."

The white parasol fell with a crash as Miss Genevieve gathered the child in her arms and burst out crying, in spite of the tall, dignified gentleman behind her.

"My darling baby!" she sobbed, "What have I done? Your mother will never forgive me."

"Oh, mamma won't care," declared Marjorie serenely, wiping Miss Genevieve's tears with her soft little hands. "She couldn't, you know, 'cause she says it is right for us to help answer our own prayers. And they needed the money so bad," she cried.

Miss Genevieve opened her purse and laid a crisp bill in Marjorie's eager grasp. Then she unfolded the white paper and divided its shining contents, saying tremulously:

"We must give this beautiful one to mamma, girlie. The rest I'll keep to remind me of—several things. Let us go, Hubert. I haven't courage to face that dear mother till Marjorie has broken the news to her. O Hubert! to think there is need in this world so pitiful and pressing that even this baby feels its weight, and I have been indifferent."

The gentleman took out of his pocket a large wallet and laid between its leaves a shining strand of yellow hair—perhaps he, too, wished to remember—and a moment later another bill lay in Marjorie's hand.

All through the hot August days the poor little waifs grew strong and happy in the life-giving country. And the long curl in a dignified gentleman's wallet, another in pretty, thoughtless Miss Genevieve's treasure box, and one laid tenderly between the leaves of mamma's Bible,

SAVED THOUGH DRUNK

Brother C. Stoplin writes from Port Huron, Mich.: "Closed a two weeks' meeting July 11, with Brother Hugh Walker and Brother J. R. Masters. The Lord was with us. There were at least 6 definite conversions, one of a man advanced in years, who testified to having attended prayer meetings all his life. A man was brought from the street in a drunken stupor. He requested prayer and stayed for both afternoon and evening meetings and got through to Jesus. There were several healings. A handkerchief was anointed and prayer offered for a boy across in Canada, who had concussion of the brain. The testimony came back that he was healed. We have been without a pastor for some time, due to the illness of our Brother Fleming. We have just elected Brother Wesley J. Domm, fresh from the C. B. I., as our pastor."

TEXAS AND NEW MEXICO

We had the pleasure of attending the meeting of the Texas and New Mexico District Council at Austin, Texas, July 6-9, and can say that we are sorry for those who did not attend. Even the routine part of the meeting was sweetened and made interesting by the love each one had for the others. Brother H. M. Cadwalder, of Houston, was chosen for Chairman for the coming year; and Brother C. M. Ward, of Grand Prairie, was chosen for Secretary-Treasurer. Practically the same Sectional Presbyters were chosen for this year, with only a few minor changes that seemed to be satisfactory to every body.

We came to the meeting with the feeling that we needed spiritual help, and it was in the devotional part of the meeting that we seemed to get the most good. We did not meet anyone who came up to the Council with a grouch, or an axe to grind, nor anyone who went away disappointed. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Brother Baker and Brother Beard, and the saints of Austin, no doubt, got the greatest blessing as they served others, and we trust the Lord will continue to prosper the church there. Praise ye the Lord.—F. A. Hale.

NEW PASTOR AT HEADQUARTERS CHURCH

After being several months without a pastor, the saints at the Springfield, Mo., church have secured as pastor Elder A. G. Ward, long pastor of the Christian Workers Assembly on Robert Street, Toronto, Canada. Brother Ward after being with the Springfield saints for six weeks has gone back to Toronto to pack up and move to the sunny South. He is well known, by name at least, to Evangel readers.

How can you use 50 cents better than by sending the Evangel 6 months to a denominational pastor? Do it now.

Missionary Department

All offerings for Foreign Missions and for expenses 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.

TRYING TESTS IN TIBET

Thus far this season we have had only two very light showers of rain. These did not amount to anything as they were not sufficient to reach even a half inch deep. The fields that should now be nice and green are dry and dusty places.

Fighting has begun only 174 miles east of us. We have been cut off for so long, only letters coming through. We are now cut off more than ever as the only route to the coast is blocked. We have been unable to get any kind of supplies through for many months now. This is very hard on John. He has just got over a severe case of measles.

Because of the above two mentioned conditions food prices are rising by great leaps. Flour was bringing the high price of \$1.00 a cattie, or about 45 cents a pound and a quarter. Today flour is bringing the terrible price of \$2.57 for one cattie or about \$1.39 U. S. money for one pound and a quarter. These prices are not far from us now. For some time we have been using the very poorest grade of flour and just at present the future does not look any too bright in this line.

The Lord is blessing in the work and the meetings are better attended than ever and a good number are much interested in the gospel. The old man who was saved some months ago is doing very well indeed.

We are planning for the whole family to do some itinerating among the nomads in July if nothing hinders. After that I expect to do considerable traveling among these people. We need much earnest prayer these days.—V. G. Plymire.

WEST CHINA

May 21 we opened the United Convention at Taichow New City expecting it to continue only three days. The brethren of the Independent Church in unity with our evangelist had prepared food for that time. Offerings of food and money totaled about \$12. The Spirit began His work as Paraclete the first meeting, convicting of sin, rebuking lukewarmness and laxness in the Lord's work and correcting misapprehensions and misunderstandings. As one after another submitted entirely to the Lord and were filled with the Spirit He took complete charge of the meetings and ordered even the little details for the glory of the Lord and the building up of the Assembly. According to His express orders the time was extended to seven days and under His blessing the supply of food did not fail, so that at the end of the Convention there was about \$5 in cash and provisions left over. Twenty people had been fed for \$1 a day. Not only that but offerings were received

in cash, merchandise and land for the purpose of making the work self-supporting to the amount of over \$500. The leaders of the Independent Church were baptized in the Spirit into the body of Christ and accepted the indisputable fact that thus they were formed into an Assembly of God. Under the direction of the Spirit they accepted their offices as deacons in the Assembly to serve as Stephen and Philip in the Assembly at Jerusalem. Even the preachers in the Alliance came to the meetings, one was refilled with the Spirit after having quenched Him 12 years and the other wept in genuine repentance as the Spirit came on him when at his own request we prayed for him. One leader of the Ind. Church who had received the Spirit while a preacher in the Alliance six years ago and afterwards quenched Him in order to retain his position and salary, had gone far away from God and hardened his heart so that he thought it was impossible to repent. But on the sixth day of the meetings the Spirit came on him like a thunderbolt and threw him headlong to the floor where he lay writhing in agony until he cried out, "Chief of sinners, chief of sinners" He had previously mocked the other leaders because they were prostrated under the power, hence the Lord dealt with him thus severely. While the restoration is not yet complete he is now a humble penitent.

Perhaps the greatest result of the New City Convention is the offering of \$60 for a Convention of the Children of God of whatever name to be held here June 24 as long as the Lord leads. The donor is one of the poorest men in China. His father drove him from home when but a child and he has been practically a beggar ever since. But the Lord saved him twelve years ago and filled him with the Spirit eight years ago. Since then he has traveled over half of Kansu and even into Shensi Province preaching Christ to tens of thousands of whom hundreds have been saved and many filled with the Spirit. He can't read a word, but his messages are often very deep and searching. He is eccentric and many call him crazy. He has received no regular support and but few offerings from foreigners, simply going and coming as the Lord leads and trusting Him to supply his needs. A son who is a soldier brought him \$60 and a pint of opium last year saying it was for his support in old age. He loaned the money and stored the opium thinking he might get too feeble to travel through the country preaching and this would keep him from starving. But during the convention the Lord told him to give the money for a big Convention here to which all God's children are free to come and hand the

opium up to be burned then. We are now sending out the announcements and, if the war does not interfere too much hundreds will attend. This poorest of God's saints has given literally all his living. If the saints at home should be as sacrificing there would be millions of dollars pouring into your hands every month instead of a few paltry thousands. And why should it not be so? If we are sincere in our belief that the Lord is coming soon why do we hold on to our earthly possessions? Do we believe the Spirit's message that has been ringing round the world for twenty years? Everywhere Pentecost has come this one message has been given over and over, "Jesus is coming soon." Saints of God in America, do you believe it? If you do not then how can you believe that the spirit you received is truly the Spirit of Truth whom Jesus gave the 120 at Pentecost and concerning whom He said, "He shall show you things to come."—W. W. Simpson.

TACHIKAWA, JAPAN

Thanksgiving:

"He daily loadeth me with benefits:" and we just want to praise Him for everything. We have no debts; we have had our daily bread supplied; many have come to be healed; many have been baptized both in water and the Spirit. We have a praying church; new missionaries added to our ranks, and God is marching on, praise His Name!

Our Household:

"All through the three months God has been sending us people who needed help. All women, mostly young girls who have come to live with us for longer or shorter periods. We have had a household of from eight to twelve to be fed three times a day. Some could pay their own expenses, but most could not. Some have come for healing; some to study the Bible; and some hungry for the Baptism of the Spirit. Every one who has come, has been baptized in the Spirit; and some wonderful works of healing have been performed, praise His Name! But best of all, all have been built up in the faith.

At the end of each month, God has sent us just enough money to pay our rent, lights, laundry, and milk. We run up no other bills. Then usually with nothing to start the month on, from day to day, we have trusted the Lord for food, and He never failed us. Sometimes we would get enough for but one day, sometimes for two or three days, sometimes only for one meal. But we always ate, when meal-time came around. Praise the Lord, it was a wondrous blessing to all of us. I have learned not to think about tomorrow or even the next meal; and it gives one such a restful feeling.

Rest Home:

Of these dear girls and women who have gathered around us, we call the sick ones the beginning of our sanitarium or rest home. We want to prove in such a place the power of God to heal the body, a truth so little known or understood in Japan. But though these dear ones are usually nominal Christians, they need to study the Word, and have their faith

built up. So they need to stay with us for several weeks or months, as the case may be. Some of these, stay on even after being perfectly healed, to study the Bible, with a view to becoming workers for God. All have so far been baptized in the Spirit.

Bible School:

There is no Pentecostal Bible School for women in Japan; so we feel that it is God's will to start one here. Two of our girls have come especially for this purpose; and all of the household come into the Bible classes as much as their physical strength and duties will permit. We have never advertised this Bible school as such; but when we do, we feel sure that many more will come. We have classes from 8 to 11:30 every morning. We are at present studying Romans, Matthew, Pentecostal doctrine and how to find places in the Bible. My Japanese Bible woman helps in this teaching. And one of my other workers takes the sick ones every morning in a class on Divine Healing. It is yet a small work, but a beginning; and God is blessing us, and making His Word most interesting. Pray that a school may be established to His glory; and workers sent out all over Japan to carry the fire of the Spirit.

Workers

We have still the original three faithful Japanese women, who have helped me from the beginning. One is a Bible woman, and calls in the homes of the Christians, and the S. S. children. Another is the Kindergarten teacher, and calls in those homes. The third has been set apart for prayer, but is now acting as matron for the household as there is much to look after there. We need a good, older woman for matron. We also need a Japanese pastor in the assembly. These workers were not paid any allowance at all during April and May; and a mere pittance in June; but there is never any complaining. We all praise God together. Pray with us for these dear workers.

Assembly

On Easter Sunday, April 4, we had our first water baptismal service, when 10 were baptized. On May 9, six more were baptized (but one of these belongs to another church). Three more have joined us from other churches. So we now have a membership of 18; with the prospect of a large baptismal service on July 4. All but three baptized in water are faithful. Please pray especially for these three. Other three are absentee members, having come here for healing, and returned to their own homes. But we hear by letter that they are faithful in attendance on other churches. We have had two business meetings of the members and elected a clerk, treasurer, deacon and three deaconesses. They are taking a real, vital interest in the church. Each month about 16 to 20 yen is in the church box; enough to pay the lights and incidental expenses; but not yet enough to pay the rent. We are praying that this will increase. We have not yet a Japanese pastor, but are praying daily.

Meetings are held regularly Tuesday evening (studying Acts); Friday evenings

(studying Exodus); Sunday mornings (Bible readings); and Sunday afternoons and evenings (evangelistic with street meetings). These meetings are all well attended inside the building; and many stand on the outside, looking in at the windows, and listening intently. Some of these have been saved.

Since about the middle of June, we have been meeting every evening, for half an hour (7 to 7:30) to pray for a revival. For the power of the Spirit has not been manifested in our midst as strongly as formerly; and we want to see more being saved and baptized in the Spirit. We feel sure that God will answer according to His promise, and victory is assured. Praise His Name!

Childrens' Work:

The kindergarten goes on from day to day, and the young teacher is faithful. We have had fifteen children this quarter. These little ones learn of Jesus every day; and then go home and tell their parents of Him. The kindergarten teacher visits in the homes, and tells the story of Jesus wherever anyone will listen. Two mothers and two fathers (all different families) have been saved. It is slow work, but we are trusting God to save these parents.

The Sunday school meets every Sunday morning at ten o'clock. Many of the children, especially the girls have been saved; but there is yet great opposition among the parents. Pray for the reconciling blood of Jesus upon these homes.

A children's evangelistic service is held on Friday afternoons. This is well attended; and many of the older girls have been saved; and baptized in the Spirit. But here, again, the opposition of the parents is sadly against us.

Buildings

April 1, we moved our church work to a far better building in a busy section down-town. This opportunity came to us in answer to prayer; and the results have been good. We feel that the added expense has been warranted. We are praying for money to buy this building, and the ground around it. As the church grows, the building, too, will have to be enlarged. We also are praying for a suitable building for our Bible school; with a living home for the missionaries attached. This is one of our primary needs of the school. We are renting two connection homes now; but we are already overcrowded, although we still have very few students. The houses in Tachikawa are quite small, and very unsuited to our uses. The students and teachers of the Bible school must have living rooms and class-rooms; and it is necessary for the missionary to live in close connection with the girls. We are believing God for this building.

Country Work:

We had for a while, three Sunday schools in country places around. But for lack of money we had to give them up. It was a great grief to us; but we feel sure that when the Lord has allowed us to be sufficiently tested, He will give answers to our prayers, and again open the work in these places. These country people need the Gospel of Jesus Christ; and no one goes to them. Will you not

pray with us that these places may soon have the Gospel?

Requests for Prayer

1. For a Holy Ghost revival in Tachikawa, and surrounding places.
2. For money for the support of students in the Bible School.
3. For proper buildings for both the Bible School, and church.
4. For a greater outpouring of the Spirit upon us all.
5. For many students to come to the Bible school.
6. For great works of healing in both the church and school.
7. For Spirit-filled, competent Japanese teachers for the Bible school.
8. That every need may be supplied. Praise the Name of Jesus.—Harriett Dithridge.

THE HOLY SPIRIT SPEAKS IN THE MAORI TONGUE

Through Sister Molley Cressey

Having been requested, I write the following testimony, only for the glory of Him who lifted me from sin about three years ago, and washed me in His own precious blood. I have proved Him to be altogether lovely, my very own Saviour, Healer and Baptizer.

I was converted under the preaching of Brother Wigglesworth on his first visit to New Zealand. After having hands laid upon me by Brother Wigglesworth that I might receive the Baptism of the Holy Ghost, I received the promised Comforter within four days of my conversion. Very shortly afterwards there came to me a strong desire to offer myself to God for service, and I knew that God was calling me to obey the command, "Go ye forth." The Lord, however, did not permit me to go until two years later, having much to teach me through tribulations and other tests which I did not understand at the time. But I have given Him praise for these ever since I have been put in His vineyard, for I believe now they are bringing forth peaceable fruits.

For some months there has been a deep cry in my soul for the Maoris of New Zealand, and I believe God will shortly open the way for me to devote all my time to the natives. I believe God assured and encouraged me in this by wonderfully blessing the efforts of myself and companion when we visited them at Wairau-pah, near Blenheim. We have found these dear Maori people very receptive to the Word, and most reverent where spiritual things are concerned, and they never tired of our singing hymns to them. God gave me wonderful liberty in the first meeting we held there. The power was mightily upon me, and I knew the Spirit was trying to speak through me in tongues; but fearing lest these people would not understand, I tried to resist and hold back the message. But God dealt with me in such a way that I had to yield, with the result that God spoke through me a message in their own tongue. The effect of this was apparent at once upon the people, although I had given no interpretation. After this incident I yielded to the prompting of the Holy Spirit through me

(Continued on Page Twelve)

In the Whitened Harvest Fields

READY TO HELP

Brother and Sister E. T. Draper write: "We are praising the Lord for real victory in our local evangelistic work in this vicinity. Wife being a pianist and singer is a great help. We are in fellowship with the Council and anyone desiring our services may write us at 7565½ De Longpre Ave., Los Angeles, Calif."

TWO WEEKS' MEETING

Brother Irvin E. Smith gives the following report from Gran Quivera, New Mex.: "Evangelist Brother and Sister C. N. Owens have recently closed a two weeks' meeting at Gran Quivera. Eternity alone will reveal what good has been done; the saints were all greatly refreshed and the seed was sown which, according to God's holy Word (Isa. 55:11) 'shall not return void.'"

SALVATION AT PLAIN DEALING

Brother C. M. Carraway of Texarkana, La., writes: "The Lord is blessing in the rural district near Plain Dealing, La. Two have been saved, 3 reclaimed, 1 received the Baptism of the Holy Spirit, and there is deep conviction on the people. There were 17 at the altar when we left to enter another meeting at Pleasant Valley, near Calhoun, La., and we just learned that souls are still being saved."

A NEW CHURCH

Brother J. H. Easson, Thicket, Texas, writes: "Brother Richard Tullison and I began a meeting at Kountze on June 12. Seven received the Baptism, 8 reclaimed, and the Lord's healing power was greatly manifested. The saints were all strengthened in the Spirit and we secured a lot and a building for a church. Have the lot paid for, and only lack \$23.00 of having the building paid for."

FINE TEXAS MEETING

Brother Ferdinan Peppers writes: "I just closed a revival meeting at Haskell, Texas. Fifty-six were saved, 24 filled with the Holy Ghost according to Acts 2:4, the saints were wonderfully blessed and encouraged, 28 new names added to the assembly roll, and 12 followed the Lord in baptism. The town was stirred. On the last night of the service, there were about 4,000 people present. People who were against Pentecost when I went there, will do anything for it now. My next meeting will begin July 24 at Breckenridge, Texas."

FINE MEETING IN SOUTH DAKOTA

Brother D. E. Collins writes from Okmulgee, Okla.: "I have just returned from South Dakota where the dear Lord gave us a splendid meeting. Many people heard the full Gospel message for the first time. Hundreds attended the meetings

and the country was stirred for miles around. Church members found that they were not saved. One lady whom the Lord saved, healed, and wonderfully baptized with the Holy Spirit, was a church member. Several definite cases of healing took place. One of the young ladies, who played the piano, took the mumps just a day or two before the meeting began, and it looked as if she would have to miss part of the meeting, but she was healed in answer to prayer and at her post. Mumps all gone. Other members of the family were healed in like manner. A small girl was healed of partial deafness which was caused by an abscess some time ago. Another outstanding case of healing was a young preacher, who had been preaching for the Methodist church. He received the Baptism of the Holy Spirit and lay on his back for more than three hours on the hard floor, something he had not been able to do even on a soft bed for years on account of spine being broken in three places. The Lord healed him of this affliction while he lay under the power of God. It was a joy to hear him burst out speaking in other tongues, when the Holy Spirit came in. He was also healed of chronic eye trouble of fourteen years' standing and laid away his glasses. He is applying to the Northwestern District Council of the Assemblies of God for license to preach, leaving the Methodist Conference, which is to convene soon. This young man was left in charge of the work there temporarily. Pentecost has gone over in good shape in Brown County, S. Dakota. The sponsors of the meeting are happy over the results. I shall return to that part of the country in September, D. V., for other meetings. This is a time of seed-sowing there and the greater harvest will be reaped later if false doctrine does not get in. I found that the Evangel has done its part in getting this work started. Many people do not realize what good can be done through the Evangel. Many are brought into the full Gospel light through the pages of this paper."

Editorial Note

What Brother Collins says about the Evangel having opened the way for the great meeting in South Dakota, brings again to mind the very familiar fact that people who want to win souls can do it with very small outlay by subscribing for the Evangel for picked people. The writer is just now gathering the names of fifty Methodist preachers on poor charges intending to send them the Evangel at his personal expense. Someone may be reading this item who has fifty dollars or a hundred dollars they could use in this way and still have all you need to eat and wear and a place to sleep. If you do not know who to send the paper to send the money to the Associate Editor, and he will do the rest.

How glad, glad, glad, you will be when you get to heaven to meet someone saved and filled because you sent out Evangel subscriptions.

REVIVAL IN CANADA

Brother H. J. McAlister writes from Edmonton, Canada: "The Argue Sisters, Zelma and Beulah, of Winnipeg, have just closed a series of fruitful and inspiring revival services in the city of Edmonton. The services were held in the Bethel auditorium, opposite the McDaniel Hotel. Before the services had been long in progress the hall became filled to overflowing with the crowds who came to attend the revival. Sunday nights though extra chairs and benches were placed in every available space many who could who could not get seats elsewhere sat on the steps, or stood patiently throughout the service, while children sat on the floor of the platform, giving their seats to others.

Over a score received the Baptism of the Holy Spirit, during the revival, and as many as a score in a single day made a start to serve the Saviour. A blessed revival spirit broke out among the children, and also among the young people. Our boys' orchestra, composed of boys in their teens all sought the Lord earnestly, many being saved or receiving the Baptism.

A thirty-voice choir was formed under the direction of Beulah Argue, offering inspiration to the services. Special open sessions of Sunday school were held, when many sought and found the Lord, while the glory of heaven fell all around.

The Edmonton press was favorable to the services, helping throughout the revival with splendid publicity. People of all denominations attended and stated that the meetings had been a source of blessing to them. The services closed with a large out-of-door meeting in South Park."

THE HOLY SPIRIT SPEAKS IN THE MAORI TONGUE

(Continued from Page Eleven)

in the following services, and each time God manifested Himself and spoke more deliberately to them in their own language. At our last service of this first visit, most of the message was delivered to them in the Maori tongue, and the moment God spoke in this way, one fine Maori man, who had been earnestly drinking in the message, was seen with tears streaming down his face, and was so broken down that he went out. We felt led to give an altar call on this occasion, with the result that five hands were immediately raised to accept our Jesus as their own personal Saviour, and eight stood up to re-consecrate themselves to God. I would like to say here that while speaking to the Maoris in tongues, the blessing in my own soul was joy unspeakable and full of glory. To God I give all the praise, realizing that the excellency of the power is of God.

If you let your subscription to the Evangel expire we will write you two letters about it. These letters must be paid for out of the Lord's treasury. Would you not like to save this draft on the Lord's money by sending in your renewal a while before your subscription expires.

REVIVAL AT VIRDEN, ILL.

Viriden Assembly of God again has a revival—began June 6, 1926. Louis Draper of Alton, Ill., preached, mostly, assisted by the pastor. Seven were saved and baptized in water, three were baptized in the Spirit and several were healed. The saints were revived. There were many manifestations showing God's working power. Please pray for this new assembly as when the fire falls Satan gets very active; but God is able.—Mrs. Lottie Inman, Sec'y.

TWENTY RECEIVE IN MISSISSIPPI

Brother and Sister S. W. Noles write from West Laurel, Miss.: "We have just closed a very successful revival at this place with Brother and Sister Clark in charge. Quite a number were saved and reclaimed, possibly 20 received the Baptism, and quite a number of new names were added to our church roll. We are truly thankful for God's blessings upon us and we have some genuinely good material in this revival. We are now engaged in a tent meeting in a new part of the city, with good crowds and fine interest."

BREAKING NEW GROUND

Brother H. H. Mizelle, of Leaf, Miss., writes: "Just closed a twenty days' meeting at Benndale, a country place. Despite the country's being sparsely settled, the meeting was well attended for the people came for miles around. There was good order and a spirit of unity prevailed. The altar was well attended and we believe much good was done. While only one was baptized in water, we believe it was a season of seed sowing that will bring forth much fruit."

UNION CITY, OHIO, IS BLESSED

Pastor E. H. Cart writes: "Glad to report victory from Union City, Ohio. We have just closed a 10 days' meeting conducted by Evangelist Robert Benjamin and his wife. Many people came from neighboring cities. Brother Benjamin spoke on the need of Russia and Persia and a good offering was taken for these fields. One person was saved and many consecrated their lives. Any minister in fellowship with the General Council, if passing through here, is welcome."

OPENING A NEW FIELD

Brother W. I. Smith and wife write from Cliff, N. Mex.: "We want to sound a note of praise for the meeting just closed here. God has been wonderfully present in our midst saving souls and baptizing in the blessed Holy Ghost. The meeting closed Sunday night after 5 weeks of giving out the Word. Twelve were baptized in water according to Matt. 28:19, 11 were baptized with the Holy Ghost as in Acts 2:4, and 5 more are seeking to be filled. Cliff is a small community and an entirely new field. Many of the people said they had never heard of divine healing or the Holy Ghost Baptism before. From the first meeting, God blessed in sending out the people and many more are under deep conviction, so pray for this place and this young assembly. Please pray for us that we may always be found in the center of God's will. To Him be all praise, honor, and glory forever and ever."

MISSION AND HOME AT WARSAW, INDIANA

Sister F. F. Miller writes: "We are praising the dear Lord for His keeping power. We felt divinely led to erect a Full Gospel Mission and Home at 2234 E. Center St., Warsaw, Ind., ¼ mile from Winona Park entrance. We have a building 28x42 feet, with assembly room on first floor and living rooms with rooms to rent on second floor. We have regular meetings on Wednesday, Friday, and Sunday evenings and hope to hold a tent meeting this fall. This is a needy, but hard field and we covet the prayers of Pentecostal people everywhere that the Spirit of the Lord may come forth in this community. We are located where many hundreds of people pass by auto and trolley every day. Any one wishing to come please write first to above address."

THE PROVIDENCE PRAYER LEAGUE

Dr. Lilian Yeomans was sent by God to Providence to dedicate the Providence Prayer League Home. We were reminded of the passage in Luke 5:1, where the people pressed upon Jesus to hear the word of God, so eager and hungry were the people to hear our dear sister speak and tell the story of her marvelous deliverance from the grave, and of the power of Jesus to save, heal, and baptize. It was a week of heaven on earth. Tired as we were, we ministered daily and even at night to the people. The Home is opened for continuous prayer and a place where battles can be fought and won in the name of Jesus. The Prayer League first started as a local affair in the city of Providence, and with God's blessing grew, until now requests come in from all over the United States, Canada, England, Ireland, Scotland, and even far-off Australia has been heard from. God has honored prayer by answering many requests. Our feet are solid on the Rock, and as we pray and believe, we look for results. New England people have a way of holding on to God and will pray and wait upon the Lord for hours if necessary. We pray especially for the sick and afflicted. "Is any afflicted, let him pray."—Clara E. Dammes, secretary. The Providence Prayer League, Box 735, Providence, R. I.

HEALED FOUR YEARS

The healing here described took place four years ago, and I am still strong and well. God wonderfully blessed me and healed my body. I had been sent to the hospital for an operation, but seeing a vision I prayed three days and nights, until God showed me that I should go home and not be operated on. The doctors urged me to stay, saying that unless I was operated on I would only live a very short time. When I insisted they let me go. When I got home I walked two miles and the Lord wonderfully blessed me and miraculously healed my body and cleansed me from all sin, and I praise Him. I was forty-one years old when I received the Baptism in the Holy Ghost and I could not read or write my name, but God wonderfully taught me to read and write, and what He has done

for me He will do for you. I do hope my testimony will help someone else to trust in Him.—Mrs. Sarah Fisher, Risco, Mo.

EYES HEALED

I praise Jesus for His healing power. I called the elders as He said, and my eyes were healed after having to wear glasses for twenty-two years. I was also healed of female trouble. I received the Holy Ghost Baptism June 9, 1925, and my eyes were healed two weeks later. It is wonderful to trust Jesus all the way.—Mrs. Roy Williams, Viriden, Ill.

HEALED AND HUSBAND SAVED

I had suffered twenty-four years with neuralgia in head and face, also in my lungs and around my heart; was in hospital three times, thus getting relief for a short time only. Often sat in rocker all night, afraid to lie down lest it would go to my heart and kill me. But praise the Lord, after all these years of suffering I was healed by the Healer Divine. I have been healed of toothache, colds, coughs and burns and on October 18, 1925, of summer flu. Those around me thought I would be called to my heavenly home. I had pneumonia, as I learned later. Praise the Lord! We sent for Sister Inman who came and anointed me with oil and prayed. Again I was healed and my husband was saved at the same time. Praise the Lord!—Mrs. Catherine Bradley, Viriden, Ill.

HEALED OF GALL STONES

I had gall stones for ten years and suffered much. I called a doctor and he said all I could do would be to have an operation. Something had to be done. The Lord put it into my heart to go to a Pentecostal meeting. I saw the power of God manifested, and many that were sick were healed. I went to be anointed with oil and prayed for and God's mighty healing power went through my body and I was healed of gall stones. I do praise the name of Jesus. It is two years ago that I was healed and I have never been troubled with gall stones any more.—Mrs. J. E. Hedger, Maramec, Okla.

20c SAVED

(Quoted from a letter)

"When down town recently I wanted a certain kind of candy that I thought I must have, but I hesitated and said, 'No, I will deny myself and send that 20 cents to the Pentecostal Evangel.' So here it is, also \$1.00 for one year's subscription."—I. C. S., Dayton, Ohio.

"Beware of Bible commentators who are unwilling to take God's words just as they are. The first commentator of that kind was the devil in the Garden of Eden. He proposed only a slight change—just 'not' to be inserted—'ye shall not surely die.' The amendment was accepted and the world was lost."—An old preacher.

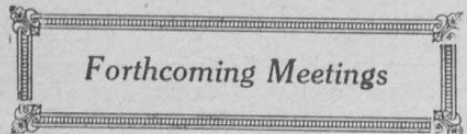
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YOUNG PEOPLE SEEK SALVATION

Brother Joe. H. Wooldridge writes from Crane, Mo.: "Brother Kelley Campbell, of Mount Ayr, Iowa, was with us for a two weeks' meeting. The Lord blessed the Word as it went forth with power. Souls were stirred. On July 24, the young people had a great rally which was attended by different assemblies; had good music and the young people were stirred up to seek God."

"If anything but the love of Christ constraineth us, we have a hard taskmaster."

OPEN FOR CALLS—The Wooldridge-Ramsey Evangelistic Party is open for calls anywhere the Lord may lead. Anyone wanting a meeting write us at Thayer, Mo., Route 4. We are in fellowship with the South Missouri District Council.—Chas. Wooldridge.



Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start. Our printers demand all copy to be in their hands fifteen days before the date shown on the paper.

Pray God's richest blessings on these meetings.

KIAM, TEXAS.—Brother F. D. Davis will begin an old-time revival at Kiam, Texas, Polk Co., August 8 to run until the Lord sees fit to close. We extend an invitation to all.—D. M. Rice, pastor.

READING, PA.—God in His great mercy has made possible the holding of a tent meeting here from August 1 to Sept. 1. Grace C. Thomson of California will have charge. All welcome.—Edwin C. Sikes, pastor.

CAPE GIRARDEAU, MO.—Evangelist D. H. McDowell will conduct a revival at large tabernacle, 1000 S. Sprigg St., (not Presbyterian Church as previously announced) July 25 to run for three weeks.—H. E. Waddell, pastor.

KANSAS DISTRICT CAMPMEETINGS
Woodston, August 12-22. This is the oldest Pentecostal Campmeeting in the District. D. H. McDowell, Asst. Chairman of the General Council will be the main speaker. The Camp ground is located three miles East of Woodston on the Midland trail. For further information, write to Fred Vogler, Dist. Chairman, Burlingame, Kans. There will be no camp at McCracken this year.

PITTSBURGH, PA.—The fifth annual camp meeting for the western end of the Eastern District, will be held (D. V.) at Heinz's Grove, West View, Pittsburgh, Pa., Aug. 8-31, inc. The speakers will be: Evang. Jack Saunders of Alta, Lethridge, Can.; E. S. Williams, Philadelphia, Pa.; Fred D. Drake, New Castle, Pa.; Ben E. Mahan, Jeanette, Pa.; Ray S. Armstrong, Corry, Pa.; Nimrod Park, Pittsburgh, Pa.; Joseph Tunmore, Pittsburgh, Pa. For further information, write Nimrod Park, 7103 Kedron St., Pittsburgh, Pa.—H. H. Moss, secretary.

OKLAHOMA STATE CAMP MEETING.—The Oklahoma State camp meeting will be held at the Wheeler Park, Oklahoma City, Aug. 17-27. Elder W. T. Gaston, our general Chairman, will have charge. Other help will be secured. Wheeler Park is a fine camping ground. Meals will be served on the free-will offering plan. Bring the sick and afflicted. Bring your bedding. All that desire cots and tents write Glenn Millard, Wellston, Okla., at least ten days before the camp meeting. All Pentecostal assemblies in the State are urged to attend. The District Council will be postponed until October. For further information write Oscar Jones, Chairman, Sand Springs, Okla.—Glenn Millard, Sec'y, Wellston, Okla.

YOUNG PEOPLE'S CONVENTION.—In connection with the Annual Colorado District Council meeting will be held from Aug. 18-22 the First Young People's Convention ever held in this District. We ask that all the young people in the assemblies will attend this meeting. This meeting is planned especially for the young people, and we are expecting a large delegation from every church. On the 21st we are all going to the mountains for a rousing prayer meeting—it will be a day of calling on God for a world-wide revival—surely we need it. Leaders of the young people, please write us. Pastors in charge, Mr. and Mrs. Floyd C. Woodworth, 603 West First Street, Loveland, Colo.

RIVERTON, NEBR.—Our annual District camp and council meeting will be held this year at Riverton, Neb., August 12 to 22 inc. Elder W. M. Faux of Springfield, Mo. will be with us, also other ministers and evangelists.—G. W. Clopine, Dist. chairman.

LACKAWANNA, N. Y.—An Evangelistic Campaign from the 8th to the 22nd of Aug. with meetings every night and twice on Sundays. We have secured Meyer and Alice Tan Ditter, the Singing Evangelists. The Church is on 653 Ingham Ave.

KILLAM, ALTA, CANADA.—Missionary Convention August 11-15 will be held with Chairman G. A. Chambers in charge. Sister J. R. Spence and Luella Morrison of China and Pro. Lindsay of India, will speak.—M. Ethel Fox, Pastor.

CORRY, PENN.—Full Gospel meetings will be held at the First Pentecostal church, Aug. 24 to Sept. 6. Brother and Sister Meyer Tan Ditter will be with us for the two weeks.—Ray S. Armstrong, Pastor, 127 W. Washington St.

TAYLOR, PA.—A real old-fashioned tent campaign will begin Aug. 1-22. Evangelist John Bernhard, will be with us. Services at 2:30 and 7:45 (except Monday). These meetings will be held at large tent on Grove St., one block from Main St. Take street car to Grove St.—John E. Jenkins, pastor.

KENNETT, MO.—Old-time revival at Assembly of God Tabernacle, Aug. 17-26 inc. Evang. Ben Hardin in charge. Pastors and assemblies of this section are invited to come and hear "the little man with a big message."—S. K. Biffle, pastor, 705 Kennett Street, Kennett, Mo.

OLD-FASHIONED TENT REVIVAL MEETING.—Paterson, N. J., corner York Ave. and Franklin St., July 25 to August 22, each night at 7:45. Sundays, 10:30 a. m., 3 and 8 p. m. Evangelist L. A. Hill will preach. Take Governor St. Bus on Main St. and ride to East 18th and Franklin Sts. All welcome. Brother E. Kunkle in charge.

GREAT FALLS, MONT.—Tabernacle Meetings now on in the new temporary tabernacle erected on Central Avenue and Tenth Street. Evangelist Clyde Bailey of Marion, Illinois, is with us for the opening services. Other evangelists and workers will follow throughout the summer and fall. For further information write Pastor Ed. Eliason, 1913 6th Ave. N., Great Falls, Montana.

VANCOUVER, CANADA.—The Argue Sisters Zelma and Beulah, musician-evangelists, of Winnipeg, will commence a revival series August 8, in the large Trinity Tabernacle tent, formerly Pyramid Temple, with Pastor J. E. Elsom, at Vancouver, B. C., Canada. Friends planning a vacation in the great Northwest are invited to be present at these services in this beautiful Canadian city on the Pacific coast.

COLORADO DISTRICT COUNCIL.—The ninth annual camp meeting of the Colorado District Council will be held in Loveland, in the large tent, 603 West First St., from August 15-29. All assemblies in this District are urged to send their pastor and two delegates. The business session and election of officers will begin on Tuesday of the second week. Loveland is an ideal place for a convention. We are only seven miles from the beautiful Rocky Mountains that are capped with snow the year round. The water is the best, the climate, wonderful. Ministers and delegates will be entertained on the free will offering plan. Visitors are invited to come and camp with us. Willard C. Peirce of Canada will be the evangelist and Bible teacher. For further information write Floyd C. Woodworth, secretary, 603 West First St., Loveland, or J. Logan Stuart, chairman, 818 Remington St., Fort Collins, Colo.

INTERSTATE CAMP MEETING, EUREKA SPRINGS, ARK.

The five District Councils of Texas, Oklahoma, Kansas, Missouri, and Arkansas, comprising eight states are holding their first annual Camp Meeting in that unique city of the Ozarks, Sept. 2-12, 1926. Evangelist Smith Wigglesworth of Bradford, England, and J. W. Welch of Springfield, Missouri, have been secured as speakers for the meetings. The city is furnishing free convention and dining hall equipment with free camp ground. Hotel accommodations, furnished rooms, and cottages can be had at reasonable rates. Meals will be served. Special railroad rates on all roads. Excellent highways leading into the city. Write for any desired information. If you want to rent a camp tent, write the Secretary of the Camp Meeting Committee, before August 15.—Hugh M. Cadwalder, Route 4, Box 633, Houston, Tex., Chairman, E. J. Bruton, Secretary, Box 415, Phone 229, Eureka Springs, Ark.

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7.00 Corwin Assembly Corwin, Kans; C E S Mount Vernon, Wash; 7.31 Mrs C O B Bunker, S Dak; 7.32 Assembly of God Lawrence, Kans; 7.45 J D Z Kansas City, Mo; 7.50 Women's Missy Council Heights Assembly Houston, Texas; Whistler Assembly Whistler, Ala; F L H Ryan, Okla; 9.00 G W G Sturkie, Ark;

10.00 A E A Hollywood, Calif; Mrs J S Newport, Ky; A M Kitchener, Canada; A S Dallas, Texas; F C H Nampa, Idaho; Mr & Mrs C E Boay, Wis; O J Stockton, Calif; Mr & Mrs V H Lake Forest, Ill; In the Name of Jesus Alta Lorna, Calif; Young Folks Joplin, Mo; E A H Middletown, Conn; A J Bismarck, N Dak; Pent'l Sunbeams of Glad Tidings Tabernacle Reading, Pa; 10.80 Mehida Pent'l S S Canaan, N H;

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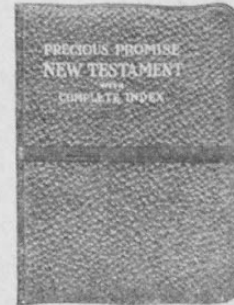
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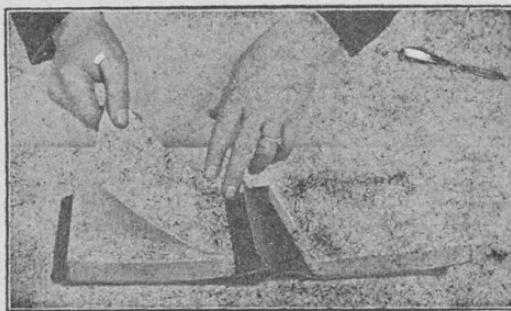
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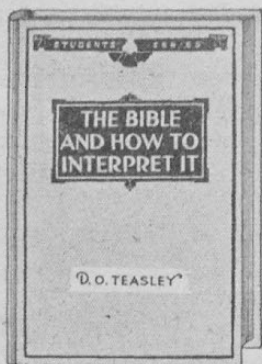


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