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We Triumph in His Victory

Victory belongeth to the Lord. Christ *was* Victor, even in the manger. The Wise Men worshiped Him, and He was Victor over Herod, for Herod was defeated. The absent Babe brought defeat to the ruling king. "Art thou the King of the Jews? To this end was I born"—the manger, an improvised throne. "We have come to worship Him that is born King of the Jews."

During His life there was always a controversy between Himself and the powers of darkness: Satan ever seeking to destroy His life, and yet He was King all the time, Victor all the time. An inscription over the crucified One said: "This is Jesus of Nazareth, the KING of the Jews." Victory in His birth, victory in His death, victory in His resurrection; for the representatives of Rome—the soldiers—fell to the earth at the tomb.

He was Victor in His ascension. "All power is given unto me in heaven and in earth." He proved it by leaving the earth. The tomb could not hold Him, the earth could not retain Him; God raised Him far above all principalities and powers—He was Victor in the heavenlies.

He was Victor on the Day of Pentecost, when He conquered the one hundred and twenty and the three thousand. In spite of the seeming defeats, in spite of Rome, paganism, heathenism, Mohammedanism, in spite of the floodgates of infidelity breaking forth from time to time, He is still Victor. God has said: "Yet have I set my KING upon my holy hill of Zion"; and all the earthquakes in hell have never been able to shake that hill.

Jesus is still Victor to-day. In spite of the apostasy, in spite of modernism, in spite of the growth of infidelity, in spite of the falling away, in spite of coldness and indifference, Jesus is Victor! Not only is He Victor on the throne, but He is Victor for every humble saint on the earth.

How have you entered into the New Year? Conducting war at your own charges? Fortifying yourself with resolutions? Bracing yourself up with fresh determinations? Are you starting a manu-

factory of your own, to put forth spiritual weapons, spiritual courage and ammunition? You don't think you are, but *you are*. Subconsciously we are determining to do better: "we *will* do better, *we* will do better."

Victory belongeth unto the Lord! You cannot improve on His Victory. Accept the Victor, invite the Victor within. He will bring the arms, the munitions, all that you need; and you will not have to go to battle at your own charges.

Paul learned the lesson. He went to Damascus at his own charges, and he was taken in charge instead of taking others in charge. He became blind and had to be led. The leader led! Henceforth he was a leader under THE LEADER. On his knees he cried, "What wilt THOU have me to do?" He acknowledged the Victor, he surrendered abjectly. But Paul was no abject. Surrender, invite the Victor in, and it will be victory for you in every department, provided every department has the Victor.

Say to Him, "Come in now, Beloved, come in Thou Victor!" In the world there is defeat, crumbling, despair, and uneasiness and restlessness; in spite of the veneer of hopefulness, there is rottenness within. Then there is antagonism, fierce, determined, resolute, accelerated from below against the Lord and against His Anointed. The Christ is Victor over all, and if His saints have a vision of His victory, they can have victory also.

Christ *is* Victor: but He can only manifest His victory through His saints who are conscious of and who believe in His victory. Faith, prayer, praise and surrender make it possible for this victorious One to come forth in His power, to show that He is Victor.

Do you believe it? Take time to examine yourself and see whether you honor your Christ by believing that HE IS VICTOR. God says He is; He Himself said, "I have all power." The disciples went forth confident in that power. The Acts of the Apostles spells *victory* to and for our Lord Jesus Christ. He wants the Acts of the disciples

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Preparing for a New Revival

Pastor A. G. Ward

Reviewing revivals of the past I have discovered what so many others have discovered—that every revival was preceded by prevailing prayer. When I speak of prevailing prayer I mean prayer that goes through and brings definite results, prayer that gets exactly what prayer asks for. The night prior to that memorable day (June 21, 1630) John Livingstone spent the entire night in prayer. Then he came before the people, those sober, sane, conservative Scotch folk, and preached for an hour and a half. Nothing unusual occurred, but at that moment a shower of rain fell and John Livingstone took advantage of the occasion to ask the people if they felt they would be safe from the wrath of God should it fall. He preached for another hour, and then the visitation from heaven came. Hundreds of people sought and found the Lord. It is recorded that 500 people were converted on that occasion.

Sunday, June 23, 1839, William Chalmers Burns told some Scotch folk this story, and it is recorded that just the telling of it brought such conviction down on the people that when Burns pressed the matter of definite decision for the Lord Jesus Christ the people were so mightily moved upon that they screamed for mercy and fell at Jesus' feet, and many, many were converted.

Prayer does change things. Whitefield crossed from London to Scotland years ago and during the trip devoted almost the entire time to prayer. Later, while preaching in Scotland such conviction seized those folk that there seemed no way of controlling their emotions. They simply broke beyond all bounds and cried to the Lord to save them.

Why do so many people attend our services and go out unmoved? I declare it is enough to break a preacher's heart, enough to break the heart of any one who is deeply interested in souls, to see sinners, eternity-bound people, meet with us in our services, listen to the preaching of the Word, and then go out unmoved. It must be that we are not praying enough; and I call on all who love the Lord to give themselves more unceasingly to prayer, until we have prayed down a revival of pure and undefiled religion.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

Col. 1:9-12. This is the fifth of Paul's prayers recorded in the Word. We can glean some helpful lessons from it.

In the first place, Colosse was one of the churches which Paul had neither founded nor visited and yet we see in this prayer that he had a deep interest in the saints there and in the welfare of that church. That is a real test of a man's character, when he can exercise as deep an interest in the folk whom he has not known or been instrumental in bringing to God as in his own spiritual children. Some of you may have observed that in meetings conducted by leaders who have specialized on healing, when testimonies have been asked for, any testimonies on healings outside of their meetings have been discouraged. They seem not to have any particular interest in any healing that may have occurred outside their own ministry. That is an evidence of great weakness of character. Unless our aim is to draw attention to ourselves and to what has been accomplished through our ministry, we will rejoice equally as much in a healing that has occurred in some other man's ministry as in our own, and we will be as deeply interested in others that have been saved elsewhere as in those who have been saved under our own preaching. Paul was a man like that. He manifested the same interest, so far as we can gather, in those saints at Colosse as in saints elsewhere. How is it with you? Have you an interest outside the little circle in which you move? Oh, the great need of having a heart like Jesus', a cosmopolitan heart that takes in the whole world.

Paul is much concerned about these folk at Colosse having a real knowledge of God's will, because that is the root and fountain-source of all. Has it ever occurred to you to ask why you are here? My, friend, you are here to grow a soul and to develop a character. And if you want to do so, first of all you must get acquainted with the will of God as it is found in the Word of God. I fear that with some people not sufficient prominence is given to the Word of God, in fact there are a great many people who will tell you that it matters but little what you **know** so long as you **do**. Others take the opposite view and say that it matters little what you do so long as you know. Both positions are wrong. We need to know in order to do. I have met a great many people who have poo-hooed the idea of knowledge. In some places just as soon as people apply themselves to obtain knowledge and discover what the will of the Lord is, there is an element that begins to pray that all those folk may be routed out. They say they are hindering the work of God. That is nonsense. Let us apply ourselves diligently to a study of God's Word until we discover what His will is.

We need to know. But what folly it would be if we stopped with that. It would be as great folly as for one to go to the trouble of putting in a foundation without rearing a superstructure upon it. But it would be equal folly to try to rear a superstructure without putting in a foundation. Paul lays a good deal of stress upon knowledge. He seems to suggest that it is the foundation of all Christian character. Paul is not referring to any abstract knowledge, or to a revelation for just speculative thought, but he means that this knowledge we obtain is to be a knowledge that will result in practice, that will be worked out in our lives. Some people have a good deal of knowledge so far as the Word is concerned, but it is not an active force in their lives. They are just "stuffed nothings," sitting around airing what they know.

There is to be progress in knowledge. Do not get the idea that progress in knowledge means the forsaking of old truths. Progress in knowledge will give us a profounder conception of old truths, but it will not cause us to forsake them. A few years ago some folk felt they were making considerable progress when in regard to the question of the Trinity they appeared to get new light, and the new light which they claimed to get resulted in their forsaking the old truth of the Trinity. Some of us feel that was a departure from the truth rather than progress in knowledge. I think some folk have made a mistake in regard to the truth of holiness. Years ago God began to let new light break in on the truth of holiness and He intended that we should have a more profound knowledge of that truth. But unfortunately a great many folk swung to the extreme and practically forsook the truth of holiness instead of accepting the revelation that was coming as a more profound revelation of the truth. I sometimes wonder if many will not yet be forced to see the mistake that was made and give the glorious truth of holiness of heart and life its proper place. Personally I should not like to revert to the old lines altogether. I think that some took extreme positions and often said things which were neither sensible nor scriptural; and there came a time when God meant to so reveal the truth to us that we should be saved from the unscriptural position we had taken, but He did not intend that we should discard the truth nor turn away from it, nor announce that we had made such progress in knowledge that we had discovered the thing to be wrong.

We need holy lives in this movement. Indeed, if you have just the initial experience in grace known as justification, my friend, your word will be as good as your note backed by the best security in the land. And if your word be not as good as your note, then you are a mighty poor asset to any assembly or to any community so far as your moral worth is concerned. In the Pentecostal church we stand for one hundred per cent honesty. We stand for one hundred per cent purity. We stand for one hundred per cent uprightness in all our dealings. Our knowledge must be a workable thing.

Then Paul speaks of walking worthy of the Lord. What do you suppose he means by that? I think he means two things at least. First, that we live in a manner corresponding to what Christ is to us and has done for us. Stop for a moment and think what He has done for us. He, who was rich, for our sakes became poor, that we through His poverty might become rich. He who was with the Father before the morning stars sang together or ever the sons of God shouted for joy, left all the glory of the eternal realm and came to this world and gave us this testimony concerning Himself, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." God has been good to us and has blessed us in so many different ways. His has been a prodigal hand. He has bestowed upon us blessings away beyond what we ever dreamed would come to us. And what are we giving Him in return? He did not withhold the gold of heaven. But we so often hand out a few coppers, just a few scraps, and we are slow to part with them. Sometimes the slowness of the people to respond to God and to lay at His feet their strength, time and talents, makes me feel like looking up through my tears and saying, "Dear Jesus, I am so sorry for you. My heart is broken for you. You gave the best you had, and your people seem so slow to respond in giving anything to you."

The other side of this truth is this, that if we would walk worthy of the Lord then we should act in a manner corresponding to Christ's character and conduct. It ought to be our one aim to put our feet in His footsteps and to walk in this world in a manner that is becoming the character and conduct of our living Head, our Lord Jesus Christ. What a powerful, convincing effect it would have upon the people all around should we do this more fully than we have done it. Oh, soul of mine, be careful in your every move. You are down here representing the Son of God's love. You have been exhorted by heaven to walk worthy of Him. And remember, that unless you walk in a manner that is becoming the conduct and character of Jesus you are not walking worthy of Christ. If you die a pauper and the county is called in to bury you, provided you die clean, without a blemish on your character, you will have nothing to mourn over.

Then I notice the apostle speaks of what he calls "all power." We are to be strengthened with all might, according to His glorious power, unto all patience and long-suffering. What has he in mind? Every kind of strength which God can give, is to be sought after by us that we may be girded with divine strength. I have been grieved to find in many places that it is a very difficult thing to get folk who claim to have the Baptism of the Holy Ghost to make any advance move. And when you tell them they ought to be seekers and that it is perfectly in order for them to come to the altar and wait on the Lord, they seem to be astonished. They say by their looks, if not by words, "Why, we have the Baptism! What more!" Oh, my friends, that is just the beginning. The tragedy of

the hour is this, that scores of Pentecostal people have ceased to make any progress in their Christian life.

Here we are exhorted to seek every kind of strength which God is willing to give. What is the ministry of the Holy Ghost? Why, when He comes He is to show us the way into all truth as well as rehearse to us coming events. What for? In order that we may follow Him as He shows us the way; then this truth will become an active working force in our lives. God wants us to have all the strength He is willing to give us and all we are able to receive, and it is surprising how much we are able to receive.

You have no doubt discovered that your spiritual being is made of elastic material and expands as you receive. It has not been stretched to its limit yet. I can promise you it will bear a good deal additional stretching, and if you will just become seekers and let God impart to you all the strength He is willing you should have, you will be surprised how much you are able to receive. My conviction is that if we as a movement desire to again have a mighty, convincing effect upon the people around us, there is nothing left to do but all become seekers. Let us go down before the Lord, young and old, rich and poor, ignorant and cultured, regardless of our position in the church or elsewhere, and open our hearts to Him and seek Him to impart to us all what He is willing to give us, and I believe there will come such an awakening in our midst and such convicting power will seize the folk about us, that the people will be saying, "Of a truth, God is with His people."

Who were the people that went down before the Lord twenty years ago and were among the first to receive the outpouring of the Spirit? They were some of the finest and most spiritual people in the land. They were the people who had been walking with God, who had the blessing of heaven upon them, but they were dissatisfied, they felt there was a great deal more; and because of that, they humbled themselves and prayed, and the heavens were opened and God sent the Holy Ghost in Pentecostal fullness. We are to seek Him for this. But what is the measure and the limit of this power? Paul calls our attention to it. We are to be filled with His strength and power according to the limit of His glory. His glory! What is that? In the words of another I am going to give you what I think it is: "It is the lustrous life of His self-revelation and the far-flashing energy revealed in that self-manifestation." That is the immeasurable measure of the strength that will be ours. Man's finite nature is capable of almost indefinite expansion when it comes to receiving God, and I venture that a great many of us have stopped far short of what God has in mind for us. Let us pray on. Unless you have sought God until you have reached the limit of the might of His glory you ought not to discontinue being a seeker.

God intends that we be a mighty moving force, commanding attention everywhere. Not attention to ourselves! I am not advocating some flare-up that

might bring us into the expense of hundreds of dollars, and the whole thing end up in simply **some one** being extolled. Don't get the idea that I am not in sympathy with campaigns. That is not the point. Any one that can extol Jesus Christ and get the attention of the people all riveted on Him, and cause people to fall in love with the Nazarene, and get this truth to the ends of the earth, I will do all I can to co-operate with. But I am not advocating some flare-up that will result in nothing more than passing excitement. What we want is a deep-rooted revival that will change lives. There is need for more prayer. If in the exercise of this glorious ministry (that of prayer) you find that it is becoming stiff work, don't let that intimidate you. Real prayer is the stiffest kind of work there is. It is no child's play to pray until your prayer muscles stand out like whipcords, until you come in contact with supernatural powers both good and evil, until you feel hell is closing in around you. O beloved, it means much to pray until you feel you have roused the devil and he is determined to smother you in your effort to prevail. It takes some courage to continue to pray at such times. It requires considerable spiritual backbone and necessitates fresh inflows of resurrection life. But no one has ever thus prayed, and continued to pray, without having results from their prayers. And I add, the answer to prayer is the biggest half of prayer. I fear too many of us are satisfied with the multiplicity of words.

God is looking for people who will pray through, who will give themselves to this glorious, far-reaching ministry, until hell falls back and wicked men tremble before our onward march, and folk discover that our prayers are more threatening than whole battalions of trained soldiers. Let us pray until sinners will feel pungent conviction for sin, until the terrors of hell will grip them and they will send for some one to pray for them even at the midnight hour.

It is not more money genius, or culture we need, but more prayer—the kind that moves God. The need of this generation is for some one to rise up and teach us in a practical way the possibilities of prayer. "The only limit to prayer are the promises of God and His ability to fulfill those promises." "Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness." It is certainly true that God promises to dispense His Spirit and to exercise His power according to the wish of man. If man will therefore avail himself of his high prerogative and fully yield himself to the will of God, God will make literally true what Christ promised, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Brethren, let us pray.

Have you a Comfort Box? Keep one of these boxes on your dining table and regale yourself with a promise or two at each meal. The price 35c each, or 3 for \$1.00.—Gospel Publishing House, Springfield, Mo.

A Wonderful Prayer Meeting

I have been a frequenter of prayer meetings for the past more than forty years; but no other prayer meeting I ever attended was so beneficial and all around wonderful to me as that one which began in Trinity Tabernacle, St. Louis, on January 4, pursuant to the call of the General Chairman. Men understand quite perfectly that in all operations in which reliance is shown in the unwritten laws of God, those laws must be complied with if results are to be had. They do not plant corn in September hoping for a crop; neither do they undertake to weld lead and iron together. But when it comes to getting answers to prayer it has seemed to me they forget all this wisdom and proceed just as if God had not made any laws to be conformed to for success in praying. That this meeting was conducted in the way that logically would bring down the fire, was the reason it was so extraordinarily effective. I was in but one other meeting conducted in this way.

Brother Gaston, at the beginning and occasionally throughout the five days of praying, spoke of his not being the leader and urged upon every one to feel perfectly free. He spoke about the gifts of the Spirit and said every one ought to have at least one gift that it might be a profit to all. Yet, he said, there is noticeable throughout the church rather a drawing back from manifestations and a fear of the gifts. This he said was deeply to be regretted, and was quite unnecessary for, although many false things had come forth, yet Moses' rod ate up all the rest. He added that if we ever get to the place where the preacher is considered "the whole show" we shall be ruined. The Spirit in operation through the many is God's way. Every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. This undesirable state of things then furnished something for us to pray about. We ought to have a definite understanding as to what we were to pray for, and just how and when, so that we could fully agree together in prayer.

He said further that saints may sit under good preaching continually and for indefinite periods of time without developing Christian characters. To develop Christian character they must get to work. He spoke with deep feeling of the running down in his own life of the spirit of love and tender compassion. He wanted to confess his sins and wanted us to pray for him.

After this, a little at first and more and more as the time passed and the Spirit of God illuminated our darkened minds, the rest of us also confessed our sins. It was nothing formal. No general terms were used, saying, "we" when we meant "I." It was a time of very much weeping, for as we drew near to the

white light of His holiness, like Job of old, we became very vile in our own eyes, and many, probably most of the ministers present, spoke later on of having been "reclaimed," "saved," and so on. Of course we all understood they were using figurative expressions which were not to be taken at their strict literal meaning, but the work in our hearts was so great that it seemed to call for some strong terms to give vent to our emotions.

So it was decided to pray for three things to start with especially: (1) A baptism of love to come upon the saints generally. (2) That divine unity among the saints spoken of by our Lord Jesus in the 17th of John. (3) A revival of Holy Ghost empowered meetings.

It was said that the fusses that disgrace so many of our assemblies never would have been if people had loved. When there is a lack of love the preaching doesn't strike home.

Another thing that was confessed by some at first and then by many, was using strange fire. Nadab and Abihu offered strange fire before the Lord in their censers (Lev. 10:1). When we are young and ignorant we preach or testify through divine assistance and Holy Ghost power, but, as we get older and wiser and learn how, we get to preaching and testifying and praying by our own intellectual powers. It is strange fire. God forgive us.

These words of wisdom did not come all at once by any means. We would pray a while, and talk a little and confess a good deal, and pray again. We went to prayer at 10 in the morning and prayed with little intermissions for talk and testimony until 12:30. We began again at 1:30 and continued the same way until

about 5, every day until Saturday night. We were exhorted to endure hardness, not giving up even if our bones did ache, asking God for hard knees and soft hearts. The crust could not be broken Tuesday, but by Wednesday afternoon a great weeping and sobbing had come upon us and there was great joy in that city. Praise the Lord.

Although we had agreed together as to some of the things we were to pray for it was understood that we must repent until the depths of our hearts were broken up before we could pray prevailingly for the things we had in mind to ask for. This is the explanation of the two whole days spent in repenting and confessing before we set out to pray for others. The Holy Spirit, as we drew near to God through repentance and confession, cheered our hearts by an occasional message in tongues with interpretation. In this way a message came declaring that "The power of God is in our midst. Now is the time to partake of Him. Dip it up, dip it up, dip it up, for we are now out in the ocean of His love." Other messages urged us to greater and more earnest endeavor to save men because the time of Jesus' coming is so near at hand.

At the beginning of the meeting the story of the visiting minister who on going into the church put a fifty-cent piece in the offering box he saw at the door. Being asked to preach he did so, and on going out the pastor opened the offering box saying he would give the visiting minister all that it contained. It contained just half a dollar. On the way home the visiting minister's little boy said thoughtfully, "Pop, you'd 'a' got more if you'd put more in." So we were exhorted to put much in. We had already put in our fares and our time, and now we put in ourselves and it made a great, great meeting.

A story of a man who bought a farm in Iowa, was told. His friends sought to dissuade him from buying it, telling him it was worn out; but he discovered that it had never been plowed more than four or four and a half inches deep, so he bought it. He put in a tractor and took of all but three of the plows and set in to turn the soil sixteen inches deep, and thus he had a new farm of virgin soil. Many a preacher set a big tractor at work in his own heart, and it brought forth many tears. Praise the Lord!

The story was also told of the white lady who on her deathbed induced her black nurse to make a vow to always pray for the new born baby boy the lady was leaving, and who she knew must be placed in the care of an infidel uncle. The vow was kept. The boy passed through grammar school, high school, college, entered politics and became the Governor of the State. When he was Governor he came to the town where he was born to make a speech. The black woman who had been praying for him all his life was at the great affair. After the speaking she went forward with the rest and taking him by the hand asked him if he had yielded his heart to God. Governor Glass tried to evade the question of his black mammy, but she wanted an answer. He went to his hotel, but not to sleep, for God was

The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

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dealing with his soul. The same night at 3 a. m. he opened his heart for God's great salvation. Our hearts were very tender after all our confessing and repenting, and these stories brought great waves of power so that when we got to praying we felt we could pray through and touch God.

A story of a missionary in Africa was told. This lady had been left that day alone at the station, all the other white people having gone on various errands. The country was infested with great burly black men who went about robbing and killing, and when one of them came to a village, consternation overcame the people. The white lady standing alone in the door of the mission saw one of these big robbers drawing near. She was greatly terrified. He came nearer and nearer until he entered the gate. As he came in, the white lady, acting upon a sudden compelling impulse, rushed out to the gate where he was and stood laughing in his face. He stopped as laughing she drew near. He backed off as she continued to laugh, and presently took to his heels and was seen no more. Back in the homeland at this same time but in the night a lady was called from her sleep to pray for this missionary. She prayed and tried to sleep, but being called the third time she got out of bed and prayed until finally she prayed through. A comparison of time showed that when she prayed through was the moment when the missionary rushed laughing at the burly robber and drove him away.

Having thus all gotten "saved from something," we were ready to pray according to the principle not so well known as it should be, that that man prays best who has just been "saved from something" and thus feels himself nearer to God than ever before.

When we got to praying for others we would agree just what it was we were to pray for and then go down and all of us pray together for that thing. The Spirit would lay the burden of the thing for which we were praying on us so that we could agonize and weep copious tears over one thing after another as the days passed. Barring a chorus now and then at the close of a season of prayer we did not sing, knowing that singing does not assist under such circumstances, but hinders rather.

On Thursday we prayed for the home field. We not only cried to God for a restoration of the gifts of the Spirit and His manifestations, but for the raising up of three great armies of saints to bring about a mighty revival. The praying of course was very definite, as we had realized in the outset of the meetings it must be. These three armies prayed for were: (a) A great army of young men and women both married and single to go forth preaching the Word in new places, careless of what pay should be received, reckless as to living conditions, depending on God for everything, even as in the days of the early outpouring. (b) For an even greater army of saints to be raised up to go faithfully to their neighbors and to every one who would listen and tell them of these wonderful Pentecostal truths. (c) For a great army

of choice saints to be raised up to reach out after those who will not listen, those who say they do not want to know or hear, and get them saved, by giving them tracts and selling them Evangelists. It was a great prayer. Hallelujah!

Friday, according to previous announcement, we prayed all day for missions. We began by praying for Latin America (Mexico, Central America and South America); then for Africa with its upstretched millions of black hands; then for sad, lost Russia; then for priest-ridden Poland, and Persia; then for Egypt, Palestine and Syria; then for India cursed by its castes and pitiful because of its famines and weeping child widows; then for war-ruined China with her 420,000,000; then for Japan desolated by earthquakes and tidal waves and lastly for the islands of the sea.

Saturday we spent in praying for money. If we had money we could do so much for the Lord which we cannot do without money. We prayed for money with which to enlarge the plant at Springfield, now so congested and filled with machinery and material that it is most difficult to carry forward the business; for Bible schools in which hundreds of native preachers can be trained to go forth and evangelize their own people in Cairo, Poland, India and South China; for money with which to send out and care for many more missionaries.

We felt that we had received the baptism of love for which we had prayed and that the unity spoken of by Jesus had come to us. It was a great experience. Many expressed their conviction that such meetings were extremely profitable and greatly needed, and hoped the like would be announced to meet in many districts over the country.—C. E. R.

A TABERNACLE IN PARIS

The Sunday School Times tells a story of answered prayer in connection with this new enterprise in Paris. Pastor Blocher is the head of a church most of the members of which were once Romanists. Until recently it was a mission of the American Baptist Foreign Missionary Society, but the doctrinal looseness in this society led the Paris church to cut the connection, abandoning at the same time its church home and subsidy. "We went out as Abraham," says Pastor Blocher, "not knowing whither we went."

They decided to undertake a work of evangelism in the crowded and needy working-class quarter of Paris. The first thing was to find a hall for temporary use; the second, a lot for the new tabernacle; the third, to secure funds for its construction. "We settled on the purchase of a certain site and immediately the money began coming in. But the members of the church are poor, and we could not count on aid from outside. At the end of six months, the time agreed on for the purchase, I had to present to the church an apparently insoluble situation. We lacked, in spite of all the generosity which the members of the church had shown, 15,000 francs, and had the impression that the church was bled white by the effort. Further, in spite of all efforts, we had not been able to find any hall in the neighbor-

hood for temporary use; and lastly, a large part of the contributions were in government bonds which the bankers refused to pay for. But God has heard us and cleared away all our difficulties."

The sale of the site was fixed for Monday. "We had come to the Saturday preceding. A telegram from a friend in England reached us, telling us that he was to spend Sunday with us. When he disembarked at the wharf he told us that he was prepared to turn the unsalable bonds into cash. You can imagine how we felt when we saw the check which enabled us to purchase the lot on Monday. The church also rose to the occasion and contributed the 15,000 francs still needed to complete the payment. So the site of the tabernacle is now ours."

But the needed hall? There is an immense overcrowding in Paris since the war, and not only lodgings but all other rented quarters are very hard to find. Further, both freethinkers and Romanists are disinclined to rent to evangelical Christians. The quarter was scoured without results. Just as M. Blocher was on the point of giving up the search, a letter came to him stating that an unfinished house next to the tabernacle site might be rented. The ground floor had been ordered so that it could be utilized for assemblies. The owner of the house proved to be a Protestant!

The immediate wants had been met but the construction was to come and there was no money in sight. A committee was formed in London. Mr. Guerard-Piffard, descendant of a Huguenot family driven from France at the Revocation, was made chairman. Hardly had it begun its work when it received a gift of four thousand pounds sterling (\$20,000) with this explanation: "From a Fundamentalist for Pastor Blocher's and Pastor Saillens' evangelical work in Paris; in particular for the construction of the tabernacle. The giver desires to remain anonymous. 'The effectual fervent prayer of a righteous man availeth much.'"

THE CIGARETTE EVIL

In 1925, 88,000,000,000 cigarettes were produced in the United States. It was the greatest number ever, and for the sixth consecutive year established a new record for quantity. China buys 62 per cent of the 8,000,000,000 cigarettes we export. Our missionaries find that the greatest stumbling block to natives is this kind of propaganda carried on among them by representatives of a reputed Christian land.—King's Business.

WHOSOEVER AND WHATSOEVER

These two words were often used by Christ. "Whosoever will" may come. "Whatsoever ye shall ask in my name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose; "whatsoever" is on the inside, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation free: "whatsoever" makes it full.

I will praise thy name, O Lord, for it is good. Ps. 54:6.

Christ Will Come Again

J. Narver Gortner

The Lord Jesus was here once. That is a well authenticated fact. The Word of God tells us that He was here. History tells us that He was here. Not many people deny the fact of His first advent. He is as much of an historical character as was Caesar Augustus or Herod Agrippa, or, in more recent years, Napoleon Bonaparte. He came into the world that He might put away sin by the sacrifice of Himself. He knew no sin, but the Scripture declares that He was made sin for us that we might be made the righteousness of God in Him. He went to the cross, and He died there.

After having died upon the cross the Lord Jesus arose from the dead. His resurrection is as well authenticated as is any other fact connected with the phenomenal life He lived when He was here in the flesh. His enemies wanted to keep Him in the grave; undoubtedly the devil would have been pleased to keep Him there; but despite the fact that an armed guard had been placed at the sepulcher to prevent anything from taking place that might seem to indicate that He had been during His life time what He had claimed to be, namely, the Son of God, the Lord Jesus burst the bars of the tomb asunder, and came forth, a mighty Victor.

We Pentecostal folk believe in the second advent. We believe that Christ will come again. We believe that His second coming is as necessary as was His first coming. The problems of the nations can never be settled by arbitration. There will be wars and rumors of wars as long as man holds the scepter of government in his own hands. Man has demonstrated to the satisfaction of all the intelligences of the universe except himself that he is incompetent to rule. The prophecies of the Word of God are being fulfilled in these last days in a most amazing manner, and the next thing on the program of God is the reappearance of the Lord Jesus upon the stage of human action.

Shailer Matthews says, "Christ coming again! Why, I thought He was still here! Did He not say, 'Where two or three are gathered together in my name there am I in the midst of them'? and when He sent His disciples out to preach His matchless Gospel, did He not say, 'Lo, I am with you always even unto the end of the world'?"

It is true that Jesus said, "Where two or three are gathered together in my name there am I in the midst of them;" and it is also true that He assured the disciples as He sent them forth to carry the glad tidings to the hungry multitudes that He would be with them, and He gave them this assurance despite the fact that He was about to ascend up into heaven and a cloud receive Him out of their sight. The words of the Master just quoted have been a source of comfort and inspiration to many a missionary

of the cross who has gone forth to carry the light of the Gospel to pagan hearts and Christless homes.

Shailer Matthews wants to know when Christ went away. "Why, I thought He was still here!" I can tell him when He went away. It was about forty days after His resurrection. He led His disciples out as far as Bethany. He was in the act of blessing them when the law of gravitation yielded to the will of Him who had brought that law into being, and Jesus suddenly began to rise from the earth, and continued to rise until He had passed into the heavens and had sat down at the right hand of God, there to appear in the presence of God for us as our great High Priest. The bodily presence of the Lord Jesus has not been here upon the earth since His ascension. His spiritual presence has been here in the person of the Holy Spirit, but His bodily presence has been yonder. This is the teaching of the Word of God which is so plain that a wayfaring man, though a fool, need not err therein.

The fact that Christ is to come again is as well established as is the Word of God. And God's Word cannot fail. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever."

The signs of the times indicate that the coming of the Lord is at hand, and the greatest of all these signs is the fact that during the past few years the "Latter Rain" has been poured out upon the earth. This has been sent in order to ripen up the grain and get it ready for the great ingathering which is to take place when the Lord shall come.

Despite the fact that the "Latter Rain" has fallen all over the world, there are people who do not know that men and women in these last days have been baptized in large numbers in the Holy Spirit just as believers were baptized at the beginning. The news has not yet reached them. Some of these dear hearts are looking for the "Latter Rain" which, they say, is due; and they are wondering why it does not come on schedule time. There were people who lived in the days when the Lord Jesus was here in the flesh who believed that the time had come for God to send the Messiah; they wondered why the Messiah did not appear; and He was in their midst all the time, and they knew it not.

Shall not we Pentecostal folk, more diligently than ever before announce that the coming of the Lord is at hand, and that the greatest evidence that He is near, even at the doors, is the fact that God has sent in these last days the greatest spiritual awakening that has shaken the earth since the days of the Apostles, an

awakening that has been accompanied by the signs and wonders that characterized the great spiritual revival that began when the day of Pentecost was fully come and the assembled disciples were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance?

It is to be feared that our ardor has cooled off a bit; that we are not quite as zealous as we once were; that we are not putting forth as great an effort to give the gospel to the ends of the earth, and that we are not as enthusiastic as we should be over the prospect of the coming of the Lord. "While the Bridegroom tarried, they all slumbered and slept." Multitudes who call themselves Christians are asleep today, and it is to be feared that the most of the rest of us are "slumbering."

May the Lord awaken us, and clothe us all anew with His power, and send us forth with greater zeal than ever before, that the great work of taking out from among the Gentiles a people for His name may be very speedily completed!

I am looking, Lord, for Thee;

Thou wilt soon, I'm sure, be here!

Am I sleeping? Waken me!

Bid this sleepy spirit flee!

Lord, Thy coming is so near!

AN INTERESTING LETTER FROM NEW ZEALAND

My dear Brother Gaston:

Your letter in reply to my cable, to hand. This was my first request to the General Council of the Assemblies of God, and the quick and speedy attention you have given it has deeply impressed me that you are an active, painstaking organization. I have done as best I could by the way of organizing the church in New Zealand.

For about ten years I have made church government one of my special studies; and from being afraid of curbing or hindering the Spirit's work, I have been hesitant to say, "Yes," to the human aspect of the institution. At home in California I have worked with my brethren in Council assemblies, and so far as I know these same doors are still open to me should I go back there. There has been a lack of vision on my part to see clearly, as I wanted to see the human aspect of the government in the church. This I must confess has had me up a tree. What a pity that through lack of vision we lose so much!

Being placed in a position in New Zealand and Australia where the responsibility of organizing the church was upon me, God in His mercy let me see a little ray of light on the question of the human side of the church as an institution. I see clearly that the divine side of the institution, represented in the whole ministry of the church, is one aspect of church government, "Now ye are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:27, 28.

Just at the point of the human side of the institution of the church I have been held up for years. Why? From lack of experience and vision. I see as never in the past that the progress of the church depends much upon these two, **experience** and **vision**.

I see that our contact with the world is the reason for the human aspect of the institution, the purchasing of property, the erection of buildings to house the ecclesia (church), the leasing of properties, opening up new fields in foreign lands, and sending missionaries and workers to foreign lands. When the law says we must incorporate or register as a body in order to carry out this great program, there is only one thing left to do and that is to obey God's Word, "Submit yourselves to every ordinance of man **for the Lord's sake.**" 1 Pet. 2:13, 17. "Wherefore we must needs be subject, not only for wrath, but also **for conscience sake.**" Rom. 13:1-7. Just here the Lord dealt with me on the following verse of Scripture, "He that knoweth to do good and doeth it not, to him it is sin." James 4:17. Praise the Lord, He knows how to bring us out into light, and He will if our heart is right and honest. Without further attempt to prove the scripturalness of the General Council, this should be sufficient for any reasonable, logical, thinking mind to see its justification.

As touching the subject of Bible schools, I must confess to you that such institutions were terrible stumblingblocks to me. While I never made an issue of this subject, I just could not see "Bible schools" in the Word. I do praise the Lord that He kept me from being contentious over those things I have failed to understand. I am certain that many stumbling over the same points that troubled me, and it may be that I can help them through my own experience.

The first question that troubled me was, Can you find in the Bible such names as "Bible School," "Bible Institute," "Bible College," etc. Of course the answer had to be in the negative, so that I was stalled right there. I would ask, "Give me scriptural proof for your Bible schools. Show them to me in the Bible." Advocates of the Bible schools would open their Bibles to Acts 19:9. Here they showed me where Paul was disputing daily in the school of one Tyrannus, and how he continued for two years. Many have said positively that this was a Bible school, but as I searched the Bible and Bible dictionary, and any other helps I could get hold of, I could find no grounds for the assertion.

Again they would turn to 2 Kings 6:1, 2 and say, "This also was a Bible school." You can well understand how such statements to thinking, eager-to-learn people only drive them further away from the truth.

This of necessity drove me to look further into this subject. I could see in both Australia and New Zealand the need of sound, sane and solid ministers for Pentecost. When I was in Australia I found the following teachings in what might be called unorganized Pentecost: eternal security, the Holy Ghost only as an influence, Jesus not literally Christ un-

til baptized in the Jordan, conditional immortality, child of God when converted and son of God when you speak in tongues, sinless perfection, marriage purity, and last, but not least, you cannot eat pork.

Could I see and feel the necessity of having a Bible training school? I will leave this question for you to answer. All we have to do is to get into a tight place and then Father comes and helps us out. Hallelujah! I will not take up too much of your time trying to explain how the Lord dealt with me on this subject, which had become so important to me, but will give you the verse of scripture that was the final straw that broke the camel's back, praise the Lord. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12. The Greek Vatican manuscript reads, "And he gave indeed the apostles, and the prophets, and the evangelists, and the pastors and teachers, **for the complete qualification of the holy ones for a work of service.**" Here we have a complete faculty for the Bible school in the church, for the **complete qualification of holy ones for a work of service.**

Call them Bible schools, or any name you wish, **they are of God**, and we need more of them, if they are run on Holy Ghost lines.

Over 400 received the Baptism in the Holy Ghost in the city of Melbourne, Australia, and 125 here in New Zealand since coming back, all according to Acts 2:4.—A. C. Valdez, Wellington, New Zealand.

OTHERS BESIDES THE METHODISTS "HAVE GONE ASTRAY"

The following is a bulletin of the Great Commission Prayer League of Chicago

"The Methodist Episcopal board of bishops have just issued a statement declaring in essence that the four P's of Property, Pleasure, Position and Power have supplanted largely in the minds of many Methodists the realization of sin and of the efficacy of prayer; that the family altar has disappeared from 'the overwhelming majority of Methodist homes;' and that Christ is followed too often as an alluring ideal or example rather than believed upon as the divine Redeemer and the only adequate Saviour of men. 'We are endeavoring to usher in the reign of God through a prayerless Church. God will not have it so.'

"Is not all the foregoing just as true of Baptists, and Presbyterians, and Congregationalists, and Disciples, and of EVERY denomination? Have we not ALL gone far astray? Need we not all the invitation to return in penitence to the Father's house? Thank God for every call to repentance and prayer. OH, MAY WE HEED! (Isa. 1:13-19)."

"The more we pray and praise, the more fully we are consecrated, the more we delight to give."

IN CONSTANT COMMUNICATION

At the corner of two busy thoroughfares, where the traffic was noisiest, the writer watched a man who was working quietly at the foot of a telephone pole; he seemed to know by instinct what was wanted by his mate, who was at work away up at the top of the pole; first one tool, then another, or a bit of wire would be sent up, and the two were working together in such harmony that I looked more carefully, and saw that the man on the sidewalk had clamped on his head what looked like a small telephone apparatus; one ear could hear the sounds around him, but the other was deaf to them, and was listening all the time to the voice from above. Being in constant communication they could work together in wonderful unity; and then I realized anew the need for us as Christians to be ever listening for the Voice from above.—Homera Hodgson.

GIVING TO GOD

At the St. Louis Conference Brother Gaston told of a lady who in a meeting gave \$1,000 to missions. Inquiring who the bright faced lady who had so smilingly given the nice sum was, he was told by the minister, "She is our washwoman." She had lost her husband, and he had left her \$2,000 life insurance. She gave half of it to missions and paid the funeral expenses out of the other half.

A white-haired missionary lady at this conference, now living in St. Louis, told of having for years given every dime that came into her hands to missions. She has very little to live on and sometimes it seemed that the change she would receive would be so largely dimes that she could not possibly spare so much, but she persisted and one year she had thus given over \$25.00 for missions and another year a little over \$50.00. She declared it a wonderfully happy way to do.

A story was told of a missionary's feeling led to build a church in Africa. He had no money but proceeded to contract and build. The contract price was \$310.00. He expected the Lord to send it to him. Time after time the contractor, who was an unbeliever, asked if he had received any money yet, but he had received none. Finally the building was completed. The key was to be turned over the next day and the money would then be expected. He had received none. The last mail came in and brought nothing. When he was about to be discouraged his wife cheered him up and they continued to wait and look. In the forenoon a black boy balancing a letter on his head, as is the manner of those people, came saying the letter should have been delivered yesterday by the carrier but had been overlooked and left in the village three miles off. Now it was brought. Opening it the missionary found a draft for just \$310.00 from a lady in Newark, N. J., who did not know of his need. She had felt it laid upon her to raise some money for this missionary and going about among the saints had gotten what she could and the amount was thus the unusual sum of \$310.00, but just the sum needed.

I Am the Lord That Healeth Thee

A MIRACLE OF HEALING

Eastern District Evangelist L. A. Hill, and daughter Grace, writing from 408 12th St., Altoona, Pa., say: "Recently a tent meeting was held in Johnstown, Pa. It was a new field but God undertook and many souls were saved and brought to seek the Baptism of the Holy Spirit. An unsaved mother brought her three year old daughter to be prayed for for healing of the vocal cords. The child had never spoken a word. The day after she was prayed for she began to speak words such as automobile, etc. Through this the mother was saved and is now seeking the Baptism of the Holy Ghost. A church has been rented with about 50 or 75 people standing by the work. A pastor has been called to take charge of the work and God is blessing in a real way. The address of the pastor, Brother Chas. Eyler, is 967 Ash St., Johnstown, Pa. We are now holding services in Altoona, Pa., another new field, with hope of establishing a work there. Meetings are being held in a moving picture theater on 8th Ave., between 12th and 13th Streets."

BORN BLIND RECEIVES SIGHT

About four years ago Mr. and Mrs. Ed. Ferguson, of White Hall, Ill., welcomed into their home a blind baby. The child was carried to eye specialists in Jacksonville, Ill., and Chicago, both of whom declared that the child was hopelessly and permanently blind.

Thus discouraged by the doctors they turned to the Lord and sent for a Baptist brother to come and pray for the child. This brother taking with him Mr. Smith, also of White Hall, Ill. (His miraculous deliverance from rheumatism upon anointing himself and praying was described in a recent issue of the Evangel), went to the Ferguson home, after having prepared themselves by fasting and prayer. The first thing was to call Mr. Ferguson, who was a sinner, to repentance. He fell down before God and was converted. Then they proceeded to anoint the blind child for healing. From that time the child gradually gained its sight. Last summer the mother attended a meeting in White Hall where she held the child up before the congregation to show what the Lord had done. The child now has normal sight.—W. W. Lewis, White Hall, Ill.

Editor's note. While it is in no sense an incredible thing that one born blind should be made to see in answer to the prayer of faith, there is much skepticism abroad. For this reason, and to make the testimony more helpful by making it sure, we wrote to Mrs. D. F. Carter, correspondent for the Pentecostal assembly in Carrollton, Ill., about the case and about Mr. W. W. Lewis, whom we did not know. She replied that he is a Baptist

minister of the highest standing in his community, and perfectly reliable. He has the Baptism in the Holy Ghost as in Acts 2:4, although he is a Baptist. She says she has seen the child and heard its mother testify in public about its being born blind and now being healed in answer to prayer.

HEALED BY THE LORD

For three years every winter I was troubled with my stomach. Was unable to eat much of anything and suffering intensely. I visited a noted physician and the only hope he gave me was, "The time is coming when no one will be able to help you."

Rather discouraged and suffering intensely (at times friends and loved ones thought I was going, as I would have these attacks), I went one Sunday to a meeting and as the invitation was given for those who had needs to come forward, I expressed a desire to be prayed for for my body. The evangelist said to me, "This sickness is for the glory of God," and Hallelujah; it proved to be so, for after prayer I went home and ever since have been able to eat anything I want and as much as I want.

That was two years ago and to-day I praise Him that I am healed.

Also want to add a testimony of the way the Lord healed my husband. For thirty-eight years he suffered with chronic ulcers in his leg, the result of a broken bone. He was taken to the hospital, but no good resulted; doctored with every physician around here, yet the limb continued the same.

After thirty-eight years the Lord healed him in answer to prayer. The ulcers began to heal and for over three years he has been perfectly healed. Since then he is better in health than he had been for many years before.—Mrs. Wm. Van Horn, 945 Center St., Freeland, Pa.

THE LORD HEALS BROKEN BONES

Before I was saved I drank and gambled and was mean to my family. A Pentecostal meeting having started in Andersonville coal camp, I said to the gang that ran with me, "We will get a pocketful of rocks and we will go and I will throw rocks and knock the lamp off the wall and break up this meeting." So we got rocks and I led the way. When we went into the hall something happened to me. I don't know what it was, but I got in one corner to myself. Sister Nellie Cox was preaching. I don't know what she said, but the tears were running down my face.

That night I waited till all the worldly folks had gone and I raised my hand for prayer and then I fought with the Lord's saints for three weeks. One night I asked my wife to go to church with me. At this time they were holding meetings at

Brother Carter's house so we went to the meeting and I went to the altar and got saved and received the Baptism of the Holy Ghost and spoke in other tongues as the Spirit gave utterance. Praise the Lord! The worldly people said that two weeks would do me, but it went along about three weeks and a piece of slate fell on my foot and broke it so bad that the doctor couldn't set the bones. He wrapt it up with bandages and said he would be back in the morning.

Brother Carter said the Lord could heal my foot and he told me of a definite scripture on healing, so I said the Lord could heal me. Brother Carter called his daughter over and they prayed for the Lord to heal my foot and it was healed. They tore the rags off my foot and there were big wrinkles where the swelling had gone out. I put my shoe on and went to church that night. Praise God for His healing power!

Another time I had my left limb broken between the thigh and knee. I got the doctor but I couldn't let him set it and he said I would lose the leg if I didn't let him set it. I told him the Lord would heal it. He sent my brother in to get me to let him do the work. I said, "No." The saints of God gathered around me and prayed for me and in less than thirty minutes I was healed and was going down the street with the saints to pray for the sick. Oh, hallelujah, He has done so much for me. Praise His name forever!

I also got a rupture and went to Flagler, Iowa, one day to a big meeting. There were about two hundred people there and I was prayed for and was made whole and threw my crutches away. Praise the Lord! I am giving the Lord the glory for my healing. It was nothing in me, it was all done through the Lord. I am a coal miner and suffered these accidents in the mine.

Hallelujah to the Lamb, praise Him for victory!—Ora Kintz, R. F. D. 3, Monroe, Iowa.

Concerning the above testimony Evangelist Nellie R. Cox, Box 151 Coldwater, Kansas, writes: "There are about thirty witnesses who can vouch for the truth of the statements this brother has made. This is a tried out case, these healings taking place a few years ago while we were holding our first meeting in Anderson, Iowa."

HEALED OF SCLEROSIS

Last March I prayed for a Mr. Thompson of Louisville, Ky., who was given up by the doctors. An X-ray had been made which revealed sclerosis, or hardening of the liver. His wife and others said he was dying, but, I believe that all things are possible with God so I laid hands upon him and prayed for him. God undertook right then, for after the prayer he slept for some time and upon awaking he was very hungry. That was on Tuesday, and the following Sunday he was able to be up, and soon he was able to go to work again. Now he is well and working every day.—Mrs. Annie O. Gray, 520 Beecher Ave., Louisville, Ky.

I know this testimony to be true. The Lord did this in a wonderful way.—Mrs. L. A. Sappington.

Children's Corner

A KIND ACTION REWARDED

On a very cold winter's day, in a large city of Germany, a boy of nine years of age stood at the corner of a house, and begged for alms of the passers-by. His feet were bare, although snow a foot high covered the ground; his clothes were torn, and did not in the least protect him from the sharp morning wind which drove the fine snow flakes against him. The boy's face was blue with the cold, his leg trembled, and many tears rolled down his sunken cheeks into the snow.

"Oh! if I were only dead," sighed the little fellow "and buried with my dear mother."

A rich man heard these words. He was rich not only in this world's goods, but also in faith and good works, a true follower of Christ. "Why do you weep so?" he asked him.

The lad gazed at him and stretched out his trembling hand. "I only ask you for a penny," said he. "I have eaten nothing neither yesterday nor to-day, and want to buy a little bread; I am freezing here too, and would gladly warm myself a little."

The stranger felt more and more compassion for the boy, and inquired, "What is your name?"

"My name is George Bach," answered the boy. "My father has been dead a long time, and the day before yesterday they buried my mother; now I have no one belonging to me on earth. My mother and I lived in a little garret, but after she was buried the landlord drove me away. The last two nights I slept in a stable with some horses; it was indeed warm there, but I felt cold because I was so very hungry."

"Have you never been to school?" asked the man; "can you not read and write?"

"Alas! no," replied the boy. "I should have been delighted to do so, and should have been very diligent, but because my mother had not money to pay for my schooling, I was never sent to school."

The stranger, whose name was Walden, took the boy with him to a hotel where he was accustomed to dine. There he gave orders that the boy should be well fed and warmed. When the boy had eaten enough and was well warmed, Mr. Walden took him home with him, and said to his old servant Nuton, "Buy the lad respectable clothes; he shall go to school, and when he is in the house and has nothing to do, he can help you in your work."

George was now neatly clothed and sent regularly to school. He learned most diligently. When he was eighteen years of age and grown up into a handsome, tall youth, Mr. Walden said to him, "George, you must now learn something else, and therefore go to the university.

But you may choose yourself what you would like to be."

George thanked his benefactor from his heart for this great kindness. He went to the university and studied law; he became an advocate.

Mr. Walden held a government post, but by reason of hard work he became ill, and was obliged to give up the appointment. But as he was rich he could live very well without any salary. He had entrusted his property to a merchant, from whom he received interest, which sufficed for all his wants. Through a series of misfortunes, however, this merchant lost the whole of his own property, together with that of Mr. Walden, so that they were both reduced to poverty. Mr. Walden was obliged to leave the house in which he had dwelt all his life, and when George came back he found him living in a little cottage. He was in great need, but his faithful, old servant, Nuton, had remained with him to take care of him.

George now sold all the expensive presents which Mr. Walden had formerly given him, and gave the money to the servant to supply Mr. Walden's needs. He then looked out for employment, but was everywhere unsuccessful. The money soon came to an end, and bitter poverty was not far off, when Nuton remembered a rich man, a privy councillor, who had always been a good friend of Mr. Walden. "George," said he, "go to this man, tell him the misfortune of your benefactor; he can help us, and he will do so. But do not tell Mr. Walden anything about it."

George went at once; for the beloved father who had adopted him he would have begged in the streets, had it been necessary. However, he felt somewhat timid as he went up the grand broad steps of the privy councillor's residence. He found the man sitting in a comfortable arm chair in his study. George told him the present painful circumstances of Mr. Walden, and entreated the privy councillor to ask the king for a pension for him. The nobleman replied, "The king will certainly grant him this pension, but why did Mr. Walden send a stranger to me to ask this for him, when he knows me so well?"

George answered, "I am no stranger. I am Mr. Walden's adopted son, but he knows nothing of the matter that I have come to ask you to get a pension for him."

"You are perhaps related to Mr. Walden?" enquired the councillor again.

"No," said George. "I am not related to him, but I am attached to him through gratitude. When I was a poor, helpless boy he took me out of the streets into his own house, clothed and fed me, had me taught, and finally sent me to the un-

iversity so that I might be perfectly well educated and useful to serve the State. To him, therefore, I owe all that I possess."

"What have you studied?" further inquired the privy councillor.

"Law," replied George.

"I am glad of that," said he. "Send me your testimonials. I will soon take care that Mr. Walden is provided for."

George went home with a joyful heart, and told the old servant all that the nobleman had said. But for a whole week they heard nothing of him; at noon, however, on the ninth day, a splendid carriage stopped before Mr. Walden's cottage, from which the privy councillor alighted in his uniform, entered the room, and embraced Mr. Walden. He then gave him a paper from the king, in which he granted Mr. Walden the same sum as he had formerly received, for a pension. Another paper he gave to George, in which he read that he was appointed one of the king's secretaries. With tears in his eyes, George fell at the feet of the councillor, kissed his hand and exclaimed:

"How can I thank you for so great kindness?"

"By fidelity towards his majesty the king," replied the nobleman.

Before entering his carriage he said to Mr. Walden, "Doing good yields interest, Mr. Walden; if you had not taken up that beggar boy and had him taught, you would perhaps never have experienced this joyful hour!"

George became a diligent servant of the king. Mr. Walden lived for a long time, and rejoiced in the good fortune of his adopted son. God's Word says, "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again." Prov. 19:17.—Sunday at Home, March 1, 1867.

GOD CONVINCES INFIDELS

Infidel's Tongue Paralyzed

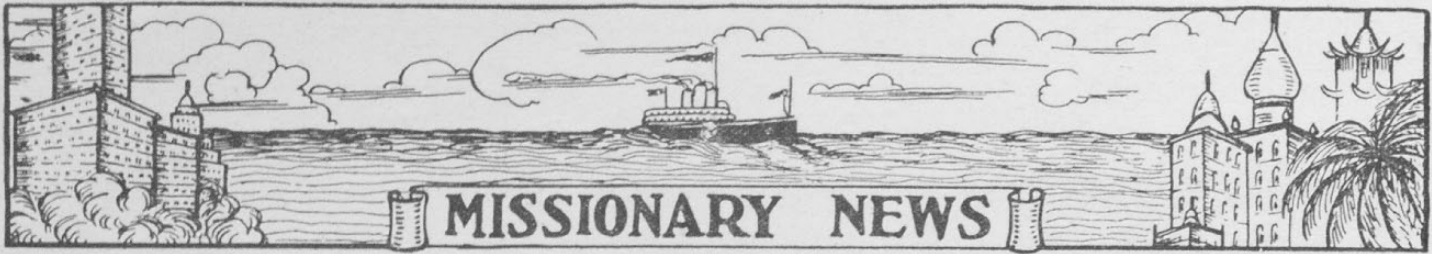
ATHENS, Ga., Aug. 27.—William Hague Wood turned infidel recently. He attended a revival meeting several nights last week at High Shoals and ran an opposition meeting outside the church. He made mighty addresses and declared that the preachers were talking nonsense. He said that they were frauds and were deceiving the people. On Sunday last his tongue was paralyzed while he was making a speech ridiculing the Church. This frightened his hearers, who broke for the church. Tonight Wood attended the meeting and handed up the following note to the preacher in charge:

"I now believe that there is a hell and that I am doomed for it. Pray for me."

The sensation in the congregation was immense and in less than five minutes the altar would not accommodate half the mourners. The meeting will probably last all night.—A Newspaper Clipping.

FOR ALL OF GOD'S SONS

All the saints must go to the proving house. God had one Son without sin, but he never had a son without trial.—From Spurgeon.



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 Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

AN ENCOURAGING WORD FROM BULGARIA

Nicholas Nikoloff

"I have been very, very busy since my arrival in Bulgaria. The local assembly in Bourgas, which at present is the largest and best in the country, unanimously asked me to be their pastor. I accepted the invitation with the understanding that I would be free to travel and visit other works, since I feel this is the Lord's purpose for my coming to Bulgaria. When I say 'big' I do not mean that the assembly is as large as our assemblies in America. The fact of the matter is there are about twenty-five regular members and of late the number of unsaved visitors has been increasing. I might also mention that none of the assemblies in Bulgaria are self-supporting. The people are very poor and cannot even rent a hall."

"Our meetings in Bourgas are as follows: Sundays 10:00 a. m. and 5:00 p. m., evangelistic services; Tuesday 2:00 p. m. prayer and at 7:00 p. m., evangelistic; Thursday 2:00 p. m., prayer, and 7:00 p. m. meeting for the saints. After every evening meeting, tarrying services are held for those seeking the Baptism. We have had a number of Bible studies on Monday, Friday and Saturday evenings. You can hardly imagine how hungry the people are, they would stay until midnight and study the Word if it were possible.

"During the first week of December, D. V., I expect to go to the Capital and two other cities where I understand independent Pentecostal works are existing. I felt it is necessary to meet these people and find out if they are on the right road or not. Will render any help I can. Upon my return I will begin a Bible course for the native workers which will last a few months. There are at present over twelve young men and women, and some older, who feel their need of systematic preparation for the work. In fact, two of the young men are working for the Lord already. One of them I am sending from time to time to different cities where there are some Pentecostal people without leaders. The Lord is blessing the work of this young man.

"Our meetings grow in attendance rapidly. We cannot seat the visitors. While in the past the better class of people have kept away from the meetings, I am noticing now that a number of fine people come to the meetings and attentively listen to the Word. We have had already some cases of salvation and a number of honest inquiries about the way of salvation. Pray that God will help us to find a much larger place for our meetings where we can accommodate all those that come. It is very difficult to rent a

place for the purpose, but I am certain God has a place for us.

"My wife is studying the Bulgarian language. In the meantime, while she is learning and cannot do actual preaching, she is helping me in visiting the needy and the people who come to the meetings. I might mention that conditions of living here are pitiful. People are not living but simply existing. Work is very scarce and wages low. Regardless of this the hearts of the Bulgarian people are open for the Gospel.

"We are very much encouraged to see how the Lord is working and we would indeed ask that you stand with us in prayer. We are trusting God for a real revival in Bulgaria."

A FUNERAL IN NICARAGUA

Dorothy B. Radley

"Recently, as we were eating our noon day meal, the husband of one of our believers came to inform us that his oldest daughter of eight years had gone to be with Jesus. We went at once to offer our services and found them already preparing the body for burial.

"As there are no undertakers here, the family must make all their own preparations for the burial of the dead. They lay the body, robed in a long white dress, on the table; put a crown of flowers over the forehead and then cover the corpse with a large white veil. Flowers are then pinned to the wall and all around the table until you couldn't wish for anything prettier.

"While the women were doing this my husband had the carpenter, who was working for us then, make a crude coffin. Afterwards they covered it with white tissue paper, the inside being left bare. The corpse does not go into the coffin until just before the funeral. It lies on the table and all the friends come and view it, while the relatives sit in the same room. The Catholics continually pray over their beads believing that in so doing they will help their loved ones endure the suffering of purgatory. Oh, how wonderful that we know that He, Himself has purged our sins. Hallelujah!

"The friends and relatives sit up all night with the dead. About ten o'clock they usually eat and drink, many times getting drunk and fighting and desecrating the sacred memory of the dead in other ways.

"Because of the war we were unable to remain all night, but in contrast to what the Catholics do, we sang hymns and had a very sweet meeting, singing the hymns that this little girl was so fond of. The mother's heart was filled with gladness as we told them all about heaven and its

beauty and talked of the way that leads to the eternal city.

"Here the dead must be buried within twenty-four hours, so the following morning at eleven we had a very precious funeral service. Mr. Radley had the privilege of showing the people the difference in the way they believe and the true and living way."

HOW GOD SUPPLIES OUR NEED

L. D. Maltby

"We praise God that He has called us to go teach all nations and to witness for Him everywhere. Realizing the imminence of the Lord's coming, we are pressed on in Ceylon into greater earnestness after souls.

"At the present time we have six earnest, Spirit-filled workers, two women and four men, who represent different nationalities and languages and are blessed in their ministry. With the last move we made Sept. 1, we have far better accommodations for the work and are within reach of both town and outside district work. We also have a prayer room where any of the workers or those from the town who desire can spend an hour in prayer for the requests which are listed. It has been a perceptible blessing throughout the whole work to have a prayer room for the mission and stated periods for prayer for each.

"The morning Bible study classes continue with unabated interest. Almost all the students are our own workers.

"We have had special cause for thanksgiving in that while we have had greater expense with the lengthening of the cords, and the enlarging of the place of our tent, yet our heavenly Father has so signally cared and provided for us. In one of these testing times we had on hand only fifteen cents. Just before breakfast time, a man with his three boys stopped at the door asking help. He was almost blind, but was a Christian. He was on his way to take his motherless boys to Pandita Ramabai's school in India. We prayed with him and asked them to breakfast. After all had eaten, the boy who cooked, said that there was rice for only two more meals. One softly breathed a prayer, 'Lord, increase the rice.' The day following after breakfast this same boy came with beaming face and said, 'The Lord has increased the rice for there is rice for two more meals.' Oh, the joy we had as he said this.

"Truly it is blessed to let the Lord look after all our needs and to trust Him."

Every word of God is pure; he is a shield unto them that put their trust in him. Prov. 30:5.

A VISIT TO NANNING-FU

Ralph L. Phillips

"I left Honkong on the 18th of September and arrived in Canton that night. I went from there up the west river to Wuchow. It is here that one leaves the British river boats and boards one of the little native chug-chug motor boats for the rest of the three hundred and fifty odd miles of river journey. I had to wait in Wuchow for two or three days before I could get a boat up the river, and while there I had the privilege of visiting the Baptist mission compound and hospital. Probably, you remember reading of the trouble in Wuchow last April or May and how all the missionaries from there had to flee for their lives and have been away until now, having just returned a few days before I arrived. The hospital was in a terrible condition, filled with vermin and filth from the Chinese soldiers who had been occupying it, but the officials were doing all in their power to help the missionaries in getting settled and the hospital cleaned up and ready to be opened again.

"From Wuchow we proceeded on our journey to Nanning on the Chinese river boat. The water was quite high so we made the trip in three and a half days. I remember the last time I made the same trip it took me fifteen days,—days filled with terror for we were fired on many times by the bandits and barely escaped with our lives. This time we found the river fairly peaceful and only once on the journey were we warned of danger and then we found later that instead of bandits the men were soldiers patrolling the river.

"We arrived in Nanning on Sunday afternoon about two o'clock and proceeded to the mission as soon as we could. I wish you could have been with me and witnessed the greeting of the Chinese Christians and workers. It had been over three years since we left Nanning and there had been many changes in the work. A few of the old Christians who had been converted in the very beginning of the work in Nanning were still there. They were rejoicing in God's blessing to them since having become Christians and all were so glad to see us once more. We found that the anti-Christian movement had done much to hinder the work and many of the dear Christians had been so intimidated that they had feared for weeks past to come to the chapel because of the persecution they had suffered. Our preacher there had only been able to have the Sunday services. All night meetings had been closed by all of the missions in Nanning for several months. After much prayer we decided to try and get the night services started again, so we put out our announcements and on Monday night we opened the chapel about six o'clock for evening service. We had the service early so as to get through and let the people get home before dark if possible. We started the service with only two or three of the Christians, all of us singing as loud as we could. Several of the passers-by stopped outside but no one came in. We sang three songs and still no one had come in, although quite a crowd was at

the door. Finally, as we were singing the last song, one young man ventured in and soon others followed and before long I counted sixty-four inside. Mr. Wai preached a short, powerful message on the truths of Christianity and told the people that we were there not to harm them but only to do them good and to teach them to worship the true God. We announced a service for the following night and had almost as much trouble again to get them to come inside. However, the third night the people came in right from the beginning and from then on each night we had good crowds. The mission was filled every service with many standing at the doors. The Lord blessed the Word as it went forth. One of our Christians was in to see me a few days ago here in Hongkong and he tells me that a few days after I left, the pickets and soldiers along with students came and forced them to stop the night meetings again, so I do not know definitely how things are there now. We are praying and trusting God will overrule and grant that the work may go on unhindered. Mrs. Phillips and I are praying that God will send someone here to Hongkong to look after the boys for us so that we will be free to return to Nanning after the New Year and spend several months there in the work. I am also hoping that Brother Kelley will be able to go up with us for a while also.

"Last week I was at Sainam for the District Council Meeting. I returned from Nanning so as to be present at these services. There were many of the Chinese workers and delegates present at the services. Almost all of them reported progress in the work in their respective fields even in spite of the strike and anti-Christian movement. God has been working this past year and we can see great improvement in the work so that our hearts are encouraged to press on in the Lord."

IMPORTANT TO MISSIONARY CONTRIBUTORS

We regret that owing to the fact that Brother J. H. Law changed his address some time ago, and no proper record was made of it at the time in the office here, several letters during the past few months traveled all the way to Africa and then were returned to us at Springfield. Consequently Brother Law has not been able to acknowledge receipt of the money to the various donors.

His money has since been cabled to him, and the letters returned again to the proper address in Africa, so that we trust in due time every donor will receive an acknowledgement of his offering to Brother Law's work.

AN OFFERING FOR MISSIONARY WORK

A Singer Stitching Machine, and a Leather Cutter used in shoe making, are offered as a donation to any Orphanage or Mission Station, where such machines might be of use. If you are interested write to Mr. Alvin B. Stageberg, 1452 School Street, Chicago, Ill.

AMONG THE NOMADS OF TIBET

V. G. Plymire

There has been war and rumor of war on practically all sides of us, with robberies and murder along all routes of travel in the Koko Nor Province, in our town many suicides and in many places famine. Our parcel post service has been suspended since last January. We have not been able to get clothing through for this winter, nor have we been able to get any stores, much as we needed them. We are now entirely on native food. Some years ago I used to sing "I am content with Thee, O my Saviour." We still sing this song but with a very much deeper satisfaction and contentment. We are learning many precious lessons these days. Blessed be the Lord, that hath given rest unto His people. According to all that He promised there hath not failed one word of all His good promises.

Many friends have united with us in prayer for the return of our Yak. The robbers were located in August, when I sent a man asking them to return my Yak. They refused so the General sent a man with my man and in a few days our Yak were returned with two extra. The head man also sent me a peace offering of two small horses and ten sheep. The robbers said they did not know the Yak were mine when they stole them. Again the Lord has answered prayer—He is faithful.

In July we all spent some days among the nomads, living in our tent. A good number of tents were visited and many of these interesting people came to our tent. We were happy to tell them of the Saviour. It was the first time for some of these to hear the gospel. Ours being a nomad tent we had lots of excitement every night when wolves would come down from the mountains and carry away sheep. The altitude somewhat affected Mrs. Plymire but she soon recovered after returning home. John was so very happy to get away from Tangar for several days. He thoroughly enjoyed himself in these wilds in spite of the snow.

Immediately following this trip we began itinerating among the nomads who were moving to the lake shore. One day we traveled with many families across great sandhills to the lake plain, often our horses sinking into the sand more than knee deep. Many nomads were gathering on this plain with thousands of sheep and cattle. Here we saw a lot of new faces and made numerous new friends. We were blessed of the Lord as we witnessed among these wild people. We also gave them Gospels and Testaments. Far up along the shore were two tents which I set out to visit. On coming near to these tents four fierce Tibetan dogs came out to meet me. Two girls with clubs failed in their attempt to drive those ravenous beasts back and soon they surrounded my horse. If ever I was glad for the very high-spirited horse which I ride it was then, and soon we left those fierce beasts some distance in the rear. Farther on I met two old people who were interested in seeing the foreigner for the first time and listened to my message. Two days later we were back home again preparing for another trip.

In the Whitened Harvest Fields

McCURTAIN MOVING ON

Writing from McCurtain, Oklahoma, Pastor J. G. Garland writes: "We are glad to report victory. November 15 Brother and Sister Noel Dodd of Muldrow, Okla began a 3 weeks' revival here in which about 7 accepted the Christ."

ELECTRA, TEXAS, REPORTS

Writing from Electra, Pastor Lonnie E. Whitworth says: "Evangelist Ott and helpers spent two weeks of blessed revival time with us recently. Five saved, 1 baptized in the Spirit and more than 30 reclaimed or specially blessed. Many were prayed for to be healed and mightily did God manifest His power."

REVIVAL AT PRINCETON, MO.

Brother J. W. Ellison, writing from Princeton, Mo., tells of closing a meeting at Middle Point last week, with 18 saved and 1 filled, and commencing on the 7th of January another meeting at Princeton. On the 10th, of six at the altar 5 were clearly saved.

NEW FIELD OPENED

Sister Sallie Whitesides writes from Alvord, Texas: "This is a new field but the Lord is working in a wonderful way. He has saved and filled a number of souls. There is a wonderful future for Pentecost here. We are building a church and request the saints to pray for this undertaking. Our hearts are thankful for the privilege of working for our Master."

NEW COLORADO ASSEMBLY

V. A. Hamilton, Secretary writes from Grand Junction, Colo.: "On November 22 we organized a small assembly here. Since then God has wonderfully blessed. Several have been saved and 12 have received the Baptism as in Acts 2:4. We expect to affiliate with the General Council at an early date and covet the prayers of the Evangel family. We have called Brother J. E. Austell as our pastor."

POWER FALLS AT MINNEAPOLIS

Just a few lines of encouragement at this time. Began meeting here with Pastor Lindquist Sunday 2nd. In both afternoon and night services the floor of the praying room was strewn with the slain of the Lord. Some fell off their seats under the power of God, and others could not stand on their feet but staggered and fell as waves of power and glory swept over them. "And they shall drink, and make a noise as through wine." Zech. 9:15. A goodly number received the Holy Spirit as on the day of Pentecost. And the end is not yet. Praise the Lord. Closed a good meeting at Findlay, Ohio, where God's Word went forth uncompromisingly by the power of God.—Evang. E. J. Axup.

WEST EMINENCE, MO., STIRRED

Pastor Melvin M. Brewer writes: "We want to praise God for the way He has met with us in the past few weeks. About Nov. 15, the Lord began sending a revival our way. Three souls were saved the first week. Our dear Brother E. D. Cockman, of Edgehill, Mo., came to our aid being joined the third week by Sister Cockman. In four weeks 21 were saved and 2 received the Baptism in the Spirit. On Nov. 28, 13 followed the Lord in water baptism and others are to be baptized. We are greatly encouraged to continue on. Some of those who were saved are fine, strong young men and women of whom we have great hopes. Any Council minister has a hearty welcome here. Pray for us."

REVIVAL AT RUSSELLVILLE, ARK.

Writing from Russellville, Ark., Pastor Luther L. Riley says: "Our hearts are very thankful, for the way the Lord blessed in our holidays' meeting at the Assembly of God on North Pine Street, conducted by Brother and Sister Tan Ditter. They are gospel singers. Brother Tan Ditter is a converted Jew. Some souls were saved and filled with the Spirit, and the saints built up in the Lord. The meeting closed with a great interest. We had good crowds all through the meeting and on the last night we had to turn numbers away because we didn't have room for them. Many times the saints were brought to their feet with uplifted hands singing praises to the Lord."

A PENTECOSTAL VISITATION

The Assembly of God West Monroe, La., has just witnessed another great and wonderful outpouring of the precious Holy Ghost. Sunday night brought to a close a four weeks' campaign under the ministry of Stephen van der Merwe, the South African evangelist. The presence and power of the Holy Spirit was in the meeting from the very first service and almost every service people prayed through to old-time salvation and the Baptism of the Spirit. The saints met at 10:00 a. m. for practical Bible talks and waiting upon God and were blessed with the presence and power of Jesus, and those who were hungry for Him found it a good time to seek Him for the promise of the Father, and many were filled at the morning services. Forty-five were filled with the blessed Holy Ghost; as at the beginning they spake in other tongues and magnified God. One remarkable feature of this revival was most all who were saved and filled with the Spirit were grown people. Seven couples, men with their wives, heads of families, were saved and filled with the Spirit. We had baptizing on Sunday afternoon and baptized 31 in water. Of the 31, 2 were children.—Elmer L. Tanner.

DRY BONES RAISED UP

Brother Geo. M. Patterson of Morris, Okla., writes, "We came and took charge of the assembly here early in June 1926. The work was considered almost past redemption. It was a hard battle and we sometimes almost gave up in despair. But then God would strengthen us again and we would take new courage to pray on. Finally after three weeks of prayer by the church, God answered and gave us an old-time revival. The results visible were 40 saved, 20 baptized in the Holy Ghost and 16 baptized in water. Brother U. Scroggins was with us for the meeting."

CROSBY, MINN., REVIVAL

Pastor Clarence Jensen writes: "The writer, assisted by Emmet E. Krogstad, recently closed a series of meetings at Crosby, Minn., where Philip J. Shabaz is in charge. About 14 came forward to seek the pardoning mercy of the Saviour. Most of these came for salvation and learned to know Jesus as their personal Saviour. The power of God also fell in our midst. Several sick ones were healed. An elderly brother who suffered severe pain in his chest was prayed for at his home at Ironton, Minn. He was touched by the Hand divine and the pain left him. He began to rejoice and praise the Lord and was again able to be about his work. A little girl, who had had the measles two years ago, and which resulted in her being hard of hearing, and who also had a running ear, was anointed and prayed for. The Lord touched her and her hearing was improved and the running ear ceased. A sister, who has suffered with heart trouble, looked to the Lamb of God and the gentle Nazarene touched her, thus making her whole."

INDIANA'S YOUNG PEOPLE'S STATE CONVENTION

"Last August our young people, Christ's Ambassadors, were invited to attend a state convention at Muncie, Ind. At the business meeting, Terre Haute, Ind., was chosen for the next convention. As it was decided to hold these conventions semi-annually, we expect to have the meeting for three days beginning Friday evening, Feb. 11th, and extending through Saturday the 12th and Sunday the 13th. There will be three meetings on Saturday and three on Sunday. We will be glad to have all the Young People of the State rally to this effort, to stir the young people to a greater consecration, unity, and zeal to go forth winning precious souls for Jesus. We will have a precious young evangelist, only 19 years old, Miss Hattie Hammond of Williamsport, Maryland. God is wondrously using this young girl in giving forth the message for these days. We extend a cordial invitation to the young people of the neighboring states to be with us at this time.

Musicians, bring your instruments and play for the glory of God. For further information address Miss Jessie Mae Bryan, Secy, 1703 Poplar St., Apt. 4 or Mrs. James G. Williamson, 2900 So. 9th St., Terre Haute, Ind.

PREACHERS' MEETINGS BLESSED

Brother E. H. Opie, Secretary, writes from Lindsay, Calif.: "I am very glad to report to you of the monthly meetings of the 'San Joaquin Valley Ministerial Fellowship.' We launched this monthly meeting a year ago, and have found that the interest in the meetings increases, and they are proving a real blessing to all, resulting in a real deepening in spiritual things. We find that Fellowship between those who are really out for the best that can be accomplished in spiritual things, is proving a great assistance to them in their ministry. Several other sections have started meetings similar to ours since they met with us, and realized the vast importance of them. The officers, consist of a chairman, secretary, and program committee.

"Our first meeting was held in Fresno, Calif., a year ago, and we just closed our last meeting at McFarland, Calif. We meet on the second Monday of each month, beginning at 10 a. m. with a season of prayer and then have reports from the field 11 a. m.—12 m. A message is brought in the afternoon, taking up some of the problems of the various assemblies, and the difficulties of pastors, this being followed by a short business session. The evening service is evangelistic, and is usually attended by large crowds. The aim of this meeting is to promote the unity and fellowship of the ministerial brethren, and to date we can report that it is a very decided success."

PIONEERING NEW FIELDS

Brother and Sister E. H. Blomberg write from Hibbing, Minn.: "God has kept us most of the time plowing up the ground where there are neither saints to pray nor to help otherwise. Neither do we have sympathy from the professing Christians. In this place the Alliance brethren have worshiped with us a good deal. We came here in September and held a five weeks' meeting. Sisters Fern Ridenour and Helen Moore assisted us. We soon found that here it is a physical impossibility to get a crowd of unsaved people to come to a religious service. We are praying continually for God to somehow arouse and awaken the unsaved of this city that they might hear the Gospel and have an opportunity to accept it. Will the Evangel family join with us? About 9 or 10 have been saved and God has dealt very definitely with a group of believers (among them a Methodist preacher) healing almost every one of them of one or more serious afflictions, such as: appendicitis, weak and sore eyes, rheumatism, chronic headaches, etc., etc. God seems to have met all who would come for healing and in most cases they were instantly healed. They were so mightily blessed that many of them are praising Him just as baptized saints, having wonderful joy and victory in the Holy Spirit. As yet, 'He has fallen on none of them,' but they are expecting. We covet the prayers of the saints everywhere that God will send a mighty Holy Ghost shower. This is almost the heart of the Iron Range cities, known as 'The richest village in the world.' Surely it could become a wonderful center of work as none of these many range cities have

an established full gospel work. How I wish sometimes that God's ministers and evangelists would get a glimpse of the great need in this pioneer country. Perhaps, if His saints could get a glimpse of it too, and stand back of the 'home missionaries' with prayer and help while they sow, many more would 'go without the gates' and carry the Gospel where they have never heard. Sometimes we feel as if no one cares if the Gospel gets into new fields in the homeland, but we know, on the other hand, that many dear ones who long to get into new fields are unable to venture out alone. To such we can say, after nine years of labor mostly in new fields, that God has a way to care for you if you launch out. You will meet hardships, of course, but He walked the path before us. Bless His name! Remember Hibbing when you pray. The numbers are few, but God has given us wonderful believers to labor among."

"IF THINE ENEMY HUNGER"

Once in the New Zealand War, 1855, General Cameron and his men, encamped on the banks of the Wailsato woefully short of provisions, were awaiting the Maoris to attack. Several large canoes were observed coming round the bend of the river. Instead of being crowded with fierce and tattooed warriors, they were loaded with milch goats and potatoes. "We heard," said the Maoris, "that you hungered. The book which the missionaries brought us says: 'If thine enemy hunger feed him!' You are our enemies, you hunger, we feed you, that is all!" And the canoes put off on their return journey to Meri-Meri as though nothing extraordinary had happened.—Borehan's Life of G. A. Selwyn.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. Prov. 20:20.



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FULL GOSPEL IN METHODIST CHURCH

Brother John T. Wilson, 258 N. Early Street, Kansas City, Kansas, writes enthusiastically of the prosperity of his newly accepted pastorate in the Kansas City by the Kaw. Long disgruntled members are coming back to the church and God is blessing. Called to Yellville, Ark., to officiate at a funeral on Christmas eve, on Sunday after the funeral he was privileged to preach the full gospel in the old Methodist church there in which he was raised. God added His blessing upon the service.

CHRISTIAN SCIENTIST DELIVERED

Pastor Samuel Skyles writes from Golconda, Ill.; "We have just closed a very successful revival with the Spencer Evangelistic Party. Dry and thirsty ground was well moistened by a downpour of the Latter Rain. Five souls were baptized with the Holy Spirit and 14 were saved. One precious woman, who was entangled with Christian Science, was wonderfully saved and says she will never read that textbook again, but will read her Bible. Men and women who were bound by the tobacco habit were set free by the power of God."

BELLINGHAM, WASH., VISITED

Pastor W. D. Streyffeler writes from Bellingham, Wash., that Dr. Chas. S. Price and party are conducting a revival there in a wooden tabernacle seating 5,000 in the erection of which the Pentecostal saints were active participants. An enthusiastic audience is attending and there are many hungry hearts.

PAWNEE, OKLA., VISITED

Writing from Pawnee, Brother C. H. Wollastan says: "The Lord is wonderfully blessing in Pawnee. When we came here the doors were closed and the saints were scattered. The Lord wonderfully met us in a 6 weeks' meeting in which 10 were saved and 6 baptized in the Holy Ghost."

WE TRIUMPH IN HIS VICTORY

(Continued from Page One)

to be **acted out** in these last days. Impediments from the sun's rays reaching the earth have to go before the rising sun. The fog, the swamp mists, the smoke screens of earth are dissipated by the rays of the sun. The Sun of righteousness is rising, and His rays are far more penetrating than the natural rays or X rays. See that the Christian emanates those rays in proportion as he receives them; and they will dissipate the fogs, the swamp mists, and the smoke of the earth. **Shine as lights.** Amen.

Hide not thy face from thy servant; for I am in trouble; hear me speedily. Psa. 69:17.

WANTED.—Two competent Pentecostal ladies to take full charge of a children's home. Write to Mrs. Otto J. Klink, 767 S. W. 9th St Miami, Florida.

COTTER, ARK.—We will have a fellowship meeting at Cotter the 5th Sunday of this month, beginning on Friday night before, and continuing over Sunday. Preachers and saints everywhere are invited and will be cared for free of charge.—Paul Jones, pastor.

Forthcoming Meetings

BINGHAMTON, N. Y.—Evangelist Meyer Tan Ditter, the converted Jew, and wife, gospel singers and musicians, will hold their second revival campaign at Faith Tabernacle, Jan. 16 to Feb. 6 inc.—Pastor John Kellner, 68 Evans St.

CHESTER, PA.—Evangelist Meyer Tan Ditter and wife, gospel singers and musicians, will hold a campaign from Feb. 9 to 27 inc. For information write Pastor Martindale, 532 Kerlin St.

INDIANA STATE CONVENTION OF THE AMBASSADORS OF CHRIST.—The Indiana State convention of the Ambassadors of Christ will be held in Terre Haute, Indiana, February 11-13, 1927.—Jessie M. Bryan, 1703 Poplar St., Terre Haute, Ind.

OAKLAND, CAL.—Mid-winter gospel campaign in special tabernacle to be erected at 12th St. and 25th Ave. Dr. Clas A. Shreve will conduct the campaign, February 20 to March 20. Meetings twice daily. For fuller information, write to Pastor M. R. Tatman, 2268 106th Avenue, Oakland, Calif.

NEW HAVEN, CONN.—Special meetings will be held at the Pentecostal Church of God, 240 Poplar Street from January 26 to February 13 inclusive. Brother Wm. A. Coxie assisted by his daughter Mary, will conduct these services all day on Sundays and every evening excepting Monday. For further information write Esther J. Molin, Sec., 136 Hawthorne Ave., Whiteville, Conn.—E. E. Voland, Pastor.

DISTRICT FELLOWSHIP MEETING. The next 5th Sunday Fellowship meeting in Southern Missouri District will meet with our church at Cape Girardeau, Mo., January 28-30th. All those desiring license or ordination can come before the board at this time, also those who wish to entertain the next District Council can present their invitations for consideration. We earnestly desire all ministers to come on Friday 28th and pastors to urge as many of your congregation as possible to come on Sunday morning. Let each family bring a basket lunch. This will greatly relieve the local Assembly. Our Assistant General Chairman will precede this meeting with a revival campaign beginning the 20th. For further information you may write the Pastor H. F. Waddle, 1912 S. Ellis or myself. Come one and all. You are invited.—A. A. Wilson, Chairman Southern Mo. District.

NOTICE OF TEXAS AND NEW MEXICO QUARTERLY CONVENTIONS

- South Eastern Section—Saratoga, Texas, Jan. 29th & 30th.
- Southern Section—Houston, Texas, Studewood Church, Feb. 2nd & 3rd.
- Southwestern Section—Yoakum, Texas, Feb. 9th & 10th.
- Southplains Section—Seagraves, Texas, Feb. 15th & 16th.
- New Mexico Section—Artesia, N. M., Feb. 17th & 18th.
- Northplains Section—Childress, Texas, Feb. 22nd & 23rd.
- Northwestern Section—Wichita, Falls, 5th and Broad Church, Feb. 24th & 25th.
- Central West Section—Haskell, Texas, Feb. 26th & 27th.
- North Central Section—Sachse, Texas, March 2nd & 3rd.
- Central Eastern Section—Huntsville, Texas, March 5th & 6th.

Hugh M. Cadwalder,

OPEN FOR CALLS. Many seem to suppose that I am pastor at Jenny Lind, Ark. I am not. This is merely my home. I am an evangelist, open for calls.—C. M. Riggs, Jenny Lind, Ark.

OPEN FOR CALLS.—I am in field work and am open for calls anywhere the Lord leads. Have General Council papers. Will be at Carthage, Mo., until about February 1.—John Linn, Miami, Okla., Box 22.

OPEN FOR CALLS. Feeling the call to the evangelistic field and having labored here long enough I am now open for calls to go anywhere and preach the full gospel in the old-time way. Am in fellowship with the General Council. Evangelist (Mrs.) Annie B. Applegate, 924 So. 31st St., Billings, Mont.

OPEN FOR CALLS. I am open for calls anywhere the Lord may lead either as pastor or evangelist. Have been preaching 3 years and was pastor 14 months. In fellowship with District Council of Oklahoma.—J. F. Miller, Box 265, Wetumka, Okla.

RECOMMENDATION.—As I have so many calls that I cannot get to some of them for a couple of years, if any who have called or are about to call me will call Brother C. M. Riggs, Jenny Lind, Ark., they will find him a real, old-time Pentecostal preacher. God is still blessing His Word in this country. He is meeting with us every night in East San Diego and is saving and filling the hungry with good things.—Jacob Miller and wife, 3821 43rd St., E. San Diego, Calif.

PRESBYTER'S ANNOUNCEMENT. — The harvest is white in East Texas and the laborers are few. I have been appointed presbyter over this section, and am anxious to see East Texas become one hundred per cent Pentecost. I will help you get a revival, a Sunday school or a church started near you if you will co-operate with me. I would like to hear from every Pentecostal person in my section. Write me all about yourself and about the work, if any, in your section. I would especially like to hear from all preachers or persons feeling a call to preach, even though you do not live in East Texas. If you want to move here I will help you in any way I can. Let us get busy and by the help of God put a Pentecost church in every town in East Texas. If God be for us who can be against us? Let me hear from you. Your brother in Christ Jesus, T. E. Rhea, 424 E Berta St., Tyler, Texas.

FOREIGN MISSIONS CONTRIBUTIONS

January 7-13th inclusive

- All personal offerings amount to \$2211.01.
- 1.00 Pent'l S S Hay Wash;
- 1.00 Assembly of God Camden, Ill;
- 1.08 Assembly & S S Hagerman, New Mexico;
- 1.12 Piny Grove Prescott Ark;
- 1.19 S S Moreland Ark;
- 1.19 Assembly Shawnee Okla;
- 1.50 Assembly of God Elvins Mo;
- 1.75 S S Moreland Ark;
- 1.78 Assembly of God Bethalto Ill;
- 1.89 Assembly of God S S Blytheville Ark;
- 1.99 Full Gospel Mission & S S Weskan Kans;
- 2.00 Pent'l Assembly Stonewall Miss;
- 2.00 Assembly of God S S Chester Ill;
- 2.00 S S McCurtain Okla;
- 2.41 Assembly of God Cottage Grove Ore;
- 2.50 Fruitdale Assembly Fruitdale Ala;
- 2.65 Oak Grove Assembly Corsicana Texas;
- 3.00 Young People Sachse Texas;
- 3.00 Christ's Ambassadors Savanna Okla;
- 3.00 Assembly of God Boyd Texas;
- 3.00 Christ's Ambassadors Russellville Ark;
- 3.09 Assembly of God Dexter Mo;
- 3.15 Algona Pent'l Assembly Auburn Wash;
- 3.15 Pent'l Mission Sumas Wash;
- 3.35 Assembly of God Great Bend Kans;
- 3.50 Assembly of God Church Corsicana Texas;
- 3.50 Assembly Auburndale Fla;
- 3.80 Assembly of God Koshkonong Mo;
- 4.00 Pent'l Assembly Scranton Kans;
- 4.00 Edgehill Assembly Ellington Mo;
- 4.00 Mehida Pent'l S S Canaan Center N H;
- 4.05 S S Gilmour Ind;
- 4.15 Assembly of God Morris Okla;
- 4.30 Pinedale Assembly Clanton Ala;
- 4.39 Assembly of God Trenton Mo;
- 4.51 Pine Forest S S Frankston Texas;
- 4.51 Samson S S Samson Ala;
- 5.00 Community S S Bellaire Mich;
- 5.00 Assembly Ringwood Ill;
- 5.00 Prunedale Assembly Watsonville Calif;
- 5.00 Assembly of God S S Perry Ia;
- 5.00 Sunny Vale Pent'l S S Attica Kans;
- 5.00 Mayfield Assembly Cedardale Okla;
- 5.00 Assembly of God Moreland Okla;
- 5.00 Assembly Lamesa Texas;
- 5.00 Glad Tidings Mission Willows Calif;
- 5.15 Assembly of God Chickasha Okla;
- 5.25 Victor Assembly Eagle Rock Mo;
- 5.25 Assembly Knox City Mo;
- 5.42 Church of God S S Davis City Ia;
- 5.55 Assembly of God Creston Ia;
- 5.55 Assembly Ninnekah Okla;
- 5.60 Assembly of God Monroe Ia;
- 5.70 Pent'l S S Portales New Mexico;
- 5.85 Cuero Assembly Cuero Texas;
- 5.85 Assembly of God Rohnerville Calif;
- 6.00 Assembly Newcastle Texas;
- 6.00 Church of the Full Gospel Colusa Calif;
- 6.00 Full Gospel Assembly S S Monrovia Calif;
- 6.15 Full Gospel Mission Muskegon Mich;
- 6.23 Assembly of God S S Scottsbluff Nebr;
- 6.50 Assembly of God Pensacola Fla;
- 6.63 Assembly of God S S Dewey Okla;
- 6.64 First Pent'l Church Oldale Calif;
- 6.67 Floral Assembly Lockhart Ala;
- 6.69 Christ's Ambassadors Jenny Lind Ark;
- 6.74 Magnolia Park Assembly S S Houston Texas;
- 7.00 Mission Port Arthur Texas;
- 7.50 Church of God Granville Summit Pa;
- 7.67 Assembly of God Puxico Mo;
- 7.75 Assembly of God Pawhuska Okla;
- 8.00 Full Gospel Mission Corcoran Calif;
- 8.00 Assembly Boswell Pa;
- 8.00 Glad Tidings Tab. Santa Cruz Calif;
- 8.10 Assembly of God S S Rush Springs Okla;
- 8.20 Lynden Pent'l Church Lynden Wash;
- 8.25 Assembly Live Oak Calif;
- 8.30 Full Gospel Mission Macksburg Ia;
- 8.50 Dodson Ave Assembly of God & S S Fort Smith Ark;

- 9.47 Assembly Bethal Mo;
- 9.53 Glad Tidings Mission Escalon Calif;
- 10.00 Assembly Pe Ell Wash;
- 10.00 Pent'l Y P Band Wesson Ark;
- 10.00 Assembly of God Delta Colo;
- 10.00 Mt Sinai Pent'l Assembly Passaic N J;
- 10.00 Gospel Hall Youkers N Y;
- 10.00 Assembly Woodward Ia;
- 10.00 Assembly of God Perry Ia;
- 10.00 German Pent'l Assembly New Castle Pa;
- 10.23 Full Gospel Mission Caruthers Calif;
- 11.25 S S Concaut Ohio;
- 11.50 Full Gospel Mission National City Calif;
- 12.00 Assembly Tulsa Okla;
- 12.37 Full Gospel Assembly Springfield Ill;
- 12.68 Pent'l Assembly of God Grand Junction Colo;
- 13.00 Full Gospel Assembly Lakewood N Y;
- 13.03 Assembly Bazine Kans;
- 13.20 Assembly of God Drumright Okla;
- 13.83 Pent'l Assembly Gooding Idaho;
- 14.00 Willing Workers Circle of the King's Daughters Brooklyn N Y;
- 14.05 Assembly Full Gospel Church Stockton Calif;
- 14.58 Assembly of God & S S Harbor Beach Mich;
- 15.00 Gospel Tab S S San Diego Calif;
- 15.16 Full Gospel Tab Tulsa Okla;
- 15.24 Collinsville Assembly of God Owasso Okla;
- 15.35 Pent'l S S Dunsuir Calif;
- 15.42 Full Gospel S S Van Nuys Calif;
- 16.00 Full Gospel Assembly Woodland Calif;
- 16.00 S S Seneca Mo;
- 16.10 Assembly of God Ft Morgan Colo;
- 16.85 Full Gospel Assembly Monrovia Calif;
- 16.92 Assembly of God S S Mattoon Ill;
- 17.00 Full Gospel Assembly Dayton Ore;
- 18.00 Emmanuel Chapel Whittier Calif;
- 18.00 Missionary Prayer Band Millville N J;
- 18.00 Assembly of God S S North Side Wichita Falls Texas;
- 18.00 Faith Tab Assembly Burlington Wash;
- 18.25 Arkansas Dist. Council Malvern Ark;
- 18.55 Live Oak Assembly Live Oak Calif;
- 19.00 Assembly of God S S & Church Shidler Okla;
- 19.30 Crichton Assembly Mobile Ala;
- 20.00 Glad Tidings Mission Stockton Calif;
- 20.40 S S Colorado Springs Colo;
- 20.80 Bethal Assembly Ariton Ala;
- 21.00 Assembly & S S Lawrence Kans;
- 21.00 Assemblies at Toledo & Slitz Ore;
- 21.89 Girard Assembly Ashland Kans;
- 21.92 Assembly of God E St Louis Ill;
- 22.00 Bethesda Mission Richmond Va;
- 22.00 Upper Room Assembly San Francisco Calif;
- 22.57 Pent'l S S Sunnyside Wash;
- 22.68 First Pent'l Church Revere Mass;
- 24.00 Pent'l Assembly Leavenworth Wash;
- 24.86 Pent'l Tab Madera Calif;
- 25.00 Assembly & S S Malvern Ark;
- 25.16 Assembly of God S S Springfield Mo;
- 27.00 Charleston Pent'l Mission S S Bremerton Wash;
- 27.00 Bethesda Pent'l S S St. Johns West New-foundland;
- 27.30 Pent'l Revival Mission Anacortes Wash;
- 27.54 Full Gospel Assembly Brainerd Minn;
- 27.85 N Peoria & E Haskell St Assembly Tulsa Okla;
- 27.92 Assembly of God Sioux City Ia;
- 28.00 Highway Pent'l Assembly Sunnyvale Calif;
- 30.46 Glad Tidings Mission Sacramento Calif;
- 31.00 Assembly Rocklin Calif;
- 33.97 Pent'l Church of God New Haven Conn;
- 35.00 Fourfold Gospel Assembly Wasco Calif;
- 35.49 Bethel Tab Canton Ohio;
- 36.00 People's Tab Ft Collins Colo;
- 39.05 Full Gospel Assembly York Pa;
- 40.71 Assembly of God Kansas City Kans;
- 41.03 Full Gospel Assembly St Louis Mo;
- 42.68 Bethel Temple S S Everett Wash;
- 50.00 Assembly Dallas Texas;
- 50.00 Calvary Tab Haddonfield N J;
- 55.00 Central Park Pent'l Assembly & W S Freeport N Y;
- 55.73 Assembly of God & S S Noonan N Dak;
- 64.83 Assembly of God Wood River Ill;
- 75.00 Pent'l Mission Turlock Calif;
- 75.56 Glad Tidings Revival Assembly Oakland Calif;
- 93.00 Assembly of God Terre Haute Ind;
- 93.00 Bethel Assembly Pasadena Calif;
- 98.93 Iowa & North Mo. Dist. Council;
- 100.00 Students Missionary Band Springfield Mo;
- 140.00 Full Gospel Tab S S Tulsa Okla;
- 142.00 Bethany Pent'l Assembly Springfield, Mass;

Total amount received minus 154.48 amount given direct and designated for expense.....4997.92
Amount previously reported3929.34
Total amount to date8927.26

HOME MISSIONS CONTRIBUTIONS

January 7-13th inclusive

- .50 Assembly of God Boyd Texas;
- 1.68 Pent'l Assembly Leavenworth Wash;
- 2.50 W C C Cheney Kans;
- 2.58 Prunedale Assembly Watsonville Calif;
- 3.55 Mayfield Assembly Cedardale Okla;
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- Amount previously reported3.50
- Total amount to date14.31

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with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon. ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the

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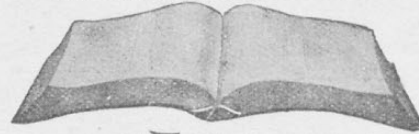
2 O my God, I cry in th
but thou hearest not; n

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35 And Jê-hôî'â-l silver and the gold but he taxed the la

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20 And they straightway left their nets, and followed him.

spirit: dom o.
4 B. mourn

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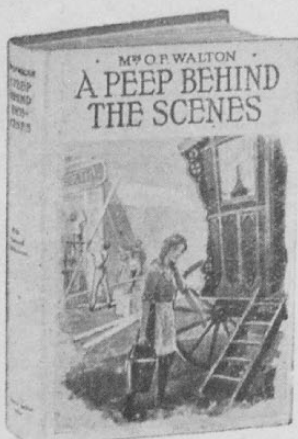
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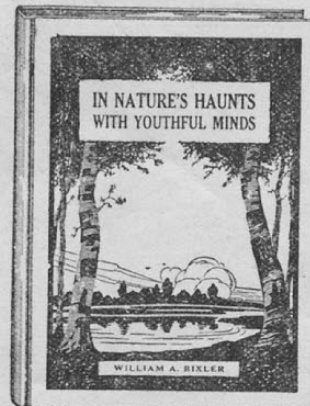
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