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When the Spirit Came!

By William Luff

When the Spirit came!
As a rushing wind, He swayed
Hearts that willingly obeyed:
Stirred the stillness, swept away
All that would His working stay.

When the Spirit came!
As a burning flame of fire,
Brighter glowed each heart's desire;
Till, amid the world's dark night
Flashed the new and heavenly light.

When the Spirit came!
Multitudes were drawn to hear
God's full message, pure and clear;
Heard in their own tongues the Word
Of the newly risen Lord.

When the Spirit came!
There were mockers in the crowd—
Cold blasphemers, scoffers proud;
Saying of the Gift divine,
"They are drunken with new wine."

When the Spirit came!
He who had denied his Lord,
Now by grace and love restored,
Boldly stood with the eleven,
And proclaimed an opened heaven.

When the Spirit came!
Lo, three thousand souls believed;
Pardon, full and free, received,
Were baptized; and daily more
Entered by the blood-marked door.

When the Spirit came!
Jesus said, He came to stay:
So is with us still today,
Still to glorify Christ's Name
As when at the first He came.



HAVE FAITH IN GOD

PASTOR ERNEST S. WILLIAMS

The disciples marvelled that the fig tree which Jesus cursed was so soon withered away. Calling His attention to it, His answer was, "Have faith in God" (Mark 11:22). This He meant as an incentive and encouragement to them. He means it the same to us.

The object of our faith is God. Have faith in His being. "Behold, I am the Lord, I change not." "In Him is no variableness; neither shadow of turning." Times are changeable; things are changeable; and man is changeable; but God is unchangeable. "He cannot deny himself. He abideth faithful." He loved us when He saved us; He loves us still; and will love us even unto the end. Have faith in the unchanging God.

Have faith in His promise. "God hath said, and shall He not do it?" "Not one word of all His good promise hath failed." Satan would ridicule the promises of God; but every word of the Lord is pure, a tried word. "Heaven and earth shall pass away, but my word shall not pass away." Here and now, through faith in the Word, or rather, in the author of the Word, "all things whatsoever ye desire, believe that ye receive them, and ye shall have them." His precious Word endureth forever.

Have faith in His purpose. Things in life do not just happen to the children of God. Back of the happenings is God with an eternal purpose. "And we know that all things work together for good to them that love God, to them who are called according to His purpose." When Israel, filled with unbelief, murmured, and tempted the Lord, their carcasses fell in the wilderness, and they never saw the Promised Land. If our eyes be taken off the Lord, and sin reign in our mortal bodies, then we cannot claim His promise or have any assurance that we are within the fulfillment of His purpose; but as we walk in the light and love the Lord, our all being committed unto Him, then may we be assured that His purpose is being fulfilled in our lives. Yea, He understands even the mistakes of the longing soul, and causes such to fulfil His will. "He knoweth our frame and remembereth that we are dust."

Abraham failed when he misrepresented Sarai; the famine should never have driven him from Canaan. The time he spent in Egypt was lost as to spiritual progress: he had to return to Bethel and re-establish communion with God. But the lesson learned he never forgot. Even his experience of unbelief was made a means of faith. The sin of David, which he so bitterly deplored, caused him to know how frail he was, and to trust more fully in a Saviour's love.

The self-confident Peter denied his Lord; his self-reliance had to be broken down, and faith in God become his strength. The self-resourceful, the harsh and critical, will have their knocks, if not their fall. It is the purpose of God that all within us shall be made subject to Him. Our place of peace is in a meek and humble walk, dependent wholly upon the Lord. "In all thy ways acknowledge him and he shall direct thy paths." Brother pilgrim, with questions arising, and wonderings as to the way that you take, trust where you cannot trace. "Have faith in God."

Have faith in His plan. "As for God, his way is perfect" (Ps. 18:30). In fulfilling His purpose God works by a definite plan. Redemption was purposed for a guilty world; Jesus died fulfilling the plan. He

purposes that we shall enjoy Him forever, and be fitly prepared for heavenly bliss. The way that you take may be shrouded in mystery, but He who "worketh all things after the counsel of his own will" knows the way. He knows the heart, hears the cry, and sees the tears. We may be tried as by fire; but ultimately, as we live surrendered lives, we shall shine as the stars forever and ever. Job caught a glimpse of His plan although he could not see the way. But believing, he committed that which was beyond his ability to comprehend and said, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Trust God's unchanging nature; believe His immutable Word; include yourself in His love and eternal purpose; and yield to the working of His perfect plan. "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." "Have faith in God."

But faith meets opposition. It is not always an easy way; "that the trying of your faith, being more precious than of gold that perisheth, . . . might be found unto praise and honor and glory at the coming of our Lord Jesus Christ." Many things would hinder faith, but only a very few will we consider.

Feelings often hinder. How we feel. Feelings are blessings. The Bible condemns those who have none—"Without natural affection." "Past feeling." Jesus felt; and followers of Him are sensitive souls. They are appalled by sin, and shun it with horror; tender of conscience, they mourn the least misstep; filled with love, they are grieved to the depths if they feel they have grieved or injured another; loving fellowship with God, they are keen to catch the slightest touch of the Holy Spirit's presence. But feelings are fickle, they quickly change. One moment one is happy, the next he feels oppressed; now he feels abundance of joy—"the joy of the Lord is your strength"—then again the soul is cast down; exhilarated, he thinks he has faith—faith to move mountains; again, he fights the darkness of doubt. Many are hindered by how they feel. But however the feelings, if the heart be right, one's confidence need never fail. God is the same. "Have faith in God." "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God" (Psalms 42 and 43).

Sight is a hindrance. We want to see. Sight of the enemies found in Canaan made the spies to doubt; seeing the billows caused Peter's faith to fail; viewing the hardships of the way turned John Mark back from going on with Paul; and the dazzling splendor of the present world bewitched the vision of Demas, whose soul, perhaps, was lost. We look for fruits of service; we long for answers to prayer; the longings of soul seem sometimes to go almost unheeded. We still have God; we have his unfailing promise. "We walk by faith, not by sight." Trust Him in spite of all you see. "Have faith in God."

Ambitions often hinder. These He would purge from selfishness and have yielded unto Him. Ambitious Moses slew the Egyptian. He would have Israel know that it was he who was ordained of God to be their deliverer. "Not yet," said God. Forty years of testing on the desert were needed to purge the servant from this. And we would have people to know we are the people of God; our doctrines are

right; our experiences pure; the world must be convinced. We labor and pray without much fruit. We may not see it, but often our motives are selfish, and at times our own glory is sought. Jonah's ambition thought much more of self-vindication than of the salvation of the thousands at Nineveh. It was wounded ambition that caused him to creep under the gourd vine and wish to die.

Paul chafed with the thorn in the flesh, and felt it to be a great hindrance to his work for God. Thrice he besought the Lord that it might be taken away from him, but finally a calm and gentle voice from heaven said, "My grace is sufficient for thee: for my strength is made perfect in weakness." And why was it not removed? Lest he be puffed up above measure through the abundance of the revelations. Anxious soul, let ambition be sanctified, let zeal be purged. He who does the very best for His children is doing His best for you. Yield to Him and "Have faith in God."

But we must not forget the accuser. "Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist steadfast in the faith." Deep seated, underneath all causes of doubt, is this enemy. God is the author of faith: Satan is the author of doubt. The enemy accuses, tantalizes, and distracts; if our heavenly Father corrects us, He brings a deep-seated conviction in the soul; He does not cause anxiety and despairing gloom, but a breaking up which brings the soothing consolation of a Father's love. But when there is need of a Father's chastening hand, the adversary would take advantage of it and seek to make the soul feel that it was so great a sinner that mercy had quite left it forever. Remember, "He is a liar from the beginning, and there is no truth in him; when he speaketh a lie he speaketh from himself, for he is a liar and the father of lies." God is faithful; therefore, "Have faith in God."

Many before us have had faith. Of these we will consider but a few. To Abraham was given a promise, "In thee and in thy seed shall all the kindred of the earth be blessed." He did no mighty miracles; and created no great revivals. He lived a quiet, simple life, among his flocks, and before his altar of communion. Years went by and Sarah and he were now well stricken in years. Humanly there were no prospects that the promise given would be fulfilled. But, "He considered not his own body now dead, . . . neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving praise unto God." His shout was not departed; his faith had never changed; the darts of Satan found his shield impenetrable. The adversary was defeated. God was glorified; the faith of this man of God stood the test. Is your promise yet unfulfilled? Does Satan cast at you the darts of doubt? Look away to the God of promise. "Have faith in God."

Life to many seems monotonous. Mothers sweep, dust, wash, and cook. Men go to their daily tasks from morning to evening; every day the same old grind. One is tempted that life is empty and little for God has yet been done, and little, it seems, are the future prospects.

Take courage from the example of Moses. What could be more monotonous to one accustomed to the pleasure, thrill, and change of a royal court, than to care for sheep on the burning desert? For forty years, morning by morning he led forth the flocks of Jethro. Monotonous? Valueless? Was his hair now turned to grey? Were these not years of wasted life?

Oh, no. God saw his fidelity. "He endured as seeing Him who is invisible." Right there he lived for God. Have enduring faith in the humdrum of life. "He that endureth unto the end, the same shall be saved." Look away from the chafing thrusts of the enemy. Live as unto the Lord, and walk in His fellowship. If we are faithful over a few things He will make us ruler over many things. God delights in enduring faith. "Have faith in God."

Then there is suffering faith. That is, the one having faith is called upon to suffer. What a model of devotion to God was His servant Job. "A holy and a just man, one that feared God and turned away from evil." Yet how he was called upon to suffer. He suffered overwhelming loss; his body was racked with pain; his wife would have him curse God and die; and his pious friends laid many and bitter accusations against his integrity. Tears were his meat by night and by day; rumors reached him that God was working elsewhere, and blessings were running high; his suffering soul reached forward and backward, to the right and to the left—any place where he felt he might touch God—but not a touch seemed to come to refresh his wilting spirit. Then from his ash heap his soul ascended—ascended on the wings of faith—and with a confession that moved the heavens he confidently said, "Though he slay me, yet will I trust him." Feelings were surmounted in the power of faith; religious ambitions were counted as nought. God, His nature, and His word of promise; His purpose and plan were trusted and sought. No wonder he soon after exultantly exclaimed, "I know that my Redeemer liveth." Therefore, my beloved brethren, let us, with those who have gone before, **"Have faith in God."**

WORLD NEED

"Any handful of missionary facts sting like nettles. Outside Constantinople, ninety per cent of the evangelical Christians of Turkey are dead or in exile. One half of the world's six hundred million boys and girls under fifteen are wholly ignorant of Christ. More than ninety-nine per cent of the college students of South America profess no belief in God. The Yoshiwara—the quarter in Japanese cities where 189,526 women and girls are kept in licensed vice slavery—was the **first** quarter to receive government permission for re-building after the earthquake in Tokio, and has been the swiftest and most beautiful of all the reconstructions. What a world-need! Yet the salvation of a single soul is the potential salvation of a world. 'Do you believe,' General Chao was asked, 'that Christianity can save China?' 'If Christianity can save me,' he replied, 'it can certainly save China.'"

PATIENCE IN SPEAKING

An evangelist was once addressing four hundred of the very poor. A young couple had a baby with them which was noisy and troublesome; but the evangelist, though feeling it keenly, took it with grace, and said nothing. Afterwards, coming down the hall downcast and depressed, he said to a friend: "It was little more than a competition between myself and the baby!" Yet what were the facts? **The only souls saved that night were those two young parents; and if the evangelist had lost his patience, he would have lost his souls.**

"Oh! let us dwell beneath the droppings of the cross of Christ, that they may be ever falling afresh on our souls."

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"THAT SIGNS AND WONDERS MAY BE DONE"

Acts 4:30

"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2). A complete circle! A world coming on the world! So comprehensive and so wonderful was the Holy Ghost in His completeness as He came on that upper room. The Spirit of God came, as it were, as a spiritual globe, and they were enveloped in that globe. And then, as they emerged from that globe, others were saturated. The three thousand were touched, and then the five thousand.

Was it expended then? No. Peter and John had a local infilling when they were before the Sanhedrin (Acts 4:8). But the others did not. They came back to their own company and they told the Lord the condition of affairs. Official Jerusalem was arrayed against them. Their message was rejected and they were commanded that they were to speak no more in that name, and were even threatened.

They came and told the company, and then they were very wise—they handed the thing over to the Lord. "Lord, You behold their threatenings. We have told the company. Now we tell Thee. Lord, it is a threat against Thee, not against us. They have commanded us, with threatenings, not to use Thy name. Now, Lord, in Thy name may the signs be done. Grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus."

A fresh appeal to heaven! They prayed for boldness of speech, for the hand of the Lord to be stretched forth to heal, and for signs and wonders. There are four specific requests and they were answered beyond their expectation.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. They were recharged every one—this time with a further equipment. On the Day of Pentecost there were no healings. Here is a specific request for boldness of speech and for the stretching forth of His hand to heal, and for signs and wonders. We know the result. There were healings on every hand, within the city and without. Great numbers were converted, and, in the rear ranks, as the last to be converted, after they had seen the signs and wonders, a great company of the priests were obedient to the faith (Acts 6:7).

Pray for rain in the time of the latter rain. Is it necessary? Yes. In many ways. These early disciples prayed specifically for the Lord to stretch forth His hand to heal. Why pray for that? Did you not have three thousand converted on the Day of Pentecost without a healing? "Yes, it is true. But after we had one healing many believed, and the number of the men was about five thousand (Acts 4:4). Lord, if we can have so many saved as the result of one healing, how many can we have if there are wholesale healings?" Their faith never went out to the great company of the priests, but that was thrown in.

Signs and wonders done in the name of Thy holy child Jesus! Healings! Is it necessary? Yes. The world has stolen a march on the church in healings. Christian Science, Emmanuelism, psychology, and all the other isms and healing cults, they have healings and are trying to make out that they are from the Lord. They are the modern Jannes and Jambres. Those men went so far as to imitate and do as Moses did. But they had to stop; for Moses with God behind him did greater signs and wonders.

The Holy Spirit in the prayers of these early disciples anticipated the prayer that we should make today. "By stretching forth **Thine** hand to heal." **Thy** healings in contradistinction to the counterfeit healings of Satan. And as Moses went beyond Jannes and Jambres, so these disciples went beyond healings, and prayed for signs and wonders. Jannes and Jambres were left behind when the signs and wonders came on the scene. So God wants His people to go on, leaving these fake healers—devil-inspired healers, counterfeiters—and to pray for signs and wonders. And the signs commenced where they were least expected—in the church. Ananias and Sapphira were dealt with and cleared out of the way; the church was purified, and solemnized, and became reverent; and no man durst join himself. Counterfeiters were kept out of the church. And other signs and wonders followed, multitudes were healed and saved.

The signs and wonders in Moses' time preceded the Exodus. And these marvelous signs and wonders, after they have done their work and while they are working, will hasten the coming exodus. The children of Israel went out with great substance, they were thrust out, gotten rid of in a hurry. Conditions will be the same. There will be a drawing outward on God's side and an expelling outward from the worldly side. It will be too uncomfortable for the world.

The great healings, and the resulting great multitudes added to the church, did not convert all of Jerusalem. The disciples were scattered abroad because of persecution. The extent of the blessing and the great revival that the early saints had, brought about their expulsion from Jerusalem. At the same time they were told to flee from Jerusalem and thereby escape the judgment. And so in the coming revival, blessed as it will be, it will entrench the world more in its worldliness and the world will hate the saint more than ever. The saints will cry to the Lord to come, and He will come and deliver them out of the hand of the modern Pharaoh. Amen.

"Whosoever will, let him take of the water of life freely." The last invitation in the Bible, and the freest—Christ's parting word to a world of sinners. Anyone that pleases may take this glorious way of salvation. Can you refuse it? Dear friend, be persuaded by a fellow-worm not to put off another moment. "Behold the Lamb of God, that taketh away the sin of the world."

DOING THE WORK OF GOD DECEITFULLY

A Timely Message of Warning

"Cursed is he that doeth the work of the Lord deceitfully" (margin, "negligently." Jer. 48:10).

The word "remijah," here translated "deceitfully," is used fifteen times in the Old Testament. It is a derivation from a word meaning to be dull, worn out, to beguile or cheat. This word is translated in the authorized version by words carrying the sense of deceit or fraud, and also by words implying slackness and sloth.

Laxity leads to fraud, for listless action has a close association with duplicity and deceit. The workman who is easy-going and indifferent to the performance of his task will soon have something to conceal from the foreman's eye. Slighted work is not intended for examination. It must be either hidden or excused. A slack hand goes with a slack conscience.

The word "remijah" has also the following meanings: laxity, slackness, indifference, mechanical attention to duty, and also lack of straightforwardness, misrepresentation, and prevarication. It always merits God's disfavor and at times His curse. This shows how strongly God disapproves (especially in His work) of that which is easy-going, routine like, mechanical, half-hearted, matter of fact, lukewarm, indifferent. It shows how these characteristics are allied with, and rapidly develop into secretiveness, duplicity, truth hiding, concealment, the covering of deficiency by colored description and "saintly" manner—in a word, hypocrisy, which is hideous and horrible. It makes clean the outside of the platter while within it is full of extortion and excess.

All honest souls shrink from such a picture. But it has a less apparent and less ugly relative—negligence. Negligence and deceit, when intruded into God's work, come under the same denunciation. The God who hates untruth, reserves a curse for the laborer in His vineyard who is slack and listless.

The manner of performance, and the attitude of heart maintained in the doing of the work, are what God notes. The consideration is not solely one of quantity.

Indifference in service is recognized by slackness and unfinished work. "The slothful man roasteth not that which he took in hunting" (Prov. 12:27). Souls won are left untended and unwatched; vows made are unfulfilled; matters taken up are dropped again, crowded out of the mind by other and newer interests before the victory of faith is won; the will of God, recognized clearly, is ignored and forgotten: these are the signs of laxity, listlessness and lukewarmness in the service of God. This instability will be found to run side by side with double-mindedness. When once this condition is recognized, the magnet that attracts affections selfward and earthward must be discarded. "Lay aside every weight." Nothing but wholehearted service, white-hot devotion, and a keen, eager and constant unwearying effort can be well-pleasing to our divine Lord and Master.

The word "charutz," a derivative of a verb meaning to cut, is the antithesis of "remijah." This word is translated diligent in Prov. 10:4 and 12:27. This discloses the kind of industry which meets with God's approval and blessing. This word has the meaning, or contains the sense of sharpness, alertness, precision, determination, method, definiteness and accuracy. It is the direct antithesis of that which is negligent, indifferent, blundering, happy-go-lucky, rule of thumb, careless, and independable.

Summing up the whole, the meaning of this word expresses a well-ordered plan and resolute execution thereof, and this is the precise significance in Joel 3:14 where it twice occurs, "Multitudes, multitudes in the valley of **decision**; for the day of the Lord is near in the valley of **decision**."

This word is translated "diligence" five times in the book of Proverbs. A diligence, not of strain, of the equipment of a vast volume of work, or of feverish activity; but of care, precision, method, and thoroughness.

The same thought is brought forth in the New Testament in reference to Apollos who, "being fervent in the spirit, spake and taught **diligently** the things of the Lord." It is also found in Eph. 5:15, "See then that ye walk **circumspectly**." This implies a diligence not of scramble and rush, of bustle and hustle, but of methodical care, of thoughtful and exact provision for every part of the task assigned and undertaken.—From Wilkinson's "Ordering of Habit."

THE COMING REVIVAL

We believe that a great revival is at our doors. Mr. Thomas E. Stephens, Director of the Great Commission Prayer League of Chicago, reports that three hundred groups of people spent the last three days of the old year in special prayer gatherings to pray for a great world-wide revival.

Finney, in his lectures on revival, points out that when the children of God are united in definite prayer for revival, revival always follows.

The Lord said through the prophet Joel concerning the last days, "I will pour out my Spirit upon all flesh." Some say, "O, that will be in the millennium." Not so, for this great revival must be poured forth before the great and terrible day of the Lord come (Joel 2:31). What they had on the Day of Pentecost was a good earnest of this outpouring, and what we have been enjoying the past twenty years is likewise an encouraging earnest, but we are persuaded that God has much more ahead for us. Let us pray for an unprecedented, world-wide revival.

How shall we pray? One has written, "It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they may be; nor the geometry of our prayers, how long they may be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—it is not any of these things that God cares for: but rather **the faith and fervency of spirit**, for it is written, 'The effectual fervent prayer of a righteous man availeth much.'"

Many are praying for revival. Are you one of them? Pray fervently, pray constantly, pray perseveringly, and pray concentratedly for a great revival throughout the church. And pray also for the fulfillment of this promise of Joel, an outpouring of God's Spirit upon all flesh.

"Beware of trusting to organizations, when the life has departed. Let us always remember that 'a living dog is better than a dead lion.'"

When people say, "I want more of the Holy Spirit," I answer, "The Holy Spirit wants more of you." The question is not, how much you can take in of the Holy Spirit, but how much the Spirit can take possession of you.—From the Presbyterian Record.

THE GIFTS OF THE SPIRIT

This is the fourth of these important messages on the Gifts of the Spirit, the first of which appeared in the issue of September 27. Each article is complete in itself. We suggest that our readers preserve them for reference as there is much timely truth in these articles.

The great end which we discover for the gifts of the Spirit being in the Church, is, that they might serve as God's own witness to the words which the ministers of His Son declare. And this same end Peter assigns for Christ's own miracles in Acts 10:38, "God anointed Jesus of Nazareth with the Holy Spirit and power; who went about doing good and healing all those that were oppressed of the devil." Christ Himself also appeals to His words and His works, as being spoken and done by the Father dwelling within Him. That indwelling of the Father was by the Holy Spirit, who is therefore called the Spirit of the Father; whom also He promised to His disciples and sent down on the day of Pentecost. Christ in His own person of the Son sustains the personality of the Son of man; the person of the Father is in Him by the Holy Spirit. So also Christ by regeneration becomes in His own personality the upholder of our persons;—we have the Spirit of Christ—but it is the Holy Spirit which brings us the Spirit of the Father; the human in the saints is of Christ, the superhuman is of the Father; both inwrought by the Holy Spirit, acting in the former work as the regenerating Spirit of Christ, in the latter as the baptizing Spirit of the Father: and so Christ and the Father have their meeting place in the soul of the saint, in whom the Holy Spirit testifieth both of the Father and of the Son.

And thus it is that the New Jerusalem, which is the Church glorified, has for its light the concentration of two Lights, the "Lord God Almighty and the Lamb," and them also for its temple: they meet and rejoice together in the Church. This being understood, we are able to comprehend the nature of the witness which the superhuman endowments brought to the work of Christ and His disciples. Those endowments were the testimony of God in Christ and His disciples, of God in their act: as it is written: "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 11:20). And again: "The Father that dwelleth in me, he doeth the works; . . . believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father" (John 14). And again: "And there are diversities of operations (in-workings, energizings), but it is the same God which worketh all in all"—all the gifts in all the gifted persons (1 Cor. 12:6). These passages are the best exposition of that to

which our attention is more immediately drawn on this head. "God also bearing them witness (witnessing with, upon; that is upon their word), both with signs and wonders, and divers miracles (powers), and gifts (and distributions) of the Holy Spirit" (Heb. 2:4); which is parallel with that prayer in the Acts, "Grant unto thy servants that with all boldness they may speak thy words, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy Child Jesus."

The testimony of God stood in the powers of the Holy Spirit, which His servants had ability to exert; and these powers were such as to avouch a present God, an indwelling God. This demonstration stood not in the power alone, but in the goodness and mercy of the works. **Power superhuman alone doth not avouch God**, but merely an agent of some kind stronger than man; which might be, and oft was, Beelzebub and his subject demons—whose power to do miracles hath been manifested from the time of the Egyptian magicians; and it is prophesied shall be most wonderfully manifested in the time immediately preceding the coming of the Lord: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). So also is it written in the Revelation (chap. 13:13, 14). And our Lord, when charged with doing His works by means of Beelzebub, answered in two ways; neither of which sanction the common notion that Beelzebub could not, that none but God could, perform a miracle: this He never hints at, but takes quite other grounds, saying, "A kingdom divided against itself cannot stand;" and "By whom do your children cast them out?"

The first of these answers appeals to the moral character of His works, that they were all against Beelzebub, being works of goodness and mercy, and redemption from evil; that they were manifestly acts against the kingdom of Satan, and, consequently, for the kingdom of God. Now this answer takes for granted a moral sense in man, capable of discerning between good and evil, between a work of God and a work of the devil; to which our Lord appeals the question of His miracles, and not to the degree or amount of power manifested in the work. To the conscience of man, which can discern God's way from the devil's way; not to the sense of man, which cannot measure the amount of power possessed by the evil spirit, does He make appeal.

The second answer contains an argument to set them free from their malice; If you think thus evil of me, will you think the same evil of your children, who with me are laboring in the same work; but if to them you attribute no such league with Beelzebub, why then me?

There can be no doubt, then, from this, that it is a very short and limited, yea, and erroneous, view of the evidence of miracles which is now satisfying the churches; who think that every superhuman work is necessarily of God, and doth attest the worker of it to be a man of God, whom we are bound to hear as God Himself. If this were true, why is it that, when the churches are so often told to try the spirits; not the working of miracles, but the doctrines taught, are given as the tests? This wide-spread error, I perceive, will be a great means of laying the Church open to those great signs and wonders which the false Christs and false prophets, prophesied to appear in the time of the end, shall work.

The witness of God, with the word of Christ, stands in a certain description of miraculous works, and not in miraculous works in general; **gospel works**, the counterpart of gospel words; and therefore proving that it is one and the same God who does the one and speaks the other. Of what kind these are we learn from the catalogues of them in the New Testament so frequently referred to. These works speak God to be in the person, and in the body of persons, who do them. None but the members of Christ's body can do works of that kind; none but the redeemed servants of the Redeemer can work these redemption-works; every one of which is the taking off of some curse which sin hath imposed, and from which only the Redeemer from sin can deliver. Christ pays the price of the redemption; God takes off the bonds, and sets the prisoner free.

A work which will testify of God, must be of such a kind as acknowledges Christ to be the Redeemer from sin, by actually freeing some person from some of the bondages of sin. It was in this way Christ spoke when He healed, saying, "Thy sins be forgiven thee;" "Go, and sin no more, lest a worse thing befall thee;" "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond?" As the Redeemer from all bonds of Satan, and especially from disease and death, is Christ preached by us; as such is He to be manifested by God in the world to come; of which manifestation God gives, in all these signs and wonders and divers powers and distributions of the Holy Spirit, a token and a part; thereby testifying that Christ is He unto whom He has given the fulness and completeness of that glorious work.

Unless men, therefore, be left so far to themselves as to say, that God has ceased to testify to the work which Christ performed in the flesh of casting Satan out; of redeeming all flesh from death, and from disease its precursor; of restoring the animal and vegetable world, and all creation, to their original sinlessness, innocence, and subserviency to mankind—unless men be disposed to say that they know God has ceased to be at any pains or charges, in giving testimony to this work of His Son, they have no ground for believing that the age of miracles is past: and if they say, they know the mind of God to have changed in this matter, we ask them for the

source of their knowledge; and till they produce this, we must look upon them as unfaithful witnesses of God and of Christ, fraudulent messengers between them and the world.

Christ glorified, possessed of the Seven Spirits of God; Christ to come and redeem the world from the usurpation of wickedness; Christ to come and raise all the dead, to glorify His church, and to cast the wicked into hell—these are the realities of Christ's consummate work, which being preached, God seals with a first-fruits of the very thing declared.

But as the liberty of preaching shall awaken, and the full voice of its glory be heard, its true seal will be given, which is, **from men**, casting out of the synagogue, persecution, and death; **from God**, "the doing among them the works which none other man did." "And all this will they do unto you, because they know not the Father," nor Christ. If they knew the Father, they would know the Father's works, and love the manifestation of them and desire it: if they knew Christ they would speak of His glory, and desire His appearing.

up a chair and tried to reach the lamp in the great reflector; it was too high.

Groping down the stairs she ascended again with a small oil lamp in her hand. "I can hold this up," she said to her little brother. She climbed on the chair again, but still the reflector was just beyond her reach. "Get down," said Willie, "I know what we can do." She jumped down, and he stretched his little body across the chair. "Stand on me," he said, and she stood on the little fellow as he lay across the chair. She raised the lamp high, and its light shone far out across the water. Holding it first with one hand, then with the other to rest her little arms she called down to her brother, "Does it hurt you, Willie?"

"Of course it hurts," he called back, "But keep the light burning."

Are we keeping the light of God's love burning in the world even though it hurts? Are we holding it so that all nations may see its beams afar?—S. S. Times.

THE CHILDREN'S CORNER

THE STOLEN WATCH

Miss Eklund is a missionary in far-away Egypt. One night, while she was out in the country, she slept with her bed near a window. She laid her watch on the window sill beside a piece of bread, and was soon fast asleep. In the night a hungry cat spied the piece of bread and stole noiselessly up to the window sill. The cat only meant to have a nice meal, but somehow it got the watch chain tangled up with the bread; and as it glided away in the dark with the bread it pulled the watch along too.

When Miss Eklund woke next morning and looked to see what was the time, she found her watch was gone. What would she do without it! She did need it so badly. She hadn't the least idea where to look for it; and oh, so many times that day she needed it. She knew what to do—she would tell the Lord Jesus about it and He would help her find it.

But what if it had gotten into water and would be spoiled by the wet? What if it had fallen in a ditch and would be broken, if it had bumped against stones and would not run any more? The missionary told the Lord Jesus all about it, and asked Him to please keep her watch from all harm and help her to find it. That night she dreamed she saw her watch under a certain tree out in the garden. Just as soon as it was day-break the missionary slipped out to the tree and looked, and sure enough, there was her precious watch! And it was unharmed!

All things are possible with God. Ask and ye shall receive.

HOW GOD ANSWERED MY PRAYER

When I was seventeen years of age my brother went to college, and solemnly committed to my charge a breeding-cage of canaries, containing the parent birds and a nest full of eggs. Strict orders were given me to keep up a constant supply of food and water, to clean the cage regularly, and on no account ever to leave the door open.

For some time I was most careful, and all went well. But one lovely summer's day I took the cage out on the lawn to clean it, and in a thoughtless fit left the

door open while turning to empty the tray. Looking back quickly I was just in time to see the mother bird hop out; and away she flew, high over the garden wall.

I ran after her, followed by my parents, to the end of a near-by field, beyond which lay an extensive fir wood and a big moss, shut off by a low hedge. I saw her fly over the tops of the tall trees far away out of sight, and my heart sank like lead. Then it began to rain. My parents said it was useless to wait any longer, as the canary would soon be devoured by some of its many enemies, so they hurried back to shelter and urged me to do the same. But I felt miserable, thinking of the deserted nest, and my brother's disappointment. I could not leave; I was standing close to the hedge in the falling rain, feeling so helpless and hopeless.

Then something seemed to whisper, "Pray." I did. With all my heart and soul I pleaded that God would bring back the bird. When I looked up after praying, there was the bird flying straight towards me, over the tree-tops. When it reached the tree nearest me, it perched there for a few moments, then flew off again out of sight. But back it came again directly after and flew straight up to me, over the hedge, and perched on a twig close beside me. At first I feared to move even a finger lest I should frighten it away again, so I just stood gazing at it. Then courage came. I put out my hand toward it, it never stirred. Then I caught it and carried it back rejoicing to its nest.

God had answered my prayer, even about such a small matter.—E. A. J.

TWO BRAVE CHILDREN

On the coast of Norway is a light-house where a keeper lived with his two children. One day he went to the distant shore for provisions. A storm arose, and he was unable to return. The time for lighting the lamp came, and Mary, the elder child, said to her little brother, "We must light the lamp, Willie." "How can we?" asked Willie. "We ain't big enough." But the two children climbed the long, narrow stairs to the tower where the lamp was kept. Mary pulled

CHILDREN HEALED

My little five year old boy had eczema all his life until two months ago, when the Lord healed him. I did not know what a night's sleep was. He was so sore and restless, and his clothes would stick to him so badly I could hardly get them off. I read about people being healed through anointed handkerchiefs being sent, so I wrote for one. When it came I placed it on the child in Jesus' name, and he broke out worse than ever. He was so bad that he was in bed for about a week. But we held on to the Lord, and kept a cloth with olive oil on him to keep his clothes from sticking. The eczema soon began to give way, and now his skin is clear and white. I tried four doctors and an eczema specialist but got no relief. Then I got it in mind that the Lord could take him or heal him, for he belonged to the Lord, and then the Lord did heal him.

I had another child with scarlet fever and Bright's disease. Two doctors did all they could for him but they did not see any chance for his life. One morning, while I was praying, the dear Lord told me to call in the saints, for He wanted to work a miracle. I did, and when they got here the child was almost gone. He had death rattles. All during his sickness he would ask us to pray for him, and he called on the Lord as long as he could talk. He would look around and see some not praying and would say, "Pray, every one of you." One brother that came in said the Lord could raise the dead, so we prayed for him. His eyes were set and he was cold all over. After prayer, this brother went to the child and laid hands on him. The power fell and the Lord touched the child, and from that time he began to mend. He was so weak he had to learn to walk again. It was a curiosity to see how hard he did try to walk.—Mrs. Beulah Woolie, Downsville, La.

Have you read Brother Jamieson's book, "The Great Shepherd"? It will help you. Price 50c. Gospel Publishing House, Springfield Mo

YOUNG PEOPLE'S DEPARTMENT

NOAH SAVED FROM WRATH

Genesis, Chapter 6 to 8

God's Vision.—"God saw that the wickedness of man was great in the earth" (Gen 6:5). All flesh had corrupted itself before God, and the earth was filled with violence. Man did not "evolve" from a brute into a being of purity and power. Human nature always moves downward and not upward, and man degenerated from "the image of God" to a being whose every imagination, purpose and desire were "only evil continually" (vs. 5).

God's Grace.—"Noah found grace in the eyes of the Lord" (vs. 8). Salvation is all of grace. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8). "The Grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). It alone teaches us to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present evil world. Have you got your portion yet?

God's Provision.—"Make thee an ark" (vs. 14). God revealed the way of deliverance from the impending disaster. He has revealed to us the way of escape—"Even Jesus, which delivered us from the wrath to come" (1 Thess. 1:10). Outside of Him there is sure and certain destruction (2 Thess. 1:9).

Noah's Faith.—"Thus did Noah" (vs. 22). "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). Real faith is always obedient to the revealed will of God. It believes what He says, and acts accordingly.

Noah's Acceptance.—"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (7:1). Noah, like Abraham, believed God, and here we see it counted to him for righteousness. He who has made the provision gives the invitation. The invitation to the greater Ark, that of which Noah's was a type, is open (Matt. 11:28-30; 22:2-10). There is room for us and all our household (Acts 16:15, 31).

Noah's Safety.—"And the Lord shut him in" (vs. 16). The time will come when the door will be shut (Matt. 25:10). Will you be inside or outside the door? Christ says, "I am the door; by me if any man enter in, he shall be saved (John 10:9). If you enter in, your life will be hid with Christ in God (Col. 3:3); and if, as you have received Christ Jesus the Lord, you will walk in Him (Col. 2:6), you will not need to fear when the wrath of God cometh on the children of disobedience."

Noah's Faithful God.—"And God remembered Noah" (8:1). "The Lord knoweth them that are his" (2 Tim. 2:19).

He will not forget one of His own who are on the earth when He comes (1 Thess. 4:16-18), and they will live and reign with Him on a judgment-cleansed earth (Rev. 20:4).

YOUNG PEOPLE'S MEETING

Subject—The Right and Wrong Use of the Tongue

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Peter 3:10).

Study what God's Word has to say about:

The proud tongue.—Psa. 12:3.

The slandering tongue.—Psa. 50:20-22.

The lying tongue.—Prov. 6:16-19; 12:19.

The flattering tongue.—Prov. 28:23.

The froward tongue.—Prov. 10:31.

The unbridled tongue.—Jas. 1:26.

The untamed tongue.—Jas. 3:1-18.

also of

The tongue of the just.—Prov. 10:20.

The tongue of the wise.—Prov 12:18; 15:2.

The wholesome tongue.—Prov. 15:4.

The tongue of kindness.—Prov. 31:26.

The tongue of the learned.—Isa. 50:4.

Death and life are in the power of the tongue (Prov. 18:21). On the one hand a man's tongue can be like that of a serpent and he can have adder's poison under his lips (Psa. 140:3), and on the other hand it may be the means of ministering grace and that which edifies (Eph. 4:29).

No man can tame the tongue (Jas. 3:8), but the tongue of the blood-washed, yielded soul can come under the **divine control** and be used as a means of giving forth God's own message; for it is written, "With stammering lips and another tongue will he speak to this people" (Isa. 28:11).

Chrysostom once wrote, "I bid thee watch thy tongue more than the apple of thine eye. The tongue is a royal steel. If thou then put a bridle on it, and teach it to pace orderly, the King of Heaven will take His seat thereon; but if thou suffer it to rush about unbridled and leap wildly, it becomes a beast for Satan and evil spirits to ride on."

Ambrose once said, "Most men speak when they do not know how to be silent. Seldom do you see any one silent when to speak is of no profit. He is wise who knows when to hold his peace. Must he then be dumb? No; for there is a time to speak, and a time to be silent; and if we must give an account for every idle word, take care lest you have to answer also for idle silence."

Many bring themselves to a place of nervous exhaustion through excessive talking, forgetting the divine exhortation, "In the multitude of words there wanteth not sin; but he that refraineth his lips is

wise" (Prov. 10:19). Dr. Yoakum used to relate an episode of his early days when doing hospital work. There was a woman in hospital who talked from morning till night, who was a great nuisance to the nurses. One morning Dr. Yoakum put his thermometer in her mouth to take her temperature, and then, passing on to other patients, he forgot all about her. The woman was in bed all day with the thermometer in her mouth, and as it kept her quiet the nurses did not take it out until night. When the doctor went his rounds the next morning this woman said, "Doctor, that thing you put in my mouth yesterday did me a power of good." A day of no talking had been the means of wonderfully resting her nerves. We all need to learn the lesson of 1 Thess. 4:11, "Study to be quiet." See also Isa. 30:15.

An old writer once said, "Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is, like a sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue."

We heard Sister Eldridge of Los Angeles once say, "Ninety per cent of our failures come through the tongue. We dig our graves with our tongues. As soon as you talk discouragement, fear or anxiety, you go down." On the other hand as we walk in the Spirit our tongues will be our glory. David prayed "That my glory may sing praise to thee" (Psa. 30:12). When we walk in the flesh our tongues are our shame and not our glory.

We must especially avoid giving our tongues to slander. It has been well said, "Slander is a poison which extinguishes charity both in the slanderer and in the person who listens to it." Finney used to say, "To tell the truth with a desire to injure is slander."

The story is told of Aesop, who was instructed by his master to provide the best things the market could supply. Tongues only were provided, and these the cook was ordered to serve with different sauces. When questioned why the same thing was brought in course after course, Aesop said, "Is there anything better than a tongue? Is not the tongue the bond of society, the organ of truth and reason, and the instrument of our praise?" The story goes on to say that his master ordered him to go to the market on the morrow and buy the worst things he could find. Aesop went, and again he purchased tongues. When questioned why he did this, Aesop said, "The tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of law suits, the source of division and wars; it is the organ of error, of lies, of calumny, and of blasphemy."

Let us pray with David, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141:3). "O Lord, open thou my lips; and my mouth shall show forth thy praise" (Psa. 51:15).

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"I Am the Lord That Healeth Thee"

HEALED OF CONSUMPTION

In the spring of 1923 I was working on a ranch in Cherry County, Nebraska, when I was taken sick. A doctor was called and I was under his care for five months, but got no relief. I then went to Montana to a dryer climate. I went to see a doctor there. He told me I had consumption. I doctored there for two months, but kept failing, till I got down to where nothing could help me as far as medical care is concerned.

One afternoon I gave up in despair, and thought, "How wonderful it would be if I had some one to pray for me." That very night the Lord sent two Pentecostal sisters to my bedside. They asked me if I believed in being healed by the Lord. I told them I did. They prayed the prayer of faith and I was relieved. I could feel the presence of God. The next evening they came back and Brother Guth came with them. He prayed for me and anointed me with oil. I was instantly healed and saved. Hallelujah! A week later I went to work. It was the first work I had done for seven months. I have hardly had a sick day since. Praise the Lord. Two weeks after I was saved I followed the Lord in water baptism.—Willis O'Neel, Koshopah, Nebr.

HEALED OF MAD-DOG BITE

On September 30 as I was walking home a dog bit me on the right leg. I went on home for help and then went back and found the dog shaking as though he had just had a fit. We killed the dog, but did not know for sure whether it was mad. We sent his head to Austin for examination, and the answer came back that there was not enough brains left in the head to tell whether it had been mad but that I had better come and take a treatment. I was picking cotton all during this time. The people advised me to go to Austin, but I replied that I had trusted the Lord for eight years and He had never failed me yet.

On the eighth of October I became sick, but I said nothing to anyone except Jesus. The next day, which was the ninth day after the bite, I became very sick and asked my mother and my wife to pray for me. That night a band of Pentecostal people gathered at my house to pray for me. They seemed to get victory, but I did not, so the next night I had to send for them again. It seemed at times as though I would lose my mind, but I kept looking to God and the saints kept praying. By this time other assemblies had heard of it and were praying for me. On the night of October 11 I was so bad that my relatives were sent for. People from four different assemblies came and prayed for me. I was cold nearly to my knees and my fingers would draw up until my hands were almost closed. But about twelve or one o'clock the power fell, God gave

the victory, and I was healed. It was a fight of faith. But God is faithful, He cannot deny Himself. His promises are true. Thank God we can stand on His Word. He said heaven and earth would pass away but His Word would not pass away. During the time I was sick the scripture would come to me where Jesus told Simon that Satan had desired to have him to sift him, but He had prayed for him that his faith fail not (Luke 22: 31, 32). No one will ever know the suffering I went through, but now I am as well as I ever was. In Matt. 8:2, 3 we read that a leper came to Jesus and worshiped Him, saying, "If thou wilt, thou canst make me clean." Jesus put forth His hand and touched him, saying, "I will, be thou clean." Thank God that we can look to Him with the same faith. Pray that God may have His way in my life.—Jesse Van Winkle, Kenedy, Tex.

"WHO HEALETH ALL THY DISEASES."

My wife had the flu during the winter of 1923. Later an abscess formed in her chest. Unknown to her I sent a handkerchief to the Assemblies of God at Springfield to have it anointed with oil in the name of the Lord and prayed over. When it returned I put it into her pillow, and that was the last of the abscess.

In November of the same year she sent in a handkerchief to Brother Jeays for herself, for pyorrhea. The day it came back, we had a little girl a day old, and she had cramps from its mother's eating some fruit. The cramps commenced in the afternoon and continued. In the night my wife's attention was called to the handkerchief. When it was laid on her the Lord healed her.

A while after this the Lord healed her of a sickness through a few words of silent prayer. Her bowels had been green for ten days. At another time her bowels had not moved for two days and nights. The Lord moved them freely after a few words of prayer. The Lord also healed her of a bad burn, a sore finger that was so bad that the nail came off, and a sore ear. Through these things our faith was tried as they were not healed right away.

My wife burnt her hand. It developed into a bad looking sore, and had the symptoms of blood poisoning. The Lord healed it after a few words of silent prayer. She hurt one of her toes. It got pretty bad. She lost some of her faith, and so put some medicine on it and did it up and went to bed. It got to hurting her so bad she could not sleep. Her faith was questioned; she got up and took the raz off; it quit hurting, and the Lord gradually healed it.

I myself had been troubled for several years with nervous exhaustion. I finally got so bad that I could hardly do my few chores about the farm, without hav-

ing the next thing to a fit. My life was not worth living. I had gone through the C. F. and I. Hospital at Pueblo. They sent me home as they could not do any thing for me. Later I went to the Mayo Brothers at Rochester, Minn. They also sent me home. I had taken lots of medicine of different kinds but I kept getting worse.

January 12, 1924, I went to Denver, and attended a Pentecostal meeting at 19th and Lawrence. I did not receive the instantaneous healing that I hoped for. I was there eight days. When I started for home I apparently was no better than when I went. I had to take my healing by faith. The devil hung things on me, and contested every foot of the way; but I hung on to the Lord and kept on trying to work. When I would start to shuck corn, it just seemed as though I could not do it. But when I would come in many times I would feel all right and have more strength than when I went out. Today I can do much hard work for a man of my age. I have not had any of my spells since I came back from Denver; neither have I had to take any medicine of any kind for any cause.

For several years I had had a small lump about the size of a pea just under the skin on my left leg. After being in the meeting it started to grow. It became so large that it bothered me considerably. I went to a doctor to find out what it was. He would not come out and say what it was, but from his talk I knew that it was a cancer. I came home and went to the Lord about it, and He healed it.

—Walter Bowers, Kirk, Colo.

A SIGNIFICANT VISION

I am not very much given to dreams and visions, but a few days ago I was very much burdened in prayer, and as I prayed a vision came to me. If it were in my power I would have it written in letters of fire across the heavens, until every saint the world over could see it. When, oh when will we as a people realize the danger of criticizing and backbiting? It's going to be the thing that will cause so many to fail to be ready when He comes.

I saw the saints from everywhere gathered together in a grove. They seemed so happy until here and there among the crowd different ones began to criticize and backbite. But as they spoke, instead of words coming from their mouths there came out daggers, flying with terrific force in every direction. How I wish I could put it on paper as I saw it! These daggers seemed never to stop, but kept going—going—going—not always in the same direction, but just going. So many were hurt; not only those for whom they were intended, but the young saints who were not concerned about the trouble. These latter seemed to be wounded the worse. Some daggers returned from whence they came, and wounded the ones who started them. When the vision left there came such an agony over my soul that I could hardly endure it.—Mrs. Fred Lohmann.

OUR MISSIONS AND MISSIONARIES

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

RETURN FARE FOR BLAKENEY FAMILY

Since the announcement appeared in the Evangel telling of the need for bringing Brother Blakeney and family to the homeland, there has been a pretty good response from all sides. Some offerings have been small and some large, but up to the first of December they totalled \$795. Since the first of December the fund has grown to possibly \$1100. The Canadian brethren are making a sacrifice also and they propose to raise \$1500. This will leave us nearly \$1000, which should be in hand immediately to be cabled to Sister Blakeney to cover home transportation. Sister Blakeney tells us that the total cost of bringing the family home will be about \$3500. Another good strong pull and we will have the money needed. Whatever you do toward supplying this need, please do it at once. The need is urgent.

FIRST IMPRESSIONS OF INDIA

Through the goodness of God we have at last set foot on Indian soil. We were met at the dock by Brother Stoddard and proceeded at once to Poona.

Poona is a beautiful city half a day's journey from Bombay to the Southeast, just over the Lhat range of mountains. It has a population of about 175,000 to 200,000 inhabitants, together with a large army cantonment of English and Indian soldiers. The climate is delightful with rather an even temperature the year around which makes it a beautiful place to reside in.

The work at Poona is in charge of Brother Thomas Stoddard. He is assisted by several other missionaries from England and one from Canada. They are carrying on the work among the native villages and have one work among the English speaking people. In addition to this Brother Stoddard is now holding meetings in one of the hospitals for the soldier boys, which has met with much success. We had the privilege of speaking to these boys on Sunday afternoon. They manifested a keen interest throughout. Ten requested prayer for salvation and several were definitely saved. After the service we gave an opportunity for personal interviews with those who needed help. To this many responded and we were able to give them much spiritual advice.

From Poona we journeyed North to Lucknow, traveling two nights and a day on the train. Train service in India is much different from that in the U. S. A. In many aspects it is rather crude and not nearly so comfortable.

We arrived at Lucknow Friday morning at 8 o'clock. The work there is in charge of Brother Alexander Lindsay.

He is doing an excellent work among the natives. Seven converts were recently baptized in water. We had the pleasure of visiting this work and being at one of their services which was very interesting, especially to see the change that had taken place in the lives of those who had accepted Christ as their Saviour. They sang very heartily and responded readily in testimony. The Lord has recently permitted Brother Lindsay to open up a work among the English speaking people. A prominent business man has volunteered the use of his store room for services on Sunday. We had the privilege of ministering the Word here and were most heartily received. Great interest was manifested and many requests for prayer were made. Lucknow is a city centrally located in its relationship to the Mission stations in the United Provinces.

From Lucknow we proceeded to Uska Bazar where the Annual Convention is now in progress. Brother Harry T. Waggener is in charge of the work at Uska and is meeting with excellent success. We received a hearty welcome here and met most of our missionaries at this gathering. The Lord is graciously working in our midst for which we praise Him. There is a spirit of increasing fellowship, a growing interest in seeking the Lord and going down before him in earnest prayer for a mighty revival to break forth in India. The spiritual meetings have been very uplifting to all. We believe that the result of these meetings will be the means of putting the work in India on such a spiritual basis and principle of cooperation that the future possibilities will be greatly enhanced. Pray earnestly for these dear consecrated missionaries who are giving their lives to the work of Missions. I am sure if you were here to see the actual situation and tremendous possibilities that lie before us, you would redouble your missionary offerings and pray more earnestly for this blessed work.—William M. Faux, Missionary Secretary.

CANADA AND FOREIGN MISSIONS

Our Canadian Pentecostal brethren are taking up the work of missions in a serious manner. They are realizing that we need to do more than to supply missionaries with just enough money for food and clothing. Missionaries need money for buildings, school work, tracts and a hundred and one other things which will equip them to do effective work for God. To deny them these supplies is to cripple them in their usefulness for God. They have stated boldly in their publications that they feel it to be much better to send a few missionaries to the field, properly equipped to do business for God, than

to send a large number to the field and then only supply them with sufficient means to keep them alive and to enable them to live on the field. And God is blessing them in this undertaking. In a recent report from the Canadian Missionary treasurer, appears the following statement:

"We had a missionary convention at Kitchener (Ontario) last Sunday and the offering and pledges totalled \$8,305.21. This is the highest we have yet had in Canada for any single assembly. Six of our assemblies in Eastern Canada have taken a pledge offering and the six assemblies together totaled \$21,000.00. We expect our missionary income to steadily increase. We believe that if times are favorable in Western Canada and we are able to introduce the pledge system next Spring, as we intend to do, that we will shortly reach a total of \$100,000 per year. We will then be in a position to care for our missionaries and to do aggressive work."

THE CHICAGO MISSIONARY REST HOME

Miss Mary Droegmiller, matron of the Chicago Missionary Rest Home, sends a report of the Lord's blessings upon the Home during the past year. The Home has proved to be a blessing to many missionaries and others have been helped who were in need. The third floor of the Home which was finished up some time ago has been a great help inasmuch as it makes a place for those who have children so they can be by themselves. This third floor has been occupied nearly all the time during the year Miss Droegmiller writes:

"Can also report good news from all missionaries that come here from Springfield. They are all well pleased and speak very highly of the Council and the work there." May the Lord continue to make the Home a great blessing to visiting missionaries.

A DAILY PRAYER

Open Thou mine eyes, that I may behold wondrous things out of Thy law.

TWO MOHAMMEDANS CONVERTED IN PERSIA

Thank God that the door is open again which had been shut by the Mohammedans against Christianity for about fifteen centuries. In answer to the earnest prayers of God's true and praying people, He has been dealing with these people (Moslems), until the prejudice and opposition have been removed out of the way of the Gospel and liberty has been proclaimed, so that every Mohammedan is perfectly free to accept any religion. That does not mean only Christianity, but, the word *any* includes all the other sects, whether they be Christianity, Mohammedanism or Heathenism. Now, it is up to us to make haste and to take them the full Gospel of God concerning His Son, Jesus Christ.

In a letter from Persia written by an Assyrian Pentecostal Brother, named Solomon, he states that a wealthy Mohammedan has been converted, filled with the Holy Spirit, and baptized in water; that

another one is converted and is ready for water baptism, and that many others are interested in the Gospel.

Brother Abraham Yohannan, another Pentecostal brother who went to Persia in the middle of the last summer from Gary, Ind. as a Christian worker, writes about the Assyrian people who nationally accepted Christ and His Gospel during the third century A. D. For the last fifteen years they have been opposing and persecuting the Pentecostal work in Persia. This brother says that they are becoming interested in the Pentecostal Movement and have said that this church is Scriptural in all its doctrinal teachings and practices, is the most satisfactory religion which has ever existed, since the Apostles and Fathers, and that it meets and satisfies the need of every poor and humble soul with the life of Christ and the joy of salvation, which can be met in no other way, and by no other religion.

An Interesting Report from Bagdad, Mesopotamia

Adishoo Sarmas, my brother in the flesh, went from Chicago, Ill. on the 19th of last August, as a missionary of the local assembly (Assyrian Pentecostal mission). While on his way to Persia, he stopped at Bagdad, Mesopotamia and found a consecrated and Spirit-filled Assyrian Pentecostal Sister, who has established a Pentecostal work there among the Assyrians and the Armenians. He writes, "She did not let me go straight on to Persia; she stopped me to help her and the work by praying, preaching and working together for a while. In the first two weeks the Lord baptized four of the believers in the Holy Spirit; and others (sinners) are under conviction, ready to plunge into the river of salvation. I am still here. Pray for us because there are many that are persecuting and hindering the work. I believe that the Lord is more than able to convict and save and to do wonderful things in this place for His glory and the lifting up of the precious name of Jesus Christ."

I believe that these open doors to these various places are inviting more capable and effectual ministers and missionaries that are affiliated with the General Council, to look after these needy places, to organize new work, and to establish a District Council, both in Mesopotamia and in Persia.

I do ask in Jesus' name, take these needy places upon your hearts and carry them with you as you go daily to the throne of the God of all grace, and you will receive your reward some day, some happy day in the presence of Him who is the rewarder of all the overcomers and the faithful saints.—Joshua S. Sarmas, Student of the C. B. I.

DISTRIBUTION OF NOVEMBER, 1924, MISSIONARY FUNDS

All offerings for the month of November, amounting to \$14,048.82 were disbursed to the missionaries as designated. The offerings permitted a distribution averaging \$30.00 per person with the exception of fifty-two missionaries who are supported by their home assemblies, their support averaging \$50.00 each for the month. The designated offerings for the month of November amounted to 57 per cent of the whole. The funds were disbursed as follows:

Congo Belge Field	
Allowances of missionaries	\$ 320.00
Transportation from the field	75.00
*Prospective missionaries	12.50
*Christmas gifts	10.00
Egypt Field	
Allowances of missionaries	120.00
Missionaries on furlough	50.00
*Minia Mission Station	48.00
*Native work and workers	100.00
*Assiout Orphanage	146.16
French Sudan Field	
Allowances of missionaries	105.00
Missionaries on furlough	152.00
Transportation to and from field	1321.68
*Sudan work	30.00
Liberia and Sierra Leone Fields	
Allowances of missionaries	185.00
*Missionaries on furlough	41.30
*Native workers	35.00
*Liberian work	100.00
*Christmas Gifts	10.00
South African Field	
Allowances of missionaries	311.88
*Work and workers	10.00
*Prospective missionary	5.00
*Christmas Gift	5.00
Total distribution for Africa	\$3193.52
North China Field	
Allowances of missionaries	1026.83
Missionaries on furlough	35.00
*Native work and workers	83.00
*Orphanage, Taianfu	138.50
*Christmas gifts	25.00
South China Field	
Allowances of missionaries	451.95
Missionaries on furlough	165.00
Transportation of missionaries	145.00
South China work	250.00
*Native work and workers	112.00
*Christmas gifts	20.00
Western China Field	
Allowances of missionaries	243.00
Missionaries on furlough	70.00
*Native workers	8.00
*Christmas gift	5.00
Southwestern China Field	
Allowances of missionaries	109.98
Central China—Miscellaneous	
Allowances of missionaries	225.00
Missionaries on furlough	130.00
*Christmas gifts	10.00
Total distribution for China	\$3253.26
North India Field	
Allowances of missionaries	1547.23
Missionaries on furlough	290.00
*Prospective Missionary	1.00
Work and workers	60.00
Mission station expense	37.00
*Buildings	501.00
*Leper work	75.15
*Boyce work and orphans	238.60
*Baby Christian Nursery	160.00
*Miscellaneous orphan work	28.00
Foreign missions secretary	100.00
*Christmas gifts	30.00
South India Field	
Allowances of missionaries	30.00
Missionaries on furlough	100.00
*Native workers	25.00
*Flood sufferers	45.00
*Christmas gifts	5.00
Total distribution for India	\$3272.98
Japan Field	
Allowances of missionaries	475.30
Missionary on furlough	25.00
*Native work and workers	70.00
*Orphan and children's work	65.00
*Christmas gift	5.00
Palestine and Syria Fields	
*Allowances of missionaries	116.25
*For Ford car or buildings (?)	116.00
*Work and workers	11.00
Porto Rican Field	
Allowances of missionaries	261.05
*Missionaries on furlough	75.00
*Native work and workers	150.00
*Christmas gifts	5.00
South American Fields	
Allowances of missionaries	299.35
Missionaries on furlough	80.00
*Prospective missionaries	50.00
Transportation from field	25.00
*Native worker	10.00
West Indian Field	
Allowances of missionaries	110.00
*Relief work, Montserrat	184.60
*Native work and workers	150.00
*Christmas gifts	10.00
Mexico and Mexican Border	
Allowances of missionaries	290.00
*Native work and workers	310.31
La Luz Apostolica (Spanish newspaper)	25.00
*Printing equipment	22.65
*Christmas gifts	5.00
Miscellaneous	
Alaska, allowances	85.00
Hawaii, allowances	30.00
*Persia, allowances	150.00
Poland, allowances	211.00
Russia, allowances	50.00
Chicago Missionary Rest Home	25.00
*Return Fare Fund	131.30
*Building mission stations fund	32.50
*For missionaries not in General Council	667.75
Total distribution for November	\$14,048.82
*Indicates entire amount designated.	

DISTRIBUTION OF DECEMBER, 1924 MISSIONARY FUNDS

All the offerings for the month of December, amounting to \$15,208.37, were disbursed to the missionaries as designated. The designated offerings amounted to 52.1-3 per cent of the entire amount received. Fifty missionaries received designated offerings only, amounting to \$30.00 or more, which offerings were supplied by friends or home assemblies. The remaining missionaries had their allowances brought up to \$30.00 for the month from undesignated funds. The distribution was made as follows:

Congo Belge Field	
Allowances of missionaries	\$ 320.00
Transportation from field	899.59
Egyptian Field	
Allowances of missionaries	120.00
Missionaries on furlough	50.00
*Native work and workers	110.00
*Assiout Orphanage	153.80
French Sudan Field	
Allowances of missionaries	90.00
*Missionaries on furlough	100.00
Liberia and Sierra Leone Fields	
Allowances of missionaries	230.00
Missionaries on furlough	25.00
*Transportation from field	200.30
*Native workers	55.00
South African Field	
Allowances of missionaries	407.08
*Prospective missionary	5.00
*Native worker	10.00
B. E. Africa (Kenya Colony)	
*Designated for Canadian missionary	8.00
Total distribution for Africa	\$2783.77
North China Field	
Allowances of missionaries	1285.80
Missionaries on furlough	35.00
Work and workers	113.00
*Building work	100.00
*Orphanage, Taianfu	242.60
South China Field	
Allowances of missionaries	538.50
Missionaries on furlough	165.00
Transportation from field	445.00
Work and workers	239.10
*Canton Church	15.00
Western China Field	
Allowances of missionaries	195.00
Missionaries on furlough	70.00
*Native workers	16.00
Southwestern China Field	
Allowances of missionaries	93.53
Central China—Miscellaneous	
Allowances of missionaries	180.00
Missionaries on furlough	130.00
Total distribution for China	\$3863.53
North India Field	
Allowances of missionaries	1800.10
Missionaries on furlough	305.00
Work and workers	219.50
*Orphans and orphanages	246.57
*Building	100.00
*Outstation	15.79
*Boyce work and orphanage	153.80
*Leper work	31.00
*Christmas gift	5.00
Foreign mission secretary	100.00
South India Field	
Allowances of missionaries	35.00
Missionaries on furlough	100.00
*Workers	25.00
Total distribution for India	\$3036.76
Japan Field	
Allowances of missionaries	355.00
*Missionaries on furlough	200.00
Work and workers	90.00
*Children's and orphan work	45.00
Palestine and Syria Fields	
Allowances of missionaries	80.00
*Palestine work	575.00
*For car	5.00
Porto Rico Field	
Allowances of missionaries	285.00
*Missionaries on furlough	75.00
Work and workers	150.00
South American Field	
Allowances of missionaries	454.50
Missionaries on furlough	75.00
*Native worker	10.00
*Transportation	60.00
West Indian Fields	
Allowances of missionaries	120.00
*Relief work, Montserrat	136.50
*Christmas gifts	25.00
Work and workers	150.00
Mexico and Mexican Border	
Allowances of missionaries	310.00
Work in Mexico	175.00
Work on U. S. border	134.49
La Luz Apostolica (Spanish newspaper)	20.00
*For printing equipment (stitcher)	14.10
Miscellaneous	
Alaska, allowances	90.00
Hawaii, allowance and work	50.00
*Persia, allowance	100.00
Poland, allowances	60.00
Russia, allowances	50.00
*Return fare fund	75.00
*Building mission station fund	8.00
Chicago Missionary Rest Home	25.00
*Non-Council missionaries	756.72
Expansion or emergency fund	665.00
Total distribution for December	\$15,208.37

THE WORK AND WORKERS

YOAKUM, TEXAS.—Brother W. E. Crafton writes of the blessing of God on their assembly during the past year, a good number have been saved and several have received the Baptism in the Spirit.

ARCADIA, KANS.—Pastor J. Roselli reports a blessed three weeks of special meetings in which 14 were saved and 4 received the Holy Spirit and spake with other tongues. Evangelist W. O. Singletary did the preaching. The showers of blessing are still falling, 2 receiving the Holy Spirit on Jan. 3rd.

OXFORD, KANS.—Brother and Sister La Berge report a year of victory going from town to town. They write, "We have partaken of joy in seeing some souls come to Jesus, believers receive the Holy Spirit, and some sick healed. We have had blessing in giving out this glorious gospel in new fields."

GRAFTON, W. VA.—Brother J. W. Pottorff reports that God is working in their midst and giving very precious victory. Men and women from fifty to sixty years of age, who have been using tobacco in various forms for long periods, have been prayed for and obtained absolute deliverance. He reports his assembly being in a better condition than ever before.

LOUISVILLE, KY.—Pastor L. A. Sappington reports an eighteen-day meeting with Evangelist Harold L. Shumway, in which 4 souls were saved, 1 reclaimed, and 1 baptized in the Holy Spirit. The saints were lifted to a higher place in Him. He writes, "Brother Shumway is a splendid preacher of the whole Pentecostal truth and will be a help to any assembly that might engage his services. Brother Shumway, myself, and party are engaged for a ten-day meeting at Palmyra, Ind. in the new Athletic Hall. We solicit the prayers of the saints."

GRAND RAPIDS, MICH.—Brother Rollin M. Severance and wife send a report of a blessed campaign during the holidays. A few nights after Brother and Sister Ashcroft of New Jersey had opened the meetings, the church was burned and rendered unserviceable; but the Lord undertook, and the very next night a larger church was opened to them. Saints were stirred up and backsliders got back to God. There was a special healing service at which a number were prayed for and received healing. Brother Severance reports a spirit of unity, fellowship and brotherly love amongst the saints. They believe they are on the verge of an outpouring of old-time power. Brother and Sister Severance desire to leave for China as soon as God provides a pastor for the work there.

BROKEN ARROW, OKLA.—Pastor Geo. M. Patterson writes, "Brother W. H. Boyles was with us for a three-week meeting closing December 21. Two souls were saved; two received the Baptism. Our brother's messages were helpful and the good accomplished cannot be estimated. Brother Boyles left for Sullivan, Mo. taking Brother Rupert Baily, a consecrated member of our assembly since it was established. He has the approval of the assembly; we gladly recommend him as a Pentecostal minister."

WICHITA, KANSAS.—Pastor F. L. Doyle writes of a revival campaign with Evangelist J. Wm. Bostrom in which 12 were saved and 2 filled with the Holy Spirit. One woman, who had been confined to her room for 11 months and had undergone a number of operations, was prayed for, and the Lord so wonderfully touched her that even the snowstorms did not keep her away from the tarrying meetings. Brother Doyle says that the membership of the assembly and of the Sunday School has about doubled since last June. They have a foreign missionary department and are taking monthly offerings.

PASSAIC, N. J.—Sister Edna Joele writes of the opening of the Pentecostal mission at Passaic on Dec. 19, 1924. Pastor Swift of Newark, N. J., gave the dedicatory sermon. Brother Personeus of the Bethel Bible School, Newark, also spoke. Other speakers were Brother Potter of Irvington, N. J., Brother Bowers of Patterson, N. J., Brother G. H. Gallout of Wyckoff, N. J., and Evangelist Edward Young of California. Brother Joe Elliott and Brother Bower of the Dr. Shreve Evangelistic Party were with them. The Holy Spirit came forth with blessed messages in tongues and interpretation.

CHARLOTTE, MICH.—Pastor L. G. Moore reports blessing in their assembly. Souls have been saved and over 20 have received the blessed Baptism according to Acts 2:4. Brother Lewis from Massillon, Ohio, was with them for a few days. Brother Moore says they have had many trials but now there is a wonderful spirit of love and unity prevailing. He writes, "I have been in this pastorate over seven years and I feel that a change will do the assembly good. I feel led to go out in evangelistic work and if any assembly desires my help I will be glad to give it. I will go anywhere. We were in the Holiness work until we received the Baptism."

If you want a good, inspiring book of sermons, send for a copy of Brother Jeays' book, "The Cave of Adullam." It will bring a blessing to you. Price 50 cents.

PORTLAND, ORE.—The writer has returned from Portland, Oregon, where he spent six weeks in organizing and gathering together a number of saints in an Assembly of God work. A large hall was secured on Alder street between Front and First Sts., and the meetings were held nightly for the first two weeks. It was then decided on an order in services at the church hall and to conduct meetings in the homes in the form of a weekly cottage meeting. A good Sunday School was established and also a fine Young People's work. After six weeks' labor among the Portlanders the results were greatly encouraging and the outlook for a large and strong assembly was good. Pastor Fred Lohmann formerly of St. Louis, Mo. has stepped in to take the oversight of the assembly for the present and Evangelist John Goben is opening a series of meetings with the assembly which will be the first meetings held in his series on the coast. We desire that the saints would hold up this new work in prayer that God will hold and bless with a large increase. Portland is a large and needy city and an opportunity for a wonderful work for God.—D. H. McDowell.

ESCAPING HELL

The great earthquakes of the end will start the last fires, which draw nearer every moment. In the Kingston earthquake a man named Machado was pinned to the earth by falling debris, which had so fastened his hand that he was hopelessly imprisoned, while the fires, which the earthquake shock had started, drew every moment nearer. As the devouring flames approached, and dear life was at stake, he seized a sheet of jagged zinc, and with his free hand sawed off the other, bound it tightly and ran for the nearest hospital a saved man. "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having two hands to go into hell, into the unquenchable fire" (Mark 9:43).

HOW GOD ANSWERED

A mission worker who was accustomed to pray much over the places he visited was one night praying for a saloon-keeper whom he felt led to visit next day. Although rudely treated he was not discouraged. At last the man turned to him and said, "I'll tell you what I'll do. If you can tell me how often the word girl occurs in the Bible I will go to your meeting." He took his Bible and in a moment found the place, to the man's great astonishment. "How did you know?" he said. "I have asked hundreds of ministers and not one could tell me." The visitor then told of his prayer and of God's directing him to that house. Just after resolving to go he took down a concordance to look for some word, and he noticed the word "girl," and was struck by the fact that it was only found once in the Bible, so he marked the place in his mind. The man was so deeply impressed with the hand of God in it, that it led to his conversion.—Toronto Globe.

Central Bible Institute Department

Mollie Baird
Beatrice Peckham

Editorial Committee:
Frank M. Boyd, Chairman.

Meyer Pearlman
Merrill Nelson

C. B. I. EVANGELISTIC NOTES

In spite of the numerous duties, and intense study and application connected with Bible school life, the students are finding time and opportunity to make practical use of their instruction. The following will give some idea of the work done.

During the Christmas week, Brethren Buck and Searles left Springfield to hold a meeting in Lebanon, Missouri. The weather was bitterly cold, and they had sixty miles to traverse in a Ford touring car, but zero weather could not chill the ardor of these students. On returning to school, they reported the conversion of four.

In Ash Grove, about twenty miles from here, there is a little band of people who gather for worship in the house of one of their number. Brother Ford, who has charge every Sunday, reports times of refreshing from the presence of the Lord. One afternoon, he and some students went to pray for a brother's wife who was very sick. This brother had been seeking the Baptism in the Spirit for some time. As all prayed, the power of God fell, the brother was baptized in the Spirit, and his wife was healed.

The Lord has given us a blessed ministry in a factory here. Every Thursday at the noon hour, about a hundred women and girls gather to listen to the message of the cross. Keen interest has been shown, conviction has been deep, and at a recent meeting, two hands were raised for prayer. So far, as a result of these meetings, one girl has been saved, and baptized in the Spirit. The manager of the factory, a Jew, has shown himself to be in sympathy with our work; we are praying for his salvation.

Sister Steffen is in charge of the work at Swadley. She reports much interest shown, and that, at a meeting held some time ago, ten hands were raised for prayer.

Brother Buck and other students go to Aurora every Sunday. There has been good attendance, and the Word is going forth to the edification of many.

Today, January 9, a few of the women students started house to house visitation. There is a promise of much fruitage.

On January 4, the service at the assembly was given over to the Students. Brother Shahbaz, an Assyrian, gave the message. His text was, "It is finished;" and with much power he set forth Christ as the one who consummated God's plan, and brought a perfect victory for us.—Myer Pearlman.

C. B. I. WATCH TOWER

For some time there has been a growing feeling among the faculty and students of the Bible School of the need for more prayer. This feeling came not only from a sense of personal need and from a real-

ization of the needs of the Christian world and of the Pentecostal movement, but also from the remarkable way in which God has answered the prayers of the school up to this time.

Joyful testimony has been given to answered prayer from time to time at the devotional meetings of the school, for the conversion of loved ones, for Baptisms in the Spirit, for reconciliations, for deliverance from insanity, for remarkable healings, for the supply of personal needs, and other requests.

In company with many other Christians, a number of special prayer meetings were held in the school in the week just preceding New Year's for a world wide revival, and on New Year's Eve a special watch-night service was held at the school from ten to twelve p. m. The time was spent thanking God for His blessings during the past year, in singing hymns and praying for God's blessing upon the coming year. From eleven fifty to twelve was observed as a silent time by all in order that we might have listening ears to hear what message the Lord wished to speak to each heart.

About this time a member of the faculty suggested that a prayer watch tower be instituted in the school wherein all the students should take turns in continual intercession before the Lord. The students were unanimously in favor of this and so on January 6, this chain of prayer, which was intended to be unbroken during the remainder of the school year, began.

The students take turns in maintaining this watch as nearly as possible in alphabetical order, in watches which vary from one hour and fifteen minutes to three hours and forty minutes, the men keeping watch at night and the women by day. Although the work of these prayer warriors is just beginning, already a beneficial influence has been felt by the school therefrom.

Brother Harland Lawler, one of the students of the Bible School, who has done missionary work in China and whose mother and sister are now on the field, led the students' meeting last Friday (January 9th). Having had actual experience on the field his heart was deeply moved as he gave some up-to-date information of the needs of China and the awful systems of Confucianism, Taoism, Mohammedanism, and Buddhism, that have their grip upon this country.

With a true passion for souls, Brother Lawler expressed his desire to go back to that land in the Lord's time. He stated that there were less than half a million nominal Christians in a population of about 440,000,000.

A number of the students who had completed their watches in the prayer tower testified to the victory that God had given them during their long watches, sometimes late in the night, and of

definite answers to prayer and precious communion with the Lord although the strength of the powers of darkness was keenly felt. Some who had not been accustomed to praying for three hours at a time thought that they would not be able to pray so long, but the Lord came down and the Holy Spirit prayed through them and the time passed rapidly. This prayer tower is going to have a marked effect upon the Lord's work in foreign lands as well as in the home field. Do not forget to pray for the students.—Merrill Nelson.

THE COLORED AUNTIE'S PRAYER

Dr. Gordon tells of a poor crippled colored woman living in a wretched suburb called Cabbage Lane, who seldom was able to attend meetings, but who knew how to pray. When a revival was coming on the deacon took care to tell Aunt Dinah all about it, and ask her to pray for souls. The old Auntie asked about a number of people, Massa So-and-So, and Mrs. So-and-So, who passed her little hut daily. Scarcely any of them she knew, and many of them never heard of her. But when the glad harvest time came and forty souls were gathered in, old Auntie hobbled into the church to hear them confess their Lord. She wept tears of joy for twelve of them were people that came by Cabbage Lane.

GROWING OLD? GROWING YOUNG?

Only Jesus sees my weakness,
Jesus only is my strength;
So I rest me in His presence,
Till His work is done at length.

Oh, what touches of the Father!
Whispers of the Spirit sweet!
Oh, what love-tones of the Bridegroom!
Sitting low at His dear feet.

So we hide us in our eighties
In the "dew" of Jesus' youth;
From the womb of endless ages
It doth rise in us, forsooth.

Oh, how sweet to walk in weakness!
Strengthless, strong in Him, to be
A little blank which He fills in!
Now, and through eternity.

Waiting, waiting on our Master,
Changing, changing strength with Him,
Till are given the wings of eagles;
Lo! we walk, we soar, we spin!

Thus He weakens all our footpaths
That His life may be our own;
Not an atom of the human,
Wanted in that heavenly home.

Spirit-vessels hold the Spirit,
And the fragrance is complete;
Let the "flesh" come but a little,
'Twill the fragrance quite defeat.

Why should I fear to empty go?
Since my dear Lord doth love me so!
Without life, or strength, or brain,
I'll move in Him, and let Him reign.
By Elizabeth Sisson, age 81.

Forthcoming Meetings

Notices for this column must be sent in so as to reach this office two full weeks before the date of issue of the Evangel in which the senders desire them to appear. For instance, a notice for a paper dated the 15th of the month should be in Springfield by the first of the month; or for a paper dated the 30th of the month, should be here on the 15th of the month.

CONVENTION CANCELED

The Secretary of the Southern California District Council telegraphs us that the convention advertised in the last Evangel for Kingsburg, California, is postponed indefinitely.

SPOKANE, WASH.—D. V., we will begin a campaign here on Jan. 4 and continue all the month, or as the Lord may lead. Brother E. J. Axup of Stockton, Calif., will be the evangelist. We earnestly covet the prayers of the Evangel family that signs and wonders may be done in the name of Thy holy Child Jesus.—J. E. Rasmussen, pastor.

TRENTON, N. J. SPECIAL MEETING at 69 Grand St., January 30 to February 9. Evenings 7:45, Sundays and afternoons 2:30. Brother Joseph Tunmore of Pittsburgh, Pa., Chairman of the Eastern District Council, will be with us. We invite the saints from everywhere to co-operate with us in prayer.—Pastor David F. Raroha.

CONNEAUT, OHIO.—Special evangelistic meetings will be held at the Assembly of God mission, 450 State St., Conneaut, Ohio, beginning January 30 and continuing over three Sundays, closing February 15. Evangelist J. Clark Soules and party will be in charge. An invitation is extended to the friends that may live close enough. "Come over and help us." We request the prayers of the Evangel family, that God might give us a gracious revival at this time.—R. M. Shearer, pastor, 448 Broad St.

PITTSBURGH, PA.—The First Pentecostal Church of Pittsburgh, Pa., announce their first annual convention beginning Jan. 18, till Feb. 1, inclusive, continuing two weeks; meetings every evening at 7:45, and afternoon meetings on Tuesdays, Wednesdays, Thursdays and Fridays at 2:30 o'clock. Brother Cornish from Iowa and Walter I. ("Jazz") Palmer from Boston will be the special speakers for these meetings. The church is now located at Lang Ave. and Race St. Everybody come and look to God for great things.—Nimrod Park, pastor.

IOWA AND NORTHERN MISSOURI CONVENTION.—The annual convention of the Ia. & N. Mo. District will be held in Trenton, Mo., Jan. 15 to 25, 1925. We are expecting one of the brethren from the general office to be with us for this meeting; also there will be revival services every night. The saints will entertain in their homes as far as possible, and rooms may be had near the hall at a reasonable price. Meals on the free-will offering plan. Business meeting January 23 and 24, and all persons wishing license or credentials should be there at that time.—Roy E. Scott, District Chairman, Mercer, Mo.

ROGANVILLE, TEXAS.—I am open for calls either in new fields or established assemblies. Am in full fellowship with the General Council.—Evangelist E. M. Yeats, Box 206, Roganville, Texas.

A NEEDED FIELD.—As there is no Assembly of God work here I think this is an open door for real Pentecost. There are a few baptized saints here. I believe a real man of God could do a good work; any preacher in line with the Council has a real welcome.—Mrs. L. J. Pride, Purcell, Okla., Box 43.

NOTICE.—For the past few months I have been in evangelistic work in the Central and Eastern districts, but am now looking for a pastorate. My wife is a talented helper in the work, and I can sing and play the cornet. I have good recommendations, have been three years in active ministry, and am a graduate of Bethel Bible School. In the meantime, I will be open to calls for evangelistic work.—G. Le Mont Phillips, 6914 Wade Park Ave., Cleveland, Ohio.

DESIRES A CHANGE.—As I have spent about fifteen years of my life in the ministry, mostly in Virginia, I feel that the Lord would be pleased for me to move to some other state for the coming year. My experience in the ministry has been in both evangelistic and pastoral work. My last year's work was with the assembly at Red-ash, Va., to whom I will gladly refer anyone interested. Since August, 1924, I have had charge of the work here at Tazewell, but will give up this work the first of the coming year. Would like to correspond with an assembly in need of a pastor in some other state.—H. H. Peek.

HOUSEKEEPER wanted for young couple. Would like a middle-aged lady, or one needing a home; Pentecostal preferred.—Mrs. Chas. H. Seeley, R. 2, Box 7, Toledo, Ill.

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FOREIGN MISSIONS CONTRIBUTIONS

January 1 to 8, Inclusive

This does not include offerings given for the expense of the Missionary Department.

\$.25: Mrs M C M Wells Nev; .75 Mrs M E M St Louis Mo

1.00: Assembly Eldorado Springs Mo; O B Waconia Minn; P S Westport Md; J D J Noma Fla; J W A Wheeler Ark; Mrs A M H Hinckley Minn; Mrs J R H Exeter Calif; Mrs E C V Zion Ill; Mrs C A Flintstone Md; L D Shirley Ark; M C Samson Ala; C B S Turlock Calif; E S J Seagraves Tex; Prayer Band Yellville Ark; Mrs C R Blossom Texas; Mrs E M C Hillsdale Mich; 1.25 Assembly Koshkonong Mo; Moreland S S Moreland Ark; 1.50 M M B Sanatorium Tex; 1.78 Assembly of God S S Oswego Kans

2.00: H C B San Antonio Tex; Fort Smith S S Fort Smith Ark; Mrs A F Lore City Ohio; J D I Ontario Canada; Mr & Mrs C H B Buffalo Ark; Philadelphia Mission Hollister Calif; Mrs C S S Cortland N Y; J A C Picher Okla; Polk Creek Assembly Poteau Okla; Mrs A L T Saco Me; 2.06 Landon Assembly Russellville Ark; 2.08 Assembly of God S S Haskell Tex; 2.17 Assembly Illinois Mo; 2.25 Mrs G J G Woodston Kans; 2.50 B H A Oswego Kans; 2.79 Assembly Sand Springs Okla

3.00: A friend El Paso Tex; M F Southampton Canada; P W Atmore Ala; Mrs J W A Liberty Hill Tex; Mrs J C McKinney Tex; Mrs P S McKinney Tex; Mr & Mrs M A S Grand Blanc Mich; S S at Saginaw Mich; M J Anadark Okla; Assembly West Plains Mo; 3.65 G L H Bucklin Mo; Kingston Assembly Laurel Miss; 3.87 J B East Falls Church Va

4.00: C V H Indiana Pa; Mrs R M H Eldorado Ark; Brimson Assembly Brimson Mo; Mrs H A R & mother Holdrege Nebr; Pisgah Missionary Prayer Band Los Angeles Calif; Mrs J C M Almena Kans; F G Irwin Mo; 4.10 E S D Manitoba Canada; 4.30 Assembly S S Wright City Okla; 4.49 S S Picher Okla; 4.50 Mrs A E S Inglewood Calif; 4.56 Assembly of God S S Chester Ill; 4.75 I W Groton N Y

5.00: Mrs J H S Eldorado Springs Mo; A T U Great Bend Kans; J P P Paris Ark; M G Alpha N J; Mrs O D Alta Canada; Mrs E B C Breckenridge Tex; W F R & wife Goose Creek Tex; Mr & Mrs C K Turlock Calif; Mrs J S B Reedley Calif; Mr & Mrs B H B Muscatine Iowa; Mrs L G Renton Wash; Assembly Amarillo Tex; Mrs E R P Scranton Pa; F O B Johnson City Tex; F T H Clarks Summit Pa; Mr & Mrs G M L Bucyrus Ohio; North Canaan S S Canaan N H; M E E Riverside Calif; Mr & Mrs C Chicago Ill; Mrs E W & T W Los Angeles Calif; Mrs C F J Silverton Tex; Assembly of God S S Davis City Iowa; L S Tulsa Okla; Assembly Dustin Okla; A O J Joplin Mo; J W E Exeter Calif; Mr & Mrs S Newport Ky; Mr & Mrs C S A Shawnee Okla; Bethel Assembly Lower Del; H L S Springfield Mo; C C W Dayton Ohio; B S Springfield Mo; Mrs H O S White Lake S Dak; Bethshan Pentecostal Home Boston Mass; Assembly Smithville Tex; K A S Houston Tex; Mrs M North Peoria St Assembly Tulsa Okla; 5.15 Full Gospel Mission Woodland Calif; 5.25 Assembly Groton N Y; 5.29 Whosoever Will Tabernacle S S St Louis Mo; 5.50 Earle Assembly Earle Ark

6.00: Assembly of God Electra Tex; Assembly of God Mission Miami Okla; O R Bayard Fla; W S Y Minden Nev; Mrs M F C Ft Worth Tex; Webster Assembly Webster Kans; H J Marion Ohio; 6.50 C B Oswego Ill; Assembly of God Cape Girardeau Mo

7.00: Assembly of God Chetopa Kans; Miss P T Salinas Calif; 7.05 Assembly Wichita Kans; 7.22 Beginners S S Class Eagle Bend Minn; 7.31 S & C H Angleton Tex; 7.75 37th Street Church Austin Tex; Assembly C E L Creston Iowa

8.00: H L B Smithville Tex; F G C & wife Monroe Iowa; Pentecostal Church S S Elizabeth N J; J S Gracie Ill

9.00: P W Cleveland Ohio; F & A N Hamden Conn; Holly Assembly Holly Colo; 9.50 Brainerd S S Brainerd Minn; Pentecostal S S Yakima Wash; 9.76 Assembly & S S Malvern Ark

10.00: Mrs P E M Ferndale Wash; Assembly of God S S Enid Okla; A friend Newton Iowa; A B Lynbrook N Y; Mr & Mrs C P D Springfield Ill; Y P M C Hagerstown Md; L G Helena

Ohio; Mrs R S Bloomington Ind; Columbia Assembly Lancaster Pa; Sedalia Assembly Sedalia Mo; Mehida Pentecostal Assembly Canaan N H; A S D Portland Ore; J S Dallas Tex; Assembly Grand Prairie Tex; A M B Scranton Pa; J S M & wife Smithville Tex; Mrs P K P Eldora Iowa; J W B Graceville Fla; 10.37 Assembly Cortland N Y; 11.40 Assembly Creal Springs Ill; 11.82 Yakima Washington Assembly Yakima Wash

12.00: Woodston Pentecostal S S Woodston Kans; J R B Noonan N D; 12.01 Assembly Topeka Kans; 12.36 Assembly Massillon Ohio; 12.50 Sale of Calendars; 13.00 Pentecostal Band Reno Nev; Assembly Canadaigua N Y; 13.63 Assembly Ewing Mo; 14.00 C E J Caruthersville Mo; Friends Edinburg Tex; 14.36 Assembly S S Des Arc Mo; 14.40 Mrs F T Y Bloomington Kans

15.00: R C G Clarissa Minn; Protection Assembly Holland N Y; Mrs M M H Davy Tex; Miss C A Regent N D; A K Winterthur Del; 16.20 Small Children of Assembly Noonan N Dak; 17.50 W F S Turlock Calif; Enterprise Assembly Ala; 18.00 Assembly Apperson Okla; Mrs H J H Halesburg Ill

20.00: Young People of Full Gospel Tabernacle Granite City Ill; A brother Dansville N Y; Mrs D W J South Haven Kans; M C Z Santa Monica Calif; A G S Honolulu Hawaii; Union City Pentecostal Assembly Union City Ind; Assembly Atlantic City N J; Assembly Redford Mich; 21.00 C W Binghamton N Y; 21.16 Free Mission Pentecostal Assembly Egeland N Dak; 22.00 Mr F S Alberta Canada; 22.77 Glad Tidings Hall San Antonio Tex; 23.00 W R M South Fork Pa; 25.00 E D W Butler N J; Pentecostal Assembly Jamestown N Y; Apostolic Faith Assembly Battle Creek Mich; 28.00 Assembly Noonan N Dak; 28.50 Assembly Sister Bay Wis; 29.05 Pentecostal Assembly Appleton City Mo

30.00: Miss D New York N Y; L M C Hoy La; Mr & Mrs S D B East Cleveland Ohio; 30.41 Assembly Denver Colo; 35.00 A F D Subiaco Ark; F M Portland Ore; Full Gospel Church Asbury Park N J; 36.00 Mrs E L R Oxford Pa; 41.44 Assembly Santa Ana Calif

50.00: J G Ontario Canada; W L C Peckville Pa; A C Riverside Calif; 50.57 Bethel Tabernacle Canton Ohio; 57.26 Central Park Assembly Freeport N Y; 58.00 Assembly Youngstown Ohio; 62.61 Ferry St Assembly Buffalo N Y; 64.00 D N F B Pine Bush N Y; 65.00 Full Gospel Assembly Minneapolis Minn; 75.25 D M F Way-side Nebr; 85.00 Lattingtown S S Milton N Y; 95.00 Lighthouse Mission Brooklyn N Y

100.00: M P Germantown Phil Pa; Pentecostal Assembly S S Tacoma Wash; 120.00 Apostolic Faith Assembly Portland Me; Bethel Missionary Home New York N Y; 121.87 Assembly of God S S Russellville Ark; 123.35 Assembly Springfield Mo; 164.56 Wilkes Barre Assembly Pa; 200.00 Bethel Assembly Pasadena Calif; 265.00 Evergreen Assembly Evergreen Ark; 483.00 Pentecostal Church Cleveland Ohio; 490.00 A Friend Hagerstown Md; 600.00 Pentecostal Assembly Scranton Pa; 1,000.00 Glad Tidings Tabernacle New York N Y; 1,000.00 Highway Mission Tabernacle Philadelphia Pa

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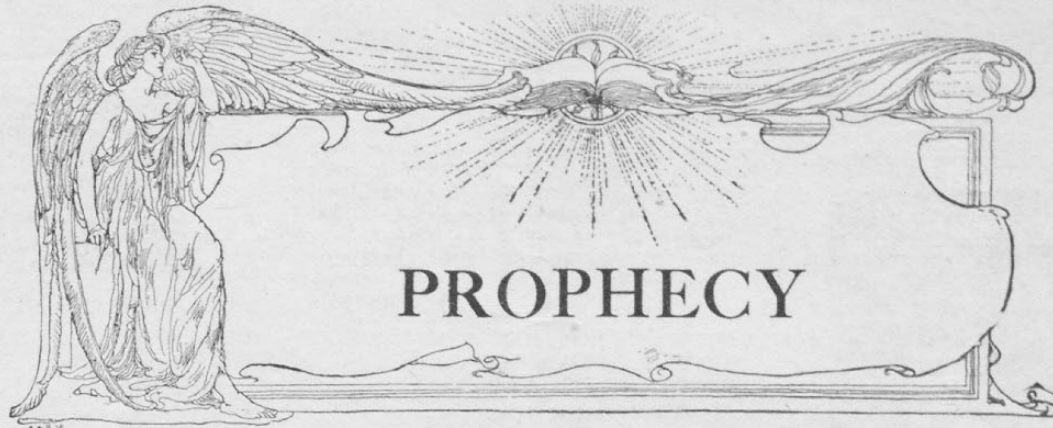
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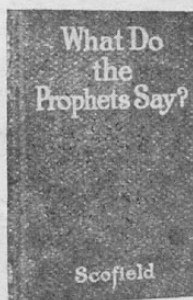
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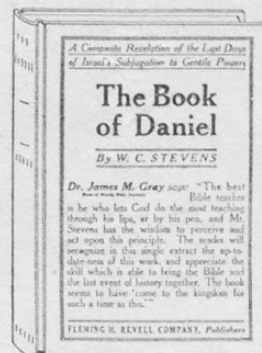
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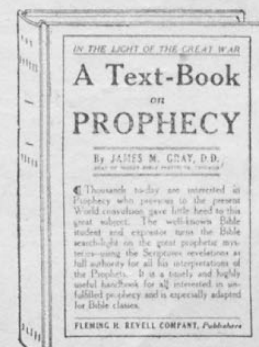
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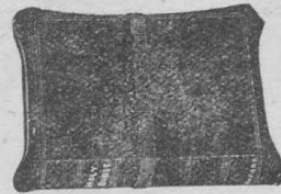
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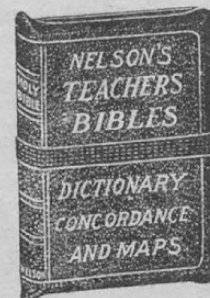
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Ex. 33.

Ex. 17, 8.
Judg. 6, 3.

[great: and moreover we sa children of A-nak there.

29 The Am-ā-lēk-ites dwell land of the south: and the H and the Job-ā-sites, and the ites, dwell in the mountain

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things as ye have; and, behold all things are clean unto you.

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