



NUMBER 588

- SPRINGFIELD, MO., MARCH 14, 1925

Canada and Foreign \$1.50
Subscription Price \$1.00

Plentiful Rain for Weary People

Go to the Word and study how God's winds worked on the earth. The wind in Noah's time helped to assuage the flood. It dried off the water from the earth and made it possible for man to live on the earth.

It dried the wood that kindled the sacrifices when the burnt-offering came before the Lord. When God destroyed the Egyptian army in Pharaoh's time the wind had its part. In Israel's extremity the enemy was behind and the Red Sea was in front. At the word of Moses the wind came to the rescue; the intangible drove back the tangible, the Red Sea was blown back (Exodus 14:21). The invisible worked upon the visible and the result was that Israel stood still and saw the salvation of the Lord.

They saw the results; they never saw the instruments.

The wind was invisible, but none the less real. Not only was the wind the instrument of Israel's deliverance, but later on it brought quails in abundance to sustain their bodies.

In answer to the prayer of Elijah, a mighty wind brought rain. The earth was scorched; there was no prospect of a break. Circumstances or times were not instruments to bring abundance of rain. It was the prayer of Elijah that brought the rain. The drought might have gone on another three and a half years—because in Joseph's time there were seven years of leanness and famine. The rain was not due through lapse of time. The heavens were shut up and only prayer could open them.

The New Testament emphasizes the prayer of Elijah, saying, "Elias was a man subject to like passions as we are, and he prayed . . . and the heavens gave rain." God loved Israel. Elijah

was a man of Israel, the only one of the crowd who presented the key and turned the lock so that the heavens gave rain.

"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary" (Psa. 68:9). Weary what with? The prevailing conditions. A plentiful rain to counteract the weariness of the conditions under which the people were living. It is the weary people who will have the plentiful rain. The self-satisfied ones, those whose barns are full and who have much goods laid up and who say, "Eat, drink and be merry," they are not weary and they will not have the spiritual rain.

Simeon was weary. How he looked for the Lord's anointed! And his soul was watered so abundantly that he was perfectly rested and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:29). He saw God's salvation in the person of His Son, prior to his departure.

As the Lord in the last days pours forth His Spirit upon all flesh according to His promise, and in response to the prevailing prayers of those who ask for rain in the time of the latter rain, great companies shall be obedient to the faith, seeing the salvation of God manifested on the earth, exclaiming, "Lord, now let thy servant depart. Mine eyes have seen and will see the salvation of God"—salvation in operation on the earth, and then presently they will see the Author of salvation, Jesus Himself.

Wherefore confirm those whose knees are feeble. "Say to the weak, Be strong." Look up, lift up your heads, for your redemption draweth nigh.

-- THE CHRISTIAN'S ACID TEST --

Pastor A. G. Ward of Toronto at the Cleveland Assembly

(Continued from Last Issue)

Then I notice that the law of recompense was taught by Jesus: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again." Why don't we follow the simple directions presented to us in God's Word for blessing? Let us exercise simple faith in the fact of God's having spoken and let us put it to the test and prove the fact.

Think of that wonderful word over here in Malachi—we come across it again and again; we read it and give our mental assent to it, and that is as far as we go—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." When did you get that kind of blessing? That is God's ideal blessing, a blessing that causes an overflow. You say you haven't had it for sometime? You may think it is not kind of me, but I want to tell you pointblank that it is no doubt because you have not obeyed God's Word on this particular line, for God is always on the spot to meet everybody and anybody who comes to His terms. If I did not believe that, I would have been swept off into infidelity a long time ago.

"Give and it shall be given unto you." "Here Jesus plainly teaches that getting is in order to giving, and consequently that giving is the real end of getting." Now that is a point many folks don't see. They think the real end of getting is to get it and keep it. They feel they have reached the desired end when they get it and hold on to it. You will lose the thought entirely if you so understand this scripture. The real end of getting is in order to give, and until we have given up what we have gotten, we have not reached the real end of getting.

"Give, give, be always giving,
Who gives not is not living;
The more we give, the more we live.
The ocean gives in many ways,
Gives paths, gives rivers, fishes, bays;
So, too, the air, it gives us breath,
When it stops giving, in comes death.

"God's love hath in us wealth unrequited;
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give self.
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living;
The more we give, the more we live."

Then I notice that Christ taught superior blessedness in giving. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Now, whatever the blessedness of receiv-

ing may be, Jesus put Himself on record by saying that there was a greater blessedness in giving than in receiving. Have you found it so? If not, I trust that you will so indulge yourselves in the luxury of giving that you will prove up to the full the truth of this scripture.

Again, our Lord taught computation by comparison. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing" (Mark 12:41-44).

Then Jesus called His disciples and said unto them, "Have you been observing what is going on here?" "Yes, we noticed Mr. So and So put an offering in the box. No doubt he gave a large offering, Master." "And did you notice anyone else?" "Yes, we noticed that lady living down the street here who is quite well to do; she put in an offering, and no doubt it was a large one." "Did you notice anyone else?" "Yes, we did notice a poor widow on her way to work, but she put in such a little bit it is not worth talking about." "Not so fast, I want to give you a little light on this matter of giving. Now, I know you are going to be surprised, and I know for the moment that you will not understand Me, but I want to tell you that I have been taking in the whole situation, and that poor widow on her way to work, who just slipped in and dropped in all that she had, made the largest donation this morning of any of the givers." "What! Why, wherever did she get it all?" "She earned it yesterday." "Why that would not be much—not more than two-fifths of a cent." "That is all, and she earned it yesterday, and was taking that with her to work today so she would be able to get some dinner, but on the way she decided she would fast today and put that little piece of money, two-fifths of a cent into the treasury." "But, Jesus, we don't understand how that could be a larger offering than Mr. So-and-So and Mrs. So-and-So gave." "Oh!" said Jesus, "it is not what the people give that counts, it is what they have left that helps me to reckon up the value of their gifts. The widow gave out of her insufficiency, they gave out of their superabundance. I am computing gifts by comparison, and according to that law of reckoning, that woman gave more than any of them." Now that is as clear as can be. Sometimes some one will make a pledge to give one hundred or two hundred dollars, and we think they have done well, and someone else will come along with a couple of dollars and we think it doesn't amount to much. It may mean a great deal more than the two hundred dollars. It is what folk have left that counts.

Now I come to **Unselfishness** in giving. "But love ye your enemies, and do good, and lend." (And we think to ourselves, "But be careful when you do lend to always lend where you are sure of getting a high rate of interest, where you will be sure to get back all that you lend—plus.") "Lend, hoping for nothing again (are you filled with that hope?), and your reward will be great" (Luke 6:35). Now you see by this scripture that much giving is not giving at all, but it is just lending or exchanging with the keen eye of

an earthly speculator who hopes to get large returns. True giving has another's good solely in view.

Further, He taught about **Sanctified Giving**. "Ye fools and blind: for whether is greater, the gift or the altar that sanctifieth the gift?" (Matt. 23:19). He taught in this scripture that "association gives dignity to the offering," and that, in all probability, no two things will have the same moral worth. No two objects appealing to us for funds are likely to have the same moral worth, and unless they do, we ought to lay our gifts on the altar that has the highest moral worth to it, because the altar sanctifies the gift.

Now, we are introducing to you an altar which will have greater sanctifying power upon that which you lay upon it than any other altar which could be placed before you to receive your gifts. The missionary altar, upon which we invite you to lay your gifts, has more sanctifying power invested in it than any other altar. You say, "What about the Home Missionary altar?" Well, I have taken that into consideration. In the home missionary altar we have an altar upon which you may lay your offerings in order to enable the Word of God to be preached by Spirit-filled, fire-baptized evangelists to men and women who have heard it over and over again. The foreign missionary altar is an altar upon which you may lay your offerings to enable the same gospel to be preached to men and women who have never heard it, and I maintain that that altar has more sanctifying power invested in it than any other. And I suppose you will agree with me when I say that "no man on earth has any right to hear the gospel twice until the other fellow has heard it once."

Now, the altar we are going to set before you and upon which you will be invited to lay your offerings is the altar which will receive your gifts and use them to herald the message to people who have never heard; therefore, it is an altar which will do more to sanctify your gifts than any other altar.

I close with this additional word on **Transmutation**: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). What is the mammon of unrighteousness? Gold. Jesus said, "I advise you to make friends of gold so that when you fail"—so we are going to fail some day; yes, some of us are failing now; some are going down the western slope of time and, some of these days we are going to make the great divide and join the triumphant company across the river—"they may receive you into everlasting habitations."

Who does He mean by "they"?

The friends we have made by means of the mammon of unrighteousness. Just to put it in plain English, He says that we are not going to live here always; we are going to move off this stage of time after a bit, we are going to fail. The all-important thing is not how much gold we will have when we die, though some folk think it is all-important to have as much as possible to leave behind. The all-important thing is to have some friends over where you are going who will be ready to receive you into everlasting habitations. How are you going to get these friends? The only way you can get them is to put your gold into the melting-pot and turn some of it into Bibles, and some into tracts, and some into missionaries, and some into workers, into Bible women and colporteurs, and scatter them all over the earth. They will carry the message of salvation and people will be saved, and before it comes your turn to pass over, some of these folk who have been saved will

have passed over and will be waiting until you come in. When you come in they will be waiting near the gate and when they see you they will say, "Hallelujah! here they come, here's my old friend coming," and they will receive you into everlasting habitations. That will be much better than getting the lawyers in just before you die and dividing your money up among a lot of ungodly relatives so they can spend it just as they like.

The thought is this, that you are moved upon to give of what the Lord has entrusted to you for the spread of the gospel, and young men and women, called of God, go forth and herald this message in the most remote confines of the globe. As a result, folks are saved, go to heaven, and when they arrive there, they go right to the Master and say, "Master, we would like to ask a question; we were sitting over in the heart of China, or over in dark Africa and India, we had been living there for quite a time. Nobody had said a word to us about God or heaven. We knew about sin but we didn't know any way out of our difficulty, and one day a young man came to our town, the same town where our grandfathers lived and died, the same town where our fathers lived and died, the same town where we were living and would have died—without hope—and he came in and sat down. We gathered around him, and little by little he told us the most wonderful story we had ever heard. He told us there was a God. He told us that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. He gave us the **gospel**, we embraced it, and now we are here. And we would like to know how that man came to our country." And then Jesus undertakes to tell them in a few words how it came about. He tells them that that young man felt the call of God upon him—it burned in him like fire—and the call was made known, and the people got together and gave of their means to make it possible for him to obey the call. Then the fellow from Africa said, "That will do, I am going down and wait by the gate until those folk get in, because I believe that next to yourself, they are the dearest people that ever lived—those folk that sent that young man to our town with the gospel story."

I am a strong believer in transmutation. The wisest thing to do is put your gold into the melting pot and let it be turned into tracts and Bibles and evangelists and colporteurs and Bible women, and let them go and herald this message to the ends of the earth.

Two men are slipping out into eternity at the same moment. They meet just as they make their exit from the body. One is going up from the heart of dear, dark Africa, and one from Christian America. On the way they get into a conversation. The dark skinned African says to the American, "Where are you going?" "Going?" says the American, "going to heaven." "Heaven? I never heard of that place. Is there a place called heaven?" "Yes." "And how do you get there?" "Oh," says the American, "you only get there through Jesus." "Jesus? Why, that's a new name I never heard. Who is Jesus?" "Why, Jesus is God's only begotten Son that He sent into the world that we might be saved." "Why," says the African, "that is all new to me, now tell me something about it." And the American proceeds to tell him how God sent His Son, how the Son came and died. "And when did that take place?" "Oh," says the American, "that took place a long, long time ago." "More than a month ago?" "Oh yes," says the American, "it took place a long, long time ago." He is get-

(Continued on Page Five)

The Pentecostal Evangel

Official Organ of the General Council of the Assemblies of God
Published weekly (50 issues a year)

Publication Office, 336 W. Pacific St., Springfield, Missouri

Subscription price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Great Britain, 6/6. Please send International Money Orders British P. O. Orders to pay for British subscriptions.

Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80. Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

Stanley H. Frodsham.....Editor
Jonathan Elsworth Perkins.....Associate Editor

CONTRIBUTING EDITORS

J. W. Welch	Frank Boyd	Charles A. Shreve
D. H. McDowell	Harold Needham	Frank Gray
Robert Brown	R. J. Craig	Morse Markley
Ernest Williams	J. R. Evans	W. T. Gaston
E. N. Ritchey	William Faux	J. Roswell Flower
D. W. Kerr	S. A. Jamieson	A. H. Argue

THREE CALLS TO NOAH

Ernest S. Williams

"As it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man."

We are interested in Noah because he bears a message to our times. When he lived, times were interesting, but not helpful; morality had fallen, violence reigned, and the fear of God was departed from the souls of men.

In the midst of a reigning corruption there arose one man and his family unsullied by the spirit of the age. Struggling against the evil of his day, he lived, prayed, and preached, yet all seemingly to no avail. Wickedness ruled the world, which grieved God to His heart, "for all flesh had corrupted his way upon the earth, and the earth was filled with violence." Children were born who became giants, but were sons of baneful corruption, destitute of spiritual life. And what is the profit of robust health and stately port if the soul is not right with God?

It was during this reign of wickedness that Noah found grace in the eyes of the Lord, for "Noah was a just man, and perfect in his generations, and Noah walked with God." How admirable is purity when untarnished, though surrounded by defilement! Amid the gloom of a woeful darkness, how beautiful is one upon whose countenance the Lord can shine! Such was Noah. This brings us to the consideration of his first call.

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without. . . . And behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh." Thus was he warned of God to prepare for judgment. He believed the message. He prepared an ark to the saving of his house. It was not his preaching alone that condemned the world; it was his practise also. Example is greater than words.

We are frequently told that the world is becoming better. We are pointed to schools of learning, modes of travel, hospitals, and twentieth-century achievements. But he who spake as never man spake, raised his warning voice and cried, "As it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man." A flood of waters is not expected; that is settled by the rainbow of promise. But Jesus is coming to lift His people above the storm of coming judgment.

The thought of a coming flood was spurned in the days of Noah; the coming of Christ is spurned today. "Where is the promise of His coming?" is heard from many. Pride is bolstered in a cry of modern learning

and culture. But has modern thought taught the world to learn war no more? Has it created a holy humbling before our God and His Christ? Sad to say, no. Arrogance is at the front, and learned men seek to destroy the old foundations. Where is conviction of sin? The sinner who weeps over his erring way would be cause for excitement in many a house of worship. Imbued with a love of form, there has been adopted "a form of godliness, but denying the power thereof." But the worshipers are "lovers of pleasure more than lovers of God; covetous, proud, boasters, . . . unthankful, unholy." How many will know not, until Christ comes and sweeps them away!

The second call of God to Noah meant his preservation from judgment. "Come thou, and all thy house, into the ark; for thee have I seen righteous before me in this generation." The ark was now completed, for the man of faith spent no time in loitering. Entering the ark with his family, "God shut him in." The preacher's lips, so often annoying, were now sealed forever to the faithless throngs. Grace, taking wings flew away, and the rejected Holy Spirit returned to heaven.

No sooner had God secured His servant than all the fountains of the great deep were broken up, and the windows of heaven were opened. Ah, had they but known what God had reserved for the day of wrath and perdition of ungodly men! Cries ascended from the raging waves which foamed in fury against rock and cave, but the cries, alas! were not of repentance, but of anguish and remorse from the lost, now damned.

And where is the Christian's ark? It is our Lord Jesus Christ. In Him alone is safety when the doom of judgment breaks over this world of woe.

Jesus is coming! When and how? "As it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man. They were eating and drinking, marrying and giving in marriage, and knew not until the flood came and swept them all away." "In such an hour as ye think not, the Son of Man cometh." "As the lightning shineth from the east even to the west, so shall also the coming of the Son of Man be." "When they shall say, Peace and safety, then shall sudden destruction come upon them, as travail upon a woman with child, and they shall not escape." "In flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; then he shall answer and say unto you, I know you not whence ye are." Christ is coming to everyone; to the careless as above;

To the righteous, sheltered safely
In the ark of a Saviour's love,
Protected from the waves of judgment
By the pitch of atoning blood,
He will come as a Bridegroom holy,
With a shout from heaven above.

"The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we forever be with the Lord."

But, as there is yet another definite call to Noah, perhaps it is well also to consider it. "God remembered Noah, and every living thing . . . that was with him in the ark: . . . and the waters assuaged; . . .

and the rain from heaven was restrained: . . . and the waters were abated. . . . And God spake unto Noah saying, Go forth of the ark."

Thus we come to possession after judgment. Noah went forth and offered an offering unto the Lord. God made a covenant with him, and he entered upon a new life and history. With this we leave this servant of God and turn to those in the ark Jesus Christ.

After the coming tribulation, escaped by those who meet their Lord in the air, Christ shall return to the Mount of Olives bringing the faithful in His train. Having received from God the Father, dominion and a kingdom, "the kingdoms of this world will become the kingdoms of our Lord and of His Christ." His saints shall share His glory, and "He shall sit on the throne of His father David." The lion and the ox shall eat straw together; the wolf and the young lion shall feed; swords shall be beaten into plowshares, and spears into pruning-hooks; everyone, under his own vine and fig tree, shall long enjoy the labor of his hands. Satan will be bound. And the knowledge of the glory of the Lord will cover the earth as the waters cover the sea. Glorious reign of the Son of man! Happy then will His subjects be! And all creation, freed from its bondage, will forget its groans in its liberty. Jesus shall reign for a glad millennium.

"THOU SHALT SEE GREATER THINGS THAN THESE"

Revival! That is the burden of many a heart. Any prospects of it? Prospects were never better. Many are awakening to the fact that God has promised that "before that great and terrible day of the Lord come" (and the context shows that reference is made here to the great tribulation) He will pour out His Spirit upon all flesh (Joel 2:28).

To those of us who have been praising the Lord for His Pentecostal visitations in the past years (and we are thankful for all we have received), the Holy Spirit is giving a consciousness that there are greater things ahead. While the Spirit has been graciously poured out on many, we have to admit that we are very far from seeing the fulfillment of His prophecy—"upon all flesh."

Before the seven lean years that came to Egypt in Joseph's time there were seven years of plenty when the land brought forth fruit by handfuls. With the blessing of God on it, the most barren land can produce the most astonishing fruitage.

We have been rejoicing in the first, the preliminary showers of the latter rain. What are we to do? To pray for more. God has instructed us so to do. His command is, "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1). What will be the results? "So the Lord shall make bright clouds (lightning clouds—Leeser); and give unto them showers of rain, to everyone grass in the field." Mighty thunderstorms of blessing in response to our prayers! "Waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen" (Isa. 43:20)!

The Baptist Bible Union has sent out a call for prayer and suggests that April 1st, 2nd, and 3rd be given to concerted prayer by all saints everywhere. Revival is needed and revival must be prayed down from heaven. It can never be organized up from earth. Elder D. W. Kerr, pastor of the assembly of Springfield, Mo., announces that these three days will be given to prayer at the Springfield church. How many other Pentecostal churches will follow suit? Brother Stephens of the Great Commission Prayer League writes, "Would it not be splendid if you could

arrange for one thousand of your assemblies to observe these three days of prayer?" He further suggests that as many as possible spend the whole night of April 4 in prevailing intercession.

When the people of that heathen city of Nineveh went to fasting and crying mightily to God, our God who is gracious, merciful, slow to anger and of great kindness, spared the people. If He answered the cry of these heathen people, how much more will He respond to the fervent prayer of His own people when they make request for an outpouring on all flesh, when He Himself has promised such an outpouring. Let us spend these first three days of April, and the night of April 4, in praying down from heaven the greatest revival this world has ever seen.

THE CHRISTIAN'S ACID TEST

(Continued from Page Three)

ting ashamed now, he does not like to come right out with it. "Was it more than a year ago?" "Oh, yes, more than a year ago, a long, long time ago it took place." "Is that so?" says the African, "and when did you get word of it first?" "Why, I always knew about it. My mother and father taught me about it." "Is that so? And how is it you kept it to yourself? Why didn't you come over and tell us about it? Why, I never heard a word about it; nobody ever said anything like that to me, and now I am out of the body, and going out into eternity. I don't know anything about heaven, or God, or Jesus, or the shed blood, and my people don't know anything about it. They don't know a thing about it, and they are living just as hopeless as I was. And you are going to heaven? Where am I going?" "Why," says the American, "the Bible says, 'The wicked shall be turned into hell, and all the nations that forget God.'" Says the African, "That's poor comfort for me. I am going to hell and you are going to heaven? I don't think that's fair, and I am going to blame you for it. You should have brought me the message that I might have eternal life too."

"No man has any right to hear the gospel twice until the other fellow has heard it once." We are hearing it over and over and over again. Let us rise to the occasion and prove ourselves under God equal to the emergency calls that come from north, from south, from east and from west. You have done splendidly in this church. It has been a great inspiration to me ever since I first came into your midst. I came and looked on and was favorably impressed, and said, "Why could not we adopt the same methods? I decided to do so and God has greatly blessed. As I told you last year, our little assembly has six missionaries out—four in China, one on the borders of Mongolia, and one in Africa, and then we are helping as you know to found a "leper home" in dark India. We have five young people in training and others through, ready to go. I find it works.

I shall never forget the scene I witnessed in this church years ago. One might have thought the folk were investing in gold mines on missionary day. I never saw such hilarious givers—but we will do better today. We want just the chance to so indulge ourselves in the luxury of giving that we will lay at Jesus' feet the grandest, most splendid offering that we have ever laid at His feet in the history of this church.

(Note.—The people responded by giving the second largest offering in the history of the White Avenue Church.—A. G. W.)

"I Am the Lord That Healeth Thee"

THE CONQUERED CURSE

Lilian B. Yeomans, M. D.

Deut. 28:1, 2, 8, 15, 18, 21, 22, 27, 28,
35, 58-62; 29:22, 23; Gal. 3:15.

Christ redeemed me from the curse of
the law,

As He hung on that shameful tree,
And all that is worse is contained in the
curse,

And Jesus has set me free.

Refrain:

Not under the curse, not under the curse,
Jesus has set me free;

For sickness, I've health, for poverty,
wealth,

Since Jesus has ransomed me.

Christ paid the price of the broken law,
He paid the whole price for me,
God saw not one spot, one blemish or
blot,

In the Lamb that was slain for me.

Do not abide in the ancient days,
E'er ever the Lamb was slain,
Take that which was given as freely as
heaven,

And join in the glad refrain:

Not under the curse, etc.

From the scriptures cited above it is evident that disease, all disease, is included in the curse of the broken law. The following eleven diseases are specified as part of the penalty for disobedience to God's holy commands: Blindness, Botch (perhaps leprosy), Consumption, Emerods, Extreme Burning (Acute Inflammation), Fever, Inflammation, Itch (incurable form), Madness, Pestilence, Scab.

And the Word further states, "Moreover He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God" (Deut. 28:60-62).

It is related that Frederick the Great of Prussia, once said to his chaplain, "Prove to me in one word that the Bible is a Divine Revelation." To which the chaplain replied, "The Jew, your Majesty."

And surely nothing could be more stimulating to faith than a consideration of the unchanging faithfulness of God in fulfilling to His chosen people Israel each and every promise whether of blessing or cursing. In a certain town, in which I resided for some time, there was a synagogue, only one, for it was not a large city, located in an obscure district, amidst unattractive surroundings, which was

nevertheless a favorite place of pilgrimage for me. Not that I ever entered it, or took part in the worship that was held there, or even became acquainted with the worshippers. No; I only stood and gazed at the building, noted the date of its erection, given in accordance with Jewish chronology, its name, "House of Jacob,"—"Oh house of Jacob, come ye, and let us walk in the light of the Lord" (Isaiah 2:5)—and the strongly marked Hebrew characteristics of the faces of the attendants at the services. Once I caught a glimpse of a man robed in a talith, or praying shawl. And as I looked, God's Word found in the chapter we are studying, words uttered through human lips thousands of years ago, would chant itself in sad, solemn, strains in the very depths of my spirit:

"Because thou wouldest not obey . . . ye shall be plucked from off the land whither thou goest to possess it . . . The Lord shall scatter thee among all people from the one end of the earth even unto the other . . . And among these nations thou shalt find no ease neither shall thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life."

And the reason I loved to gaze at the synagogue, and at the poor exiles from the Promised Land, who worshiped there, was that I learned from their condition, scattered among strangers who despised them, the exactitude with which God fulfils His Word, whether of blessing or of doom. He permits us to see with our eyes, and hear with our ears, the literal fulfillment of many portions of this 28th chapter of Deuteronomy; and history records the fulfillment, with the most marvellous accuracy, of many other portions. Take for instance verse 32; "Thy sons and daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thy hand" (Deut. 28:32).

In Portugal and Spain there were actually laws in force at one time that enabled anybody who was so minded to seize Jewish children and bring them up Catholics, which was esteemed a very meritorious action, and one not infrequently performed by believers in Roman Catholicism. In such cases the Jewish parents were without recourse, had "no might" in their hands, as the Bible foretold.

Look also at verses 49 and 50: "The Lord shall bring a nation against thee from afar . . . as swift as the eagle flieeth; a nation whose tongue thou shalt not understand; a nation of fierce counte-

nance, which shall not regard the person of the old, nor shew favor to the young."

Apparently the Roman standard, which bore the eagle, is referred to here; no two languages could be more unlike than the Hebrew and Latin, and the typical Roman countenance is cruel and stern. Indeed "Roman-nosed" has been almost synonymous with "disagreeable."

Note verse 52: "He shall besiege thee in all thy gates,"—"He," first Nebuchadnezzar, and later Titus—"and the Lord shall scatter thee among all people, from the one end of the earth even to the other" (verse 64). This has been literally fulfilled.

A converted Hebrew, Mr. Schor, recently traveled extensively, showing the present condition of the Hebrew race by means of exhibits which I carefully examined, finding amongst them photographs of Jews taken in all parts of the world. Chinese Jews, wearing robes and queues, African Jews, many of whom were almost, if not quite, black in color, Russian Jews, Polish Jews, English Jews, etc., etc., all partaking more or less of the characteristics peculiar to the countries where they resided.

If you ever have any doubt as to whether God always means **exactly** what He says read with me verse 68: "And the Lord shall bring thee into Egypt again with ships; . . . and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." This actually happened after the taking of Jerusalem by Titus, after the Jews had filled the measure of their rebellion against God by crucifying His Son, their Messiah, and our Blessed Saviour, for their young men were shipped to the Roman works in Egypt and there sold as slaves, for so despicable were the Jews deemed at this time that Romans were actually ashamed to have them working for them as slaves, which was doubtless one reason for their transportation to Egypt.

The children of Israel, whom we may follow in their Exodus from Egyptian bondage, Red Sea crossing, and wilderness wanderings, have now entered the Promised Land, where they are immediately confronted with these alternatives: **Blessing**, following obedience to God's commandments, which embraced every part of their beings and possessions,—spirit, soul, body, children (fruit of their bodies), cattle, crops, and their possessions, guaranteeing them immunity from all disease—"Blessed shalt thou be in the city, and blessed shalt thou be in the field,"—blessed everywhere, whether they go out or come in—"in all that thou settest thine hand unto; . . . the Lord shall command the blessing upon thee . . . The Lord shall establish thee . . . And all the people of the earth shall be afraid of thee . . . The Lord shall make thee plenteous in goods, . . . in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground . . . The Lord shall open unto thee His good treasure. . . . The Lord shall make thee the head and not the tail"; and the **Curse** consequent upon failure to obey, which included every form of sickness and disease which can attack humanity. Diso-

bedience to God's law put men under the curse, which included every form of disease, and God is the Lord who changeth not, and failure to obey His holy commandment puts men under the curse, and renders them liable to every form of disease. A life of holiness is essential to a life of physical holiness, and both are ours through faith in the Lamb of God, who was made a curse for us, and can be obtained in no other way. While I am far from depreciating the efforts that are being made to stamp out sickness by scientific research, I say, on the authority of God's Word, that such efforts can only be attended with a very limited measure of success; for so long as sin exists it will, when it is finished, bring forth death, and disease is death begun. The latest statistics show a greater mortality from cancer than ever before in the history of the human race, in spite of all the work that has been done in millionaire-endowed laboratories.

Perhaps no more determined effort has ever been made by leaders among men than that which has been directed against the White Plague, tuberculosis. I myself knew personally a most able man who spent eighteen years of his life in research work on this one disease alone. The results of his labors were contained in locked books the contents of which were written in cipher. But in spite of his labors, and others of the same kind, for of course he was only one of an army of scientific explorers and investigators, tuberculosis still claims its annual quota of victims. And even if it could be completely stamped out, so long as sin still remains, it would inevitably be followed by sickness of some sort or other, for, as has already been said, sin, when it is finished, bringeth forth death, and disease is death begun.

So to be delivered from disease we must come to the One who settled the sin and sickness question for us on the Cross of Calvary, by being made a curse for us, and, looking to the Lamb of God, singing with grateful hearts:

"Not under the curse, not under the curse,

Jesus has set me free,

For sickness, I've health, for poverty, wealth,

Since Jesus has ransomed me."

At one time I wondered that God saw fit to specify so many diseases in this chapter, as part of the penalty for breaking His holy law, when it . . . plainly states that all sickness "every sickness and every plague, which is not written in the book of this law" is included in the curse, but the Holy Spirit vouchsafed great light to me on this point when dealing with persons afflicted with some of the diseases so specified. Take tuberculosis of the lungs for instance, commonly called consumption. I thank God that I have personal knowledge of many marvellous healings of this disease which is so hopeless—I use the word advisedly—for while modern methods have undoubtedly done a great deal towards arresting its course in the earlier stages, there is still practically no prospect of

recovery for advanced cases, excepting by faith in the work accomplished for soul and body on Calvary, and I know no better way of dealing with them than giving them the Word of God in the 28th chapter of Deuteronomy, in connection with some New Testament Scriptures, more particularly the 13th verse of the 3rd chapter of Galatians, "Christ hath redeemed us from the curse of the law."

"There's no hope for me, Doctor, I have consumption; three physicians have pronounced it tuberculosis of the lungs. I have been X-rayed and all the rest. They say it is quite advanced and the utmost I can expect is that my life may be prolonged somewhat, if I am very faithful in following the instructions they have given me, and in taking their remedies."

To which my answer is, "Do you believe that the Bible is the Word of God, and absolutely true in every particular?"

"Oh yes; I know it is."

"Well then, the Word of God explicitly states that Christ Jesus healed you of consumption, mentioning the name of the very disease from which the doctors tell you that you are dying at this moment."

"Oh where is it? I never saw it in the Bible."

And then, turning to this 28th of Deuteronomy, I point out that consumption is part of the curse of the broken law, from which curse the 13th verse of the 3rd chapter of Galatians tells us that Christ has redeemed us, by being made a curse for us, or in our stead.

"Now repeat with me, 'Christ hath redeemed me from the curse of the law,' of which curse consumption is a part, so 'Christ hath redeemed me from consumption.'"

And the seeker obeys, and over and over again, with the Bible open before us at the 22nd verse of the 28th of Deuteronomy, and the 13th verse of the 3rd chapter of Galatians, we say together, "Christ hath redeemed me from consumption." And faith cometh by hearing the Word of God, and the mountain is cast into the sea.

How thankful I am that God, in His mercy and wisdom, saw fit to include consumption, the great White Plague, among the diseases specially mentioned in this category in the 28th of Deuteronomy!

Let me relate in brief the history of a case that was healed by the Word of God in my sister's ministry in our own home in Calgary, Alberta. I may say that later the sister received the Baptism in the Holy Spirit, and has been a true witness for Jesus on all lines ever since her deliverance some five years ago.

She was a trained nurse, and upon being pronounced tubercular, and made to live in a separate bungalow from the rest of the family, and eat off marked dishes, she became very interested in the things of God—she had been saved some years before—and came to our house in the hope of getting nearer to Jesus in her spiritual life. She had no hope of being cured of the disease from which she was suffering, and wanted to be all ready for the home call.

My sister was alone in the house when she called and, after a little conversation, which served to reveal the needs of the seeker, the Bible, in which the sick one implicitly believed, was searched, especially regarding healing, the 28th of Deuteronomy, and other Scriptures, being brought to her notice, with the result that she saw full salvation, for her whole being, including her body, perfectly secured when Jesus was made a curse for her on Calvary, and she was immediately healed.

Some time afterwards she was staying at the home of a prominent doctor who greatly esteemed her. He had not known her prior to her healing. One day, just for fun, my sister called him up and asked him if he saw any signs of tuberculosis of the lungs about the nurse he had in his family.

"Certainly NOT," he replied rather testily, and then he was told the wonderful story.

We are in constant touch with this nurse, hear from her at regular intervals, and know her life ever since her healing, and it has been one of continual effort and sacrifice for others, a "poured out life," and there is never a hint of any recurrence of the dread disease from which she suffered when first we met her.

It is noteworthy that among the diseases enumerated as part of the curse of the broken law are found some of the most malignant and virulent from which humanity suffers. "Botch," for instance, is said to mean leprosy. "Fever." Fevers are among the most dreaded scourges, especially in hot countries, and even in our own land some of them, such as typhus, typhoid, scarlet fever, small pox, and other eruptive fevers, have a high mortality rate. Blindness is one of the most awful afflictions from which anyone can suffer, being surpassed only by "madness;" while the "scab," and an incurable form of "itch," evidently refer to some of those awful and intractable forms of skin disease with which we sometimes come into contact.

How delightful to be able to say, on the authority of God's Word, "Christ has redeemed you from fever, whether it be typhus, typhoid, scarlet fever, or small-pox; I can give you chapter and verse for it." Or "Christ has redeemed you from blindness; for Deuteronomy 28: 28, says it is included in the curse of the broken law, and Galatians 3:13 says that Christ redeemed you from the whole curse." "Christ has redeemed you from that hopeless skin disease. The Bible says so."

I remember going out, to rather a remote settlement, with an evangelistic party comprising several workers, only one of whom was a brother. The sisters were given a little house to live in, but the poor brother was told to sleep with the game guardian, who had a terrible skin disease for which he was seeking healing.

He told us next day how sorely tempted he had been to refuse to sleep with the man, but how could he allow himself to be afraid of contracting a disease which he was telling the other fellow was part of the curse from which Christ had redeemed him? The devil said, "If you

have to get into bed with him, keep all your clothes on, and you may escape contagion, though even then you will be taking terrible risks."

At first he was going to accept this suggestion, but then the Holy Spirit lifted up a standard and said, "Can't you trust Jesus?"

And with that he said, "Yes, I can and do trust Him," and peeling off his clothes, jumped into bed and slept as peacefully as an infant on its mother's breast. And the brother with the skin disease was perfectly healed. He always called his trouble "Itch," though it wasn't itch at all, but something far more serious. I suppose it itched, it looked as though it would, and that was the reason he gave in the unpoetical name.

And it seemed as though we would never hear the last of his healing. Some time a little later we were holding meetings in quite a fine Methodist church, where the large congregation contained many well-to-do and refined persons.

In opening the service one evening I called for testimonies,—of course I meant nice, polite testimonies—when who should jump up but Johnnie Hourie, the game

guardian—I didn't even know he was there, it was quite far from his home—and simply convulsed the audience by the following testimony: "Well, praise the Lord! He healed me of the itch!"

You should have heard them laugh! And you couldn't doubt his testimony; he made it very plain that he had suffered tortures, of which God had completely relieved him, in consequence of which he was bubbling over with gratitude.

And how glorious to be able to tell each and every sick one, no matter what the disease from which they are suffering, that Christ has redeemed them from it, even if it is not specified by name in this wonderful 28th of Deuteronomy, for we are told in the 60th and 61st verses that all diseases, without a single exception, are included in the curse.

For Jesus has set us free:

Let us sing with heart and voice, day and night,

"I'm not under the curse, I'm not under the curse,

For Jesus has set me free;

For sickness, I've health, for poverty, wealth,

For Jesus has ransomed me."

HIS LAST CHANCE

A True Incident

It was a common scene—a mission with a few souls gathered; the room was cheerful, the singing hearty, and over all was the melting power of the Holy Spirit.

The message, "Come unto me and be ye saved," was going forth through the lips of a young woman. It was her first night in the little Peekskill mission to which she had come to labor for a few months. She had been a Bible student in New York City and had caught something of her Lord's love for the souls of men.

Several straggled in, as much for the warmth of the place from the chill November evening as for any soul help! but it gave one more opportunity to get the word to their ears, possibly to their hearts.

Among all the men who sat bowed and sad about the "volcano" stove, one seemed more sad, more forlorn, more absolutely hard and obdurate than all the rest. It was Charlie. He may have had another name in better days; if so, no one in Peekskill ever heard it. "Charlie" was enough to designate the character so well known to mission workers and saloon-keepers. He was never known to have been sober. He was always shuffling and fume-y.

As the little worker talked on, all was still and solemn in the room. Her words carried an intensity of desire born of divine compassion. The Holy Spirit was striving. When the altar call was given, no one stirred; there was no yielding, no softening of the heart, on the part of any. The hour was late, past closing

time, and as the last hymn was sung it was with heavy hearts that the Christians prepared to leave for home. All felt that the Spirit was grieved. Someone had spurned His offer of the Saviour.

At the closing word of the benediction the new worker went straight to Charlie, talking long and earnestly as if impelled by the Spirit.

"This may be your last chance," she pleaded.

"I'll risk it," he answered sullenly.

"Indeed this might be your very last chance," she urged.

"I'll wait until tomorrow night," he said.

"'Tomorrow' might be too late. 'Now is the day of salvation,'" she continued as she followed him to the door toward which he had been inching for some moments.

"I'll risk it!"—and he was gone, out into the night, into —

"No use to spend time with him," said one. "He's hopeless; been coming here for two years regular as the sun, but never wants anything except a cup of coffee and a warm corner until ten o'clock. He's gone over to the saloon now, sleeps there among the kegs. You never would have talked to him if you hadn't been new about here. I've promised him a day's work tomorrow cleaning up brush," and with "Goodnight" they parted.

The next night as the new worker entered the mission someone said, "Have you heard about Charlie? He was working for Mrs. Allen today and about noon

she discovered him under a tree, unconscious. He is now in the hospital, raving. The nurse said that it took seven men to hold him last night; now he is strapped to his bed." Prayer was offered for him that night, but there was no faith—only a deep sense that the Spirit had been grieved.

When some of the mission people called at the hospital next day they were told that all was over—Charlie had gone on to his eternal doom. The nurse said he never regained consciousness; mumbled all the time in his delirium; once they thought he said something about "too late" but perhaps they imagined it; they could not be sure. Charlie had lived without Christ, and so he died.

The few mission friends performed the last rites. The sadness of the hour was like a heavy pall over the little company. For two years Charlie had heard the gospel invitation pressed home to his heart night after night. He always said: "Sometime, but not tonight. I'll take a chance."

Charlie had lost his last chance.

—C. B. C.

WHAT DOES AWAY WITH SIN

A clergyman, talking about death-bed conversion, said to a Christian woman, "Do you think that a death-bed repentance does away with a whole life of sin?" "No," she answered quietly, "but Calvary does."—From the Wonderful Word.

NOT TO BE DESECRATED

What would you think if you saw a bowl made of the finest gold, and carved and shaped in the most exquisite manner, filled with mud or soot? Would you not say that such contents were not suitable for the bowl, that it was not made to hold such vile materials, such products of waste and corruption? And yet that is what you are naturally inclined to do—to fill this golden bowl of your wonderful complex nature not only with things that perish in the using, but even with things that defile and injure you. What miserable folly is this, to use a golden chalice, fit to present the richest wine of your life to the lips of the King of kings on your bended knee, in scraping up the refuse of the world!—Dr. Hugh Macmillan.

IF WE WOULD SEE

Those whose business it is to detect the presence of a submarine lying below the surface of the water tell us that this cannot be done so long as the observer himself is only on the surface. However much he may peer down into the waters below him, he can only see to the depth of a few feet, if indeed, he can see as far as that. In order to see the submarine he must rise above the water in an airplane, and circle around the suspected area. As he rises up, the depth below water, which is visible to him increases, until, in the shallower waters, he can see the bottom itself. If we would learn of the deep mysteries below us we must look down upon them from the heights of prayer. We shall never fathom them so long as we stay on the surface.—From the Sunday at Home.

YOUNG PEOPLE'S DEPARTMENT

ABRAHAM ENTERTAINS THE LORD

(Genesis 18)

The Presence of the Lord. "And the Lord appeared unto him" (v. 1). Then follows the description of the appearance. How did the Lord appear? Let the Scriptures answer this question: "Lo, three men stood by him." Wonderful and adorable mystery of the Trinity! Well might Isaiah say in ecstasy, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour!" Blessed is the man to whom is given revelation concerning our God; and this revelation only comes through the Son (Matt. 11:27). The Lord invites you to Himself in order that He may reveal the Father to you (Matt. 11:28).

The Preparation for the Strangers. "When he saw them, he ran to meet them." Thus Abraham showed his eagerness to minister to these unknown strangers even when he was ignorant of the fact that he was entertaining "angels unawares" (Heb. 13:2). And today our ministry unto those who are the Lord's is truly a ministry to Him, and one day we shall hear Him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The Promise to Sarah. "Lo, Sarah thy wife shall have a son" (v. 10). Is anything too hard for the Lord? If God could bring forth a son from the grave of Sarah's womb, is there any miracle too great for Him today? Surely our faith should rise for great things as we see what our God has done in the past.

The Prevalence of Evil. "Their sin is very grievous" (v. 18). The eyes of the Lord are in every place beholding the evil and the good (Prov. 15:3). The iniquity of Sodom and Gomorrah was not hidden from His sight and it was about to receive its just recompense of reward. The days of Lot are likened by our Lord to the day when the Son of man is to be revealed (Luke 17:28, 30). His eyes behold the greater sin against the greater light, and the greater judgment is impending (Matt. 24:21-22).

The Prayer of the Upright. "Peradventure ten shall be found there" (v. 32). The revelation of impending disaster brought forth the prolonged intercession of the man of God. But there comes a time of fulness of iniquity when even the righteousness of such as Noah, Daniel and Job would not deliver a city from judgment. (Ezek. 14:14). But Abraham's intercession was not unavailing. His nephew Lot was saved and also Lot's daughters. As tribulation approaches, let us give ourselves to intercession and God will not fail to hear our petitions on behalf of those we love.

YOUNG PEOPLE'S MEETING

Subject—All For Jesus

Moses Left ALL in Faith.—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter" (Heb. 11:24). Moses could have remained at the king's palace and enjoyed the pleasures of the world. But as a young man he realized that God had need of him. He was called to do a great work, for God chose him to be the leader of His people. In Exodus, chapters 1-10, we have a record of his test, calling, and his early work for the Lord. What if he had failed God! Someone else would have been called to take his place, or God's work would have suffered. Let us not fail God even though it may mean we must leave home, comforts, loved ones and friends. Like Moses, let us step out in faith.

Joseph Endured ALL in Hope.—Joseph endured all the persecutions of his brethren and enemies. He preserved his brethren during the famine—a type of Christ preserving the Jews during the tribulation. There is a great famine for spiritual bread in the world today. Christ is the Bread. For the bread of God is He which cometh down from heaven (John 6:33). Is the hope of seeing Him burning in your soul? If so, will you not hasten to give this Bread to the hungry, starving millions? Perhaps your neighbor, the one across from your desk in the office, your grocer, yea, your own loved ones need the living Bread. Shall we not, like Joseph, endure all that these may be fed?

Jonathan Surrendered ALL in Love.—"And Jonathan stripped himself of the robe that was upon him, and gave it to David" (1 Sam. 18:4). It was pure love from the heart of God that sent Jesus into this world to die for us. He stripped Himself of all His glory for us. "Jonathan loved him (David) as his own soul" (1 Sam. 18:1). Oh, that our love might be increased! (1 Cor. 13). If we have the love of Christ in our hearts, we have that within us which will draw men to Christ.

Daniel Triumphed Over ALL in Obedience.—"To obey is better than sacrifice" (1 Sam. 15:22). Daniel was obedient to those over him. He lived a life of singular piety and usefulness. We find that he always triumphed because of his faithfulness and obedience from the time he was a young man in the king's palace (Dan. chapter 1) until the last years of his life as a prophet of God. It is real obedience to the will of God that brings peace and triumph.

Rebekah Left ALL for Isaac.—Rebekah said, "I will go" (Gen. 24:58). Rebekah was willing to leave all and go with the servant to Isaac. Isaac is a type of our Bridegroom; Rebekah is a type of the bride; the servant is a type of the

Holy Spirit wooing the bride to Christ. For Rebekah to go with the servant meant for her to leave home and loved ones to go to a strange country and strange people. But she was going to see Isaac, her bridegroom. "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). Let us say with the spouse of the Canticles, "We will run after Thee." We can well afford to leave friends, home, comforts and all, when at the end we shall see Jesus. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matt. 19:29). We are leaving nothing in comparison to the glory which is awaiting us. Hallelujah!

Ruth Found ALL in Bethlehem.—"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12). When we take refuge in Jesus, we have found all. In Him we have rest, joy, peace and comfort. He is the Giver of every good and perfect gift. Praise His name!

Esther Risked ALL for her People.—"Go, gather together all the Jews that are present in Shushan" (Esther 4:16). The little word "all" is an inclusive term. To say you have given your life to Jesus means that you have given Him all. Not your service for one day in the week, but for every day, every hour, every moment. All your time! He is not satisfied with a sacrifice that is on the altar one day and off next.

Let us come in all faith (the faith of Jesus), enduring, if need be, all persecution. In view of the hope that awaits us, let us gladly surrender all in love. Let us willingly leave all to follow after the Bridegroom, fearing nothing, but gladly risking all for His dear sake, until we shall reach our Bethlehem (His New Jerusalem) and receive our reward. Then shall we hear from His lips, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord" (Matt. 25:21).—Carolyn Larson, Central Bible Institute, Springfield, Mo.

SOMNAMBULISM

A distinguished professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs to the door of the house in which he dwelt, and yet he was asleep all the time. He opened the door and stepped out into the street, and so strong was the somnambulistic trance that still he slept. He passed along the street and out into the open country, and still he slept. Not till his naked feet touched a little stream that crossed his path did he awaken to the darkness of the night and the strange, unfamiliar scene. There are souls like that! They never awaken till they touch the cold waters of death, and feel the night winds of mortality arouse them to the darkness of their night and the strange, unfamiliar scenes of eternity and judgment.—From "Bible Types of Modern Men," by W. M. Mackay.

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.

HAPPY HEARTS

Sister Lillian Trasher writes of her returning in Egypt as follows:

"At the station Hanna Effdy, one of my teachers, was waiting for me. When I saw Assiout at a distance I was so excited I forgot what I was doing and jumped up and hugged and kissed a lady. Then when I got through I remembered that she was a stranger so I begged her pardon. The whole family was there all screaming "Ya Mamma." There were lots of other folks but they stood back. In a few minutes I was in the middle of it. All those near me were pulling me toward them. It was a little bit like a tug of war. Sometimes one side moved me in their direction then in a few minutes I seemed to be moving in another direction. One little girl who could only reach my waist was crying for me to stoop down so she could kiss me, but my head was held up by those who were high enough to reach my face so I called down to her, "I'm sorry darling, mamma can't reach you." Then I thought perhaps I could lift her up to my face but when I tried that I found that my arms also were no longer under my control. Then I tried to see if I could start towards home. To take steps was a physical impossibility so I decided to try to push my way by a few inches at a time. This worked fine. At last I did as Samson did—I made one last brave push and broke through the crowd and ran just as hard as I could. There were three cars full of American tourists. They called out to me, "What is it?" I said "Only an Orphanage, better not open one!!!" Finally I reached the street. All of the Assiout taxies donated their service free, even though there were the three cars of tourists who got off at Assiout. They brought the children home. I drove my own horse and at last we arrived. Everything had been painted and improved and looked much better than when I was home last year.

"Everybody who was able to buy something had a present for me. My big boys each made something with their own hands. The shoemaker made me a nice pair of shoes and asked me to please try them on at once because he said his heart had been worried ever since they were finished for fear they would not fit. They fit fine. One of my carpenter boys made a really wonderful bureau, tables and all kinds of things. The little girls brought me dolls made of soap, red silk handkerchiefs, cups, glasses, dishes, and the larger ones made me a lot of nice crocheted lace. The guard brought three big balls of butter and the women, pigeons, oranges, a stove, a New Testament, a bell, teapots and teacups and I received a new baby girl last night

three months old, whose mother is dead and she is nothing but skin and bones. We named her Sophie.

"Then the visiting started and this starts in the morning and lasts until after ten at night. Those who haven't come say they are waiting for the rush to get over before coming.

"The Highway Mission in Philadelphia sent with me enough dolls for all of the girls to have one and boy scout book bags for all of the boys. I haven't had time to give them out yet but I opened the trunk on my front porch and left it open so you can imagine the crowds standing around and picking up the dolls making them say 'Mamma' and putting them back again wondering which one they will get."

To those who are unacquainted with the Assiout Orphanage we might state that Miss Trasher's orphan family numbers over 300. They are one big, grand family and they love Miss Trasher as a mother. The foregoing letter was not sent for publication but the spirit manifested is so different from that usually found in an orphanage that we felt we must let all our readers rejoice with the Assiout orphan children over the return of their "Ya Mamma."—Ed.

BLESSING IN JAPAN

Miss Mae Straub writing from the Nishinomiya Children's Home, Kobe, Japan states:

"Many of our dear ones are really hungry for God and God is meeting us in a wonderful way in prayer. One of our dear ones received a most wonderful anointing and she says she believes she received the Baptism. Of course, we are waiting for the evidence and we are still praying for God to bring her through according to Acts 2:4.

"We have had another little girl, aged eight, added to our number. She is a most forlorn looking creature. Her eyesight is so poor that she holds whatever she may be reading almost to her nose. Her eyelids are covered with warts and her teeth are in a dreadful condition. She needs much prayer. She has been here two weeks and is just learning of Jesus. She loves family prayers, Sunday School and meetings."

Brother and Sister Alva Walker, who arrived in Gombari, Congo Belge, about the middle of November, report that they like the work very much and that they are slowly getting a grip on the language. Both of them have had their first attack of Malaria fever and have been left very weak in body. Pray for these missionaries that they may become acclimated speedily and be protected from all sickness on their new field of labor.

WORK OPENS IN CEYLON

Sister Lillie D. Maltby writing from Colombo, Ceylon states that she and her husband are opening up work for the present on that island. She sends a good report of the work as follows:

"We arrived safely at Colombo, Ceylon on December 23rd and in a providential way we soon met Brother de Silva, a Singalese Pentecostal brother, who invited us to his home. He had called a Convention to open on December 27th at Jaffna. He praised God we had come in time to accompany him thither and to assist him in the work while there. Late in the afternoon of December 25th we started on our journey and arrived at Jaffna early next morning. Here we found a precious planting of the Lord. Our brother was led to open the work at Jaffna last June and this was their first Convention. Many gathered from the city and surrounding country and there were about one hundred people present each day during the holidays. Most were from the Wesleyan Church, the Church of England and the American Mission (Congregationalist) hungry, and seeking for the faith once delivered to the saints. They gave earnest heed to the Word. About one-third of the number definitely sought for the Baptism in the Holy Spirit. Twelve were immersed in water and ere the meeting closed two-thirds of the seekers had been greatly wrought upon by the Holy Spirit. Twelve had received the full Baptism in the Spirit as in Acts 2:4.

"One outstanding case was that of a young girl who very earnestly sought the Lord for the Baptism in the Spirit. While beseeching the Lord to fill her she had a vision of the Lord Jesus. Then she cried to Him to give her the nail prints in her feet. She was soon fully baptized in the Spirit and began to intercede in other tongues. Later it was noticed there was a print on each foot above the toes. The mark was as large as the head of an ordinary sized nail and looked as though some one had pressed the nail hard upon the skin which left the depression. This was of the color of blood. I saw both marks distinctly. Later on, by the next evening, the red color had vanished but the clear impression still remained. How this dear one loves the Lord! Pray she may be kept true. We came away commending all to the tender mercies of our Lord and filled with a deeper desire to help others as earnest and needy as these.

"At present we are laboring among Christians to teach them Pentecostal truths. When these receive the Baptism in the Spirit the Lord lays the call upon some to go to the heathen in their own villages and so they become missionaries to their own people. Thus God's work goes on.

"The Lord has given us a Spirit-baptized preacher as our worker. He is an ordained minister, formerly under the Baptist Church. Circumstances beyond our control are hindering us from laboring in Basti District, India at present as we had expected to do. We earnestly ask you to pray that wherever we labor we may have God's continued blessing with us and may win souls for Christ."

THE CHILDREN'S CORNER

A RESCUE AT SEA

This is the story of prayer at sea and of providential deliverance. It was told in print in 1894 by Miss Helen A. Steinhauer, and related to a voyage by a sail boat many years ago from the Island of Jamaica to New Orleans. Miss Steinhauer's parents were Moravian missionaries. They shipped by sailing vessel bound for a Mississippi port. Their ship was driven by a storm far from its course, and then a dead calm settled down, making progress impossible. The ship was provisioned for but a few days, and soon it was necessary to ration the passengers and crew. Miss Steinhauer says:

"As the days lengthened into weeks our sufferings were extreme. I remember gnawing at a kid glove for what nourishment it might contain. We were put upon rations of half a ship biscuit and half a pint of water in the twenty-four hours.

"Some gulped their portion of water as soon as it was given them; others hugged it to them with fierce eagerness. At length our tongues became so swollen from protracted thirst that we could scarcely close our mouths. My mother found that dipping cloths into the sea and binding them dripping wet about our throats, afforded some relief. Our suffering from thirst was great beyond our power of expression and almost unendurable!

"When four weeks had nearly dragged their slow length along, it was decided that to make our scant allowance last one day longer, some of our number were to be thrown overboard. The lot was to be cast at night, but the result was not to be made known till just before the food was given out, in the hope that deliverance might come before the measure was put into execution.

"Of course many and importunate prayers had been offered all along, but my mother determined to spend the entire night in supplication, which she accordingly did. At early daylight she sank into the sleep of exhaustion, from which she was awakened by my father's voice as he came down from the deck, saying:

"My dear, we think that we see a sail."

"Oh," exclaimed my mother wearily, 'it will pass us by, like all the rest!' We had been constantly tantalized by the sight of vessels passing like dim specks on the western horizon, but so far away that we could not hail them, nor could they see our signals of distress. Then recollecting her night's occupation, she repentantly added, 'No, God forgive me! it is an answer to my prayer; it will come to our relief.

"Don't be too sure," said my father gently; 'I would not have you disappointed. If it be God's will for us, it will come to our relief.'

"It is His will," replied my mother confidently. 'I am sure that help is at hand.'

"As quickly as possible we dressed and crawled up the narrow hatchway. Not a word was spoken, but as the naked eye could not yet discern anything, in breathless silence the ship's spy-glass was passed from one to the other that each might see.

"It certainly seemed as if it were a vessel. Yes; now we were quite sure of the fact. But would it come this way? or must we again see it vanish out of sight, like the ship of a dream?"

"No, it came nearer and nearer and nearer still. Soon we could see it with the naked eye. Signals we could not make; we were far too weak and helpless. But it came on, nevertheless, straight and true, directly bearing down upon us. By and by they hailed us:

"Ship ahoy!"

"But not a man aboard had strength of voice sufficient to make reply.

"Still they came on nearer, nor did they stop till within easy distance of our vessel, when a boat was let down, into which stepped four men, one evidently the captain. The supreme tension of that moment is indelibly impressed upon my mind, child though I was at the time.

"He was the first to board our boat, and as he set foot on our deck and saw our wretched plight, he lifted his hat and said, solemnly:

"Now I believe that there is a God in Heaven!"

"It proved to be one of the small steamers that tow sailing vessels into the harbor, across the bar. By the rules that then bound them (they may be changed now, I cannot say), they were not allowed to go beyond a certain distance out of port to look for vessels needing their assistance. But this was the strange story the captain told:

"After he had gone the full limit, he felt unaccountably impelled to go still farther, although there was not a vessel in sight. His mate remonstrated with him, reminding him of the fine to which he had laid himself liable if he persisted.

"Can't help it! I've got to go on!" was his only reply.

"By and by he became desperately seasick, a thing which had not happened to him before in twenty years, and he was compelled to take to his berth, 'like a landlubber!' and yet he refused to turn back but bade them push still farther out to sea. Then his crew mutinied; for they were growing short of provisions, and determined to take the matter in their own hands, thinking he must have lost his own senses.

"At this his distress of mind became agonizing, and he implored them to go on, promising them that if they saw nothing to justify his action by sunrise the

next morning, he would give up, and promptly alter his course.

"The men reluctantly consented; and when day dawned, the man at the mast-head reported a black, motionless object far out to sea.

"Make for it!" exclaimed the captain, emphatically. 'That's what we've come after.'

"And at that instant his seasickness left him, and he took the post of command as before. On reaching us and seeing our emaciated forms and general wretchedness, although he had been an infidel for many years, the conviction forced itself upon him with overwhelming power that he had been supernaturally guided, and that there is a God in Heaven. Later on, when he learned how my feeble mother had spent the night, he broadened his view to include the fact that He is a prayer-hearing and prayer-answering God."

—The Youth's Instructor.

HAVE YOU RECEIVED THE SHOCK?

"Father, what is the difference between a man who has received the Holy Spirit and one who has not?" asked a boy who had just attended a service. "The same," said his father, "as the difference between two needles, one of which has received an electric shock while the other has not. The one has hidden virtues, which occasion will show; the other has none. The electric shock has rendered the one needle a magnet, which, duly balanced, will enable a man to find his way across the trackless ocean. As this needle, so may the soul be which has received the electric shock of the Holy Spirit—on the ocean of a sinful world it will point wanderers to the heaven of everlasting rest." —From the Sunday Companion.

HEALED OF CANCER

I certainly can praise God for being so good to me. After an examination, the doctor said I had a cancer in each breast and the only thing to be done was to have them cut out with the knife. But the Lord told me a better way. I went to a church where they knew the Lord to be the very same Jesus that was on the earth. The services were conducted by Brother Lohmann and Brother Markley. Both ministers and the church prayed earnestly for my healing, and the Lord heard and answered prayers. He took my aches, pains, and cancers away. Praise His name for ever.—Mrs. Mae Scott, Route 1, Box 10, Steelville, Mo.

Pastor's Note.—This little sister was prayed for in the little church on Mc-Millan Ave., in St. Louis, a year or more ago. She has a sister who is a regular attendant at Trinity Tabernacle, Page and Marcus Ave., St. Louis, and she tells me that her sister is still enjoying freedom from her former trouble.—Fred Lohmann.

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

THE WORK AND WORKERS

CRESTON, IOWA.—Pastor Chas. E. Long and wife write: "God is blessing in the meeting. Sunday night in our regular service five were saved and quite a number seeking the Holy Spirit. We are in our fifth year."

HERCULANEUM, MO.—Pastor G. Ardenrieth writes: "Brother Lovely King has just been with us in a revival. Forty were saved and about 36 received the Baptism in the Holy Spirit. God is still blessing and saving souls."

WEST TULSA, OKLA.—W. R. Brock reports: "Meeting here is good. Sister Nora Jurney has been with us for two weeks. She has to leave for a meeting at Hoxie, Ark. Brother J. A. Freeman is with us to continue the meeting. The altar full of seekers. Some have prayed through."

BIG SPRING, TEXAS.—Pastor N. C. Whitlock reports: "We have only been here 6 weeks; have had good services and a number of cases of healing. The 'flu' is very bad; has caused many deaths. But, praise the dear Lord, He has healed His own every time. Anyone in good standing with the Council will have a hearty welcome."

FOUKE, MISS.—Pastor S. W. Noles and wife report: "The Spirit is falling upon the newly-organized assembly at Fouke, Miss., where nearly 50 have been saved and a great number of these have received the Baptism. They have now a good Sunday School, and children's missionary meeting. Evangelist C. L. Duck is expected to this part of the district for evangelistic meetings soon."

WEST FORK, ARK.—Sister Ora Evans writes: "A mission has just been completed. The first services were held February 1, by Brother Bert Dodd of Fayetteville, Ark. Brother J. D. Long of Russellville, Ark., conducted a twelve-day revival; 8 souls were saved, 6 received the Holy Spirit as in Acts 2:4. The dedication services will be held the first Sunday in March, by Brother Walthall. All ministers in fellowship with the General Council have a hearty welcome."

PAWHUSKA, OKLA.—Pastor G. A. Brewer writes: "We can report at this time that the Lord is pouring out His blessings upon the people of this place. About 30 have been saved and 15 have been filled with the Holy Spirit. Practically all have been saved and baptized during the last month in the regular weekly services. One who was baptized, a Baptist preacher from Arkansas City, Dr. Muir, reports that the Lord has blessed him in a wonderful way since he received the Baptism in the Holy Spirit."

LYNN LANE, OKLA.—Brother James Foutz reports: "Last month the Holy Spirit began to fall in our prayer-meetings. Fifteen to date have received the Holy Spirit and 8 have been saved. Brother Morris Kullman and wife will begin a two-week meeting for us February 22 and we are expecting great results."

DAVIS CITY, IOWA.—Pastor J. Willis Rilea writes: "We just closed a very good four-week revival here. Two were saved; 5 reclaimed; 5 received the Baptism, including one Methodist preacher; several definite cases of healing. Best of all the Assembly is in the best of working order. Unity prevails. Brother Cox and wife conducted the meetings, the two doing splendid team work."

CHANUTE, KANS.—Brother R. F. Ashworth and wife report: "We went to Garnett late in the fall of 1924 and started a meeting. Several souls were saved, 4 received the Holy Spirit. Pray that a great work will be built up. We have now taken up the work in Chanute and we invite any minister in fellowship with the Council to stop over for a while. The work is new."

FORT MORGAN, COLO.—Pastor Floyd C. Woodworth writes: "We just closed a three-week meeting conducted by Evangelist Raymond L. Sherman and myself. About 12 were saved and 8 received the precious Baptism. The Tabernacle was filled to capacity in nearly every service. People came from far and near saying, 'What meaneth this?' People are still being saved in nearly every service."

FORT WORTH, TEXAS.—Sister J. C. Wilder reports that Brother E. L. Newby of Bridgeport, Texas, is conducting a revival at the Rosen Heights Assembly of God Church. Meetings have been in progress one week. Ten have been saved and 4 have received the Holy Spirit. Preceding these meetings, prayer meeting was held at the church every night for 10 nights. Several were saved and God graciously answered prayer in the healing of the sick.

VERNON, TEXAS.—Pastor R. R. and L. C. Cornelius send a good report: "Evangelist J. A. Carpenter of Calif. held a three-week campaign for us. About 15 were saved, 4 received the Baptism, and a score of people were healed. Some marvelous healings were witnessed; cancers and other chronic diseases were healed by the great Physician. At the close of the meeting we had the privilege of receiving the deed of the church, and the building is now ours, free from debt. Praise God."

LOUISVILLE, KY.—Pastor L. A. Sappington writes: "We have just closed the second campaign here in two months, with Brother H. L. Shumway as evangelist. Powerful messages from the Word were a blessing and an encouragement to the saints. There were many wonderful healings in this meeting; one person was healed of sciatic rheumatism of several months' standing. One was saved and 4 received the Baptism as in Acts 2:4. Anyone desiring a good evangelist will do well to employ Brother Shumway, whose address for the present is 600 N. 28th St., Louisville, Ky."

WINNIPEG, CANADA.—Brother A. H. Argue sends a further report of the meetings conducted by Evangelist Wm. E. Booth-Clibborn, which have continued for five Sundays. Seventy-seven converts followed the Lord in water baptism, about 90 were received into the church, scores were converted, and many were filled with the Holy Spirit. Over three hundred children attended the Saturday afternoon meetings. The prayer-room was too small for the crowds that sought the Lord and the lower auditorium was opened and turned into a prayer room. Many notable healings were recorded. One young man testified that he was converted through one of the stories the evangelist told and that he also had been immediately delivered from a rupture of many years standing. Mrs. Booth-Clibborn was present during the last week of the campaign and her ministry was much appreciated.

WARREN, PA.—Sister Evelyn Egger writes: "One of our dear sisters was taken with a stroke shortly after prophesying in the Spirit that unless her husband repented and believed, God would take her from him and the babies. He became aroused and left the room, telling her to stop such nonsense. Nevertheless, the woman still pleaded in the Spirit with him, and her husband not yielding, she was suddenly taken with a stroke. The saints prayed in the Name of Jesus for her deliverance and the man's salvation. The woman became stiff, first in one limb, then another. Great pains racked her body. She called on God asking him to take care of her little lambs. Then, turning to her father in whose arms she was lying, said in a very weak voice, 'Papa, when I am gone, pray and He will give me back again.' Her voice left her and she sounded the death rattle. Her finger tips and lips turned to a dark purplish hue. We knew she was gone. Her husband by this time was calling on God for mercy. He prayed for his own soul and for his wife. He yielded fully to God and God sent his wife back to him again. It was a night of great victory. Only those who were present can ever know how greatly God came in power, sweeping over every soul. The woman, who only a few moments before had passed out, was dancing in the Spirit, singing and shouting His praises in the high German language. Praise God. All things are possible with God if we only believe and obey. We thank Him for His many blessings."

BRADFORD, PA.—Pastor Douglas G. Scott writes: "I came here for a week's meeting in December, and returned after New Year with my wife and Brother, Evangelist C. W. H. Scott, for a month's meeting. During the meetings God blessed. Four received the Baptism according to Acts 2:4 and some backsliders were reclaimed. At the close of the meetings they asked me to remain as pastor."

PUXICO, MO.—Pastor A. A. Wilson and wife write: "In the past week we have been in a series of 'Tarry Until' meetings. In these the Lord has saved 14 and baptized 13 in the Holy Spirit, and the end is not yet. We obeyed 2 Chron. 7:14, and the Lord proved that He was able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Our third year as pastor will close April 1. These have been three very pleasant and happy years to us and the Lord has prospered His people here. The Southern Missouri District Council will convene with our church March 24-28. We expect a real feast with the Lord and the brethren."

SCOTTS BLUFF, NEBR.—Sister Florence Klitzing writes: "We have just closed an 18-day revival meeting at Scotts Bluff, Nebr. in which there were 50 saved and 3 received the Baptism in the Holy Spirit. Several were healed of different diseases. Evangelist Irl J. Walker was used mightily of the Lord in preaching the gospel and praying for the sick. One young woman about 16 years old was brought in. She had been paralyzed ever since she was 9 months old. She was prayed for and healed instantly. At times as many as 32 seekers were at the altar seeking for salvation and the Baptism in the Holy Spirit. Night after night from one to two hundred people were turned away. This is a new field and many souls are hungry for the gospel."

CONNEAUT, OHIO.—Pastor R. M. Shearer writes: "God has done a new thing in Conneaut during our recent meetings, with Brother J. Clark Soules in charge. The first Sunday afternoon, the Congregational church was opened, and Brother Soules spoke to a large audience. A number of souls were saved and others baptized in the Holy Spirit. The second Sunday, the First Baptist Church offered us their church for service, so in the afternoon Brother Soules told the story of his life to a "capacity" audience. The last Saturday night, the Assembly was set in order with approximately 55 charter members. The last day of the feast an offering was made amounting to \$3750 most of which was cash. One new convert gave \$1000.00 cash. This money is to be used immediately toward the purchase of a property costing \$15,000.00 which could not be built for less than \$35,000.00. Property consists of large brick house and another good building for the chapel in one of the very best locations in Conneaut."

BOOK AND TRACT EVANGELISM

A. W. Orwig

"The sower soweth the word."—Mark 4:14.

We read and hear of various methods of evangelism, all more or less effective. Different persons respond to different forms of such work. Some are saved through the public proclamation of God's truth, some by inspiring and holy song, and others by house to house visitation, etc. Thank God for all these modes of evangelism!

But book and tract evangelistic endeavor should be more freely encouraged and practiced. It is well known that the giving or loaning of a good book has resulted in the salvation of many souls. I know a preacher who used to keep an assortment of very choice religious books on a table in front of the pulpit to loan to the people.

And what a simple thing it is for all Christians to engage in tract evangelism. Here none can plead inability. But oh how prevalent is the lack of inclination! With some it may be mere thoughtlessness, and when their attention is directed to the matter they engage in the work more or less ardently. Here indeed is a wide and perpetual field of labor. None can be too old, or hardly too young, to engage in it. How easily one can always carry with him a number of tracts for distribution as opportunity affords. The power of the printed page, whether book or tract, sometimes transcends that of a sermon or private appeal. Certainly prayer should always accompany evangelism of this kind.

That eminent man of God, George Mueller, of most successful orphan home work, once declared that for more than forty years he had sought the blessing of God on his book and tract distribution, and it is known that many persons were brought to Christ through that means of evangelism.

Some years ago I read of a man who looks for the obituary notices in the daily papers, and sends to the bereaved families tracts adapted to their needs under the circumstances. What blessed ministry this is! And what a noble example worthy of imitation, especially by persons of more or less leisure, but which all Christians may sometimes follow. Would not such an estimable act be more precious in the sight of God than the lavish floral offerings at many funerals?

Verily book and tract evangelism ought to be promoted more freely. Of course the Bible, or at least certain portions of it, should be among the books. But well-selected tracts should be in every Christian home, to be used in behalf of saint and sinner, by giving them to all classes of visitors or mere callers, whether they be friends or persons on business affairs. Such opportunities for doing good are of more or less constant occurrence. Carrying these little Gospel leaflets in a pocket one is able to distribute them in many places. A certain person sometimes hands a tract to children on the sidewalk with the remark, "Please give it to your mother." Putting a tract in a letter has often done good, both to the saved and unsaved.

There is Bible warrant for the kind of work under consideration. I know of an Independent Foreign Missionary Society that does house to house distribution of tracts suitable to lead souls to Jesus Christ, and conversions are often reported. Yes, God's Word authorizes and even commands the scattering of the Gospel seed. "Cast thy bread upon the waters for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand," etc. The Word speaks of those going forth weeping "bearing precious seed shall doubtless" being able to rejoice in seeing souls gathered for the Lord. Success will follow in proportion to our sincerity, our perseverance, our prayers and our faith. May God give all of us the requisite qualifications!

Start today to be a worker for Jesus.

Gospel Publishing House, Springfield, Mo.

Attention J. W. Sitton.

Dear Brother:

I want to take a part in this great soul-winning campaign and help spread the Gospel literature. God being my helper, you may depend upon me for the duties which I have marked X. Distributing tracts
Prayers Contributions

You may depend upon me for many hours of prayer in this coming year.

Name

Street

City State

PLYMOUTH, IND.—Pastor A. E. Baker writes: "We are glad to report victory in Plymouth. We have been lately blessed by having Sister Ida George and Clara Lape with us, missionaries to Africa. The Assembly was blessed by their coming. Some were saved, and one received the Holy Spirit according to Acts 2:4. Since coming here last October over 20 have been saved, most of them over forty years of age, and our Sunday School has increased from 9 to 56."

LAUREL, MISS.—Pastor T. C. Anderson sends a note of praise for the wonderful way God is blessing in their midst. "Eight souls were saved and one received the Holy Spirit during the past week, in the regular services. One woman had been confined to her bed for two months with rheumatism. Her right arm was stiff and she could not raise it. The Lord Jesus instantly healed her, and she could raise her hand above her head and swing it backward and forward, and comb her hair, something she had not been able to do for some time."

"If place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay."

A man may be almost saved and yet entirely lost.

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 sender desires them to appear. For instance, a notice for a paper dated the 15th of the month; should be in Springfield by the 1st of the month; or for a paper dated the 30th of the month, should be here on the 15th.

EVANGELISTIC CAMPAIGN IN BARTLESVILLE, OKLA.—will open February 28 and will continue an unlimited time. Evangelist G. A. Brewer and brother, with others, will assist in this meeting.

BYESVILLE, OHIO.—The Free Gospel Assembly of God will conduct an evangelistic campaign in the Byesville Tabernacle, beginning March 5, 1925. Services every night and Sunday afternoons. Everybody welcome.—J. Clark Soules, pastor, 101 S. 7th St.

CORRY PA.—Pastor G R Bender, 135 Sixth Ave., announces that Special Evangelistic Meetings will be held at the Pentecostal Assembly, 8 W Main St., beginning April 3 and continuing over 3 Sundays, closing April 19. Evangelist J. Clark Soules will be in charge. We extend an invitation to the saints in this section to "Come over and help us."

SAN FRANCISCO, CAL.—Saints of Northern California will be delighted to learn that Evangelist John Goben will hold a campaign at Glad Tidings, San Francisco, beginning February 26th and continuing for three weeks. Beloved, come praying and believing for a mighty outpouring. R. J. Craig.

SMITH WIGGLESWORTH IN NEW YORK CITY.—Evangelist Smith Wigglesworth of Bradford, England, assisted by Mr. and Mrs. James Salter from Africa, will conduct a revival meeting in "Glad Tidings Tabernacle," 33rd Street, west of 8th Avenue, New York City, beginning March 1st to 22 inclusive. Service every day at 10:30 a. m. and 7:45 p. m., except Saturday and Monday. Bring the sick, and expect great things. For further information write Robert A. Brown, pastor, 337 West 14th St., New York City.

Send 25c for large sample packet of tracts. Gospel Pub. House, Springfield, Mo.

DATE OF MEETING CHANGED
CHICAGO, ILL.—Evangelist Chas. A. Shreve and Party, from Washington, D. C., will conduct a series of evangelistic meetings from March 22 to April 5 (not March 8 to 22, as previously announced), at the Sunnyside Church, 2120 Sunnyside Ave., Chicago, Ill. The Lord is greatly blessing Brother Shreve in evangelistic work. Don't fail to come and hear him. Further particulars from Pastor S. A. Jamieson, 2120 Sunnyside Ave., Chicago, Ill.

DENVER, COLO.—Colorado State Council will hold its regular mid-winter convention with the Assembly of God at Pentecostal Tabernacle, E. 17th Ave. and Clarkson St., Denver, Colo., March 11 to 22, 1925. We covet the presence of all our ministers with visiting friends in the state during these meetings. Elders J. Logan Stuart, Geo. L. Rose, J. Werda, Otto Klink and other leaders will bring to us the words of life. For further details write to John B. Jacobs, Secretary, 256 Pearl St., Denver, Colo.

INDIANAPOLIS, IND.—Brother Earl W. Clark writes: "It has always been upon our hearts to conduct a tabernacle campaign in Indianapolis, and God has made it possible through the help of friends to erect a large tabernacle at 3909 E. Washington St., in one of the best residential districts of the city. Take the Washington Street car and get off at Denny. Full-Gospel meetings will be held beginning March 7, at 2:30 and 8:30 p. m., except Monday. If you are sick, come for healing. Meetings will continue indefinitely. Those desiring rooms and board can be taken care of near at hand. For further information address Earl W. and Beula O. Clark, Evangelists, 47 N. Gale, Indianapolis, Ind.

SOUTHERN MISSOURI DISTRICT COUNCIL
The Eleventh District Council of Southern Missouri will convene with the Assembly of God at Puxico, Mo., March 24-28, 1925. The Assembly will provide food and bedding free. Let all the ministers and delegates be there at the beginning of the Council. The second day of the Council will be spent in behalf of Foreign Missions. We are expecting Elder D. H. McDowell, of Springfield, Mo., Assistant Chairman General Council, and one or two missionaries to be with us. The District Presbyters will be there and will examine applicants for license and ordination. Let those expecting to come for License and Ordination write to the Chairman for an Application Blank. Let all the Licensed ministers of this district send in their fellowship certificate for renewal by April 1. This does not apply to ordained ministers who renew at Springfield, Mo. Licensed ministers renew to the District Chairman. For further information write to Pastor A. A. Wilson, Puxico, Mo.—J. E. Spence, Chairman, Box 116, Sedalia, Mo.

NOTICE.—Tent for sale, practically new, never rained on, used six weeks. 40x80 side poles, but no center poles. Can be lengthened if desired. About \$18 worth of wiring included. Address James West, c-o Full Gospel Tabernacle, Hillsboro, Ore.

OPEN FOR EVANGELISTIC WORK.—I was acting as joint pastor with Brother Rosselli in Pittsburg and Arcadia. On account of failing health I was compelled to give up Pittsburg. The Lord has restored my health and I am ready to take up evangelistic work.—Sister Estella C. Rosselli, Arcadia, Kans.

OPEN FOR EVANGELISTIC WORK.—I am again entering evangelistic work. I shall be open for calls anywhere during the entire spring and summer. I am in full fellowship with the General Council and can give references. Home address Malvern, Ark., Box 846. Present address until April 2, Sand Springs, Okla., 614 Cleveland Street.—Brother H. B. Laws.

FOREIGN MISSIONS CONTRIBUTIONS
Feb. 20 to 28 Inclusive
This does not include offerings given for the expense of the Missionary Department.
\$.50: L S Los Angeles Calif; Mrs A B Lamesa Tex; Mrs A M E Bentonville Ark; .55 H S Elkton Mich; .75 Mrs M E M St Louis Mo
1.00: C P Princeton Mo; Mrs M E W Boswell Pa; J R Sturgis S Dak; Mrs N D Valliant Okla; Mrs M L Guymon Okla; E S L East San Diego Calif; Mrs F U H Hendersonville N C; Mrs E A T Brantley Ala; Mrs A E M Niagara N Car; N H W El Dorado Springs Mo; K M K Los Angeles Calif; M H Dallas Tex; Little Home Class Huron S Dak; Mrs R W Newmanstown Pa; E L Miami Okla; L C San Francisco Calif; Mrs M H Garland Texas; 1.20 Mrs E R B La Belle Mo; 1.50 O B Waconia Minn; H H Tahoe City Calif; Mrs S T Carrollton Ill
2.00: Humboldt Missions Humboldt Iowa; W H Alton Mo; Miss P T Salinas Calif; C A S Pickering La; Mrs H J Y Minter Ala; Mrs B G Harlan Kans; Mrs D Y Castleberry Ala; C W L P Mt Hope W Va; 2.50 K M G Osborne Kans; 2.65 Mrs J C M & son Almena Kans
3.00: Assembly Davis City Ia; Berean S S Class Ewing Mo; Mrs G L A Opp Ala; Pentecostal Assembly Corry Pa; 3.25 F R Buckeye Ia; 3.33 Y P of Assembly Arcadia Kans; 3.45 Full Gos-

pel Mission Woodland Calif; 3.50 E B C Breckenridge Tex; Assembly & S S Savanna Okla; Mrs M F Tampa Fla; Mrs R A Royal Oak Mich
4.00: J V N Trenton Ind; Mrs A L S San Jose Calif; Assembly & S S Harrington Wash; C P Sidney Ia; M A S Grand Blanc Mich; 4.50 Mr & Mrs E B Mt Vernon Wash; Miss O E Brantow Okla; 4.70 Assembly of God Webster Kans; 4.80 M A G Water Valley Miss; 4.80 Mrs T G M Lowell Ariz
5.00: O B Turlock Calif; L B McK Winslow Ark; Mrs E M K Moorestown N J; Mrs J A A Crivitz Wis; Mr & Mrs C S A Shawnee Okla; Mrs W D Noxen Pa; Mrs J C Hammond Ind; C H B Oswego Ill; G R Gooding Idaho; B P A Medford Mass; C E S Mt Vernon Wash; C E J Caruthersville Mo; Mrs C H B Dripping Springs Texas; Mrs G E K Toledo Ohio; Mrs A E Vancouver B C; Mrs E M Petersburg Texas; B W Votaw Texas; S S of Pittsburg Assembly Pittsburg, Kans; F M K Buffalo N Y; Mrs F B Brooklyn N Y; Mrs F O G Kimberly Minn; E W Jacksonville Tex; F T H Clark Summit Pa; A B & E B Spangler Pa; A Friend Dover Pa; W H Centerville Mo; P C S Maumee Ohio; L H B & family Garner Ark; Mr H A H S Rockwood Mich; H C B Decatur Tex; R W G Eugene Ore; 5.45 Mrs R D Mich City Ind; 5.50 Young Ladies' Bible Class Bethel Temple Dayton Ohio; 5.72 Pentecostal Assembly S S West Point Ind
6.00: Mrs M Z Coldwater Kans; Misses M H & M U San Francisco Calif; Mrs J M Y Humber Bay Ont Can; D G & L G Montreal Can; 6.10 S S of Central Park Assembly Freeport N Y
7.00: Assembly Marion Mo; 7.08 Assembly Yakima Wash; 7.15 G B H San Jose Calif; 7.30 M H S Clarinda Ia; 7.75 Pleasant Valley Cloth Assembly Eagle Bend Minn; 8.00 Mr J T Hammond Md; 9.00 G W & I G Sturkie Ark
10.00: Mr A L M Bakersfield Calif; Bethel S S Ft Smith Ark; F B River Mines Mo; J W Y Fresno Calif; Mis C A G Cutchogue L I N Y; A friend in Ga; A Friend Butchville Ind; W R B West Tulsa Okla; A A Lynbrook N Y; E P Los Angeles Calif; Miss L M H Bassett Nebr; Assembly of God Church Laurel Miss; W E B Shenandoah Ia; Y P Society Joplin Mo; C A B Woodston Kans; 10.20 S S Marysville Calif; 10.21 Arcade Pent'l Assembly Arcade N Y; 10.25 Assembly of God S S Minneapolis Minn
11.00: Assembly Creal Springs Ill; Mrs J E McC Greencastle Ind; 11.72 Full Gospel Missions Napa Calif; 12.00 Mrs E M T Ballagh Nebr; 12.60 R D R Redlands Calif; 13.00 J B G Alberta Canada; 13.26 Assembly of God & S S Hartford Ark
15.00: Witherbee Pent'l Assembly Witherbee N Y; Pentecostal prayer Band Allentown Pa; H J S & H M T Englewood N J; B L L Los Angeles Calif; Mrs A L N Alberta Canada; Bethel Pentecostal Assembly Juneau Alaska; 18.13 Assembly Chappell Nebr; 18.90 Apperson Mission Apperson Okla
20.00: S S Covenant Glad Tidings Chicago Ill; Mr & Mrs L A D El Dorado Kans; Mrs E H Bowbelle N Dak; 24.56 Mrs C L I Bemidji Minn
25.00: German Branch of Assemblies of God Elizabeth N J; Mr & Mrs H C H Earle Aark; Mr M E Sherburn Minn; Russian Pentecostal Assembly Philadelphia Pa; D G Pitcairn Pa; Mrs B F & G F Montreal Canada; A Friend Indianapolis Ind; 27.00 Mrs H F Calistoga Calif; 28.00 S S Goose Creek Texas; 28.10 S S of Full Gospel Assembly Santa Ana Calif
30.47: Assembly of God S S Paris Ark; 30.66 First Pentecostal Church Chelsea Mass; 31.00 Gospel Tabernacle Houston Tex; 35.30 A E U Great Bend Kans; 40.00 Y P Prayer Band Tulsa Okla; 41.00 Assembly Bradford Pa; 42.00 G U Great Bend Kans; 44.00 Lancaster Assembly Lancaster Pa; 49.77 Young People's Society of Glad Tidings Rev Assembly Oakland Calif
50.00: Mrs A M W Katy Tex; F R Buckeye Ia; S D Odin Ill; Calvary Pentecostal S S Miami Fla; 51.81 S W Va W W Va & E Ky Dist Council; 55.00 Gospel Tabernacle Houston Tex; 60.00 Mrs A W A Racine Wis; 73.00 Assembly Ecorse Mich; 89.40 Assembly of God Tacoma Wash; 98.65 A S F Tottenville S I N Y
100.00: C B I Prayer Band Springfield Mo; 107.50 Lighthouse Assembly Brooklyn N Y; 160.00 Pentecostal Church Akron Ohio; 200.00 Assembly of God German Branch Milwaukee Wis; 1335.25 Bethel Temple Los Angeles Calif
Total minus \$795.25 given direct to missionaries, and \$2.67 error in report..... \$ 3,228.15
Amount previously reported 9,346.96
Total amount for February \$12,575.11

HOME MISSIONS CONTRIBUTIONS
Feb. 20 to 28 Inclusive
\$.50: J R Sturgis S Dak; 1.00 Little Home Class Huron S Dak; 2.00 G W & I G Sturkie Ark; 4.00: Mrs H F Calistoga Calif; 5.00 Mrs E M Petersburg Tex; C P Sidney Ia; 10.00 Miss L M H Bassett Nebr
Total amount \$27.50
Amount previously reported 22.70
Total amount for February \$50.20

Pentecostal Sunday School Literature

FOR FIRST QUARTER NOW READY

The International Sunday School Lessons Dealt With From the Pentecostal Viewpoint.

Little Picture Lesson Cards, per set per year.....	\$.16
Large Picture Roll, per quarter.....	1.00
Junior Quarterly, per year.....	.20
Or per quarter.....	.05
Intermediate Quarterly, per year.....	.20
Or per quarter.....	.05
Adult Quarterly, per year.....	.20
Or per quarter.....	.05
Lesson Leaves (the same as Adult), per year.....	.16
Or per quarter.....	.04
Lesson Leaves (the same as Intermediate), per year.....	.16
Or per quarter.....	.04

(Canadian friends please add postage, 1c for every 5 Quarterlies, 1c for every 9 sets of Cards, 1c for every 7 sets of leaflets, and 4c for Picture Roll.)

Our Pentecostal Boys and Girls. A four-page illustrated weekly, per quarter....	.13
Our Pentecostal Little Folks. Our Primary Paper, per quarter.....	.07
Secretary Book.....	.25
Class Book.....	.11
Class Book with Pencil.....	.14
Gist of Lesson.....	.37
Arnold's Practical Commentary.....	1.00

Our Sunday School Papers



"OUR PENTECOSTAL BOYS AND GIRLS"

Is a four-page weekly paper, gotten out with the purpose of bringing the full gospel to our boys and girls. Each number is well illustrated. Biographies of noted Christians, missionary letters, the S. S. lesson, testimonies of healing, and helpful stories by Pentecostal writers, are special features of this paper. Price 60 cents per year. In lots of 5 or more, 50 cents per year or 13 cents per copy per quarter (Gt. Britain, 3/- per year).

"OUR PENTECOSTAL LITTLE FOLKS"

A four-page paper for Beginners. Contains the S. S. lesson, and helpful stories for the little folks. Well illustrated. Price 30 cents per year. Canada, 40 cents per year. In lots of 5 or more, 25 cents per year, or 7 cents per copy per quarter. (Gt. Britain, 2/-; 5 copies, 6/6.)

Order from
GOSPEL PUBLISHING HOUSE
Springfield, Mo.



SPECIAL

To schools that have not yet had our literature we offer one quarter's supply of Quarterlies, Lesson Leaves, Our Pentecostal Boys and Girls and Our Pentecostal Little Folks at **HALF PRICE** — for one quarter's supply only.



EASTER FOLDER

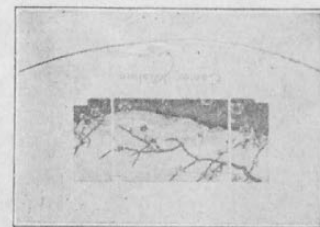
530. A four-page folder with delicate, refined designs on good grade bristol. Eastertide Scripture Texts and Greetings.

Four designs
Beveled gilt edges. Size 3 7/8 x 4 3/4
Boxed 12 assorted with envelopes
(681) 15c each; \$1.50 per doz.



EASTER POST CARDS

314. The appropriate Easter scenes printed in the natural tints and colors by the offset process on marble board stock makes this series of post cards very attractive. Easter greetings and fitting Scripture texts. Six designs, assorted.
(680) 20c per dozen; \$1.25 per 100.



EASTER FOLDERS

520. Four pleasant springtime designs worked up in delicate colors make this series a leader. Easter Scripture texts give distinction and refinement.

Four designs
Beveled gilt edges. Size 4 x 2 1/2
Boxed 50 assorted with envelopes
(679) 5c each; 50c a dozen.

Order From
GOSPEL PUBLISHING HOUSE,
Springfield, Missouri.

-:- "STUDY TO SHOW THYSELF APPROVED" -:-

COMPLETE WORKS OF FLAVIUS JOSEPHUS



The Learned Jewish Historian and Warrior.

These famous writings are among the most esteemed monuments of ancient learning. Even today they enjoy a wide circulation, and every year thousands find new delight in them. This authoritative translation makes the works of Josephus available in English and include an explanation of Jewish measures, coins and reckoning of time, together with a list of ancient authorities cited by this author, and an exhaustive index.

(19) **Price \$2.50 postpaid**



Being the Authorized Version of 1611 with The Structures and Notes, Critical, Explanatory, and Suggestive. Complete in one volume. All the materials heretofore issued in six parts are now published in one substantially bound volume, printed on thin paper.

The Marginal Notes of The Companion Bible embody a number of helpful features not found in any other edition, viz.: Figures of Speech, so essential to the spiritual interpretation of the text, are noted; the important readings of the Massorah are given; the spiritual significance of numbers is pointed out; the Structures, a phenomenon peculiar to the Scriptures and establishing the divine inspiration of its words, are explained. The numerous appendixes and suggestive notes in the margin constitute a vast amount of information of value to all Bible students. Size 7 x 9 3/4 x 2 3/4 inches.

Every Preacher Needs It
Cloth Buckram, gilt top, 2154 pages. **Postpaid \$18.00**
Leather, boards, red under gold edges. **Postpaid \$22.00.**
(609)

MANUAL OF BIBLE HISTORY IN CONNECTION WITH THE HISTORY OF THE WORLD

By **W. G. Blaikie**

New Edition. Revised and Enlarged.

"A book of rare excellence. Within its 500 pages the whole course of Bible History is analyzed, delineated, and explained with remarkable intelligence, judgment and literary skill."

(2) **Price \$1.90 postpaid**

THE NEWBERRY BIBLE

A New Edition. Better than the usual "Teacher's Bible," as the helps are right along with the text. You get a wonderful insight into the innermost meaning of the original languages of the Scriptures, which this edition gives as you read the text, verse by verse. Can be easily understood and used by the general reader as well as the student.

The Sunday School Times:

"A new edition of a work which has long been prized for its spiritual value. This compact, convenient, and well printed edition will ensure to Mr. Newberry's valuable work a still wider circulation and a still greater opportunity of usefulness. It is an edition of the Bible which when used regularly will be prized highly for its genuine and truly spiritual assistance."

The United Presbyterian:

"The republication in America of Newberry's Bible is an event that deserves recognition. Newberry has performed a real service for the careful Bible student in supplying the only edition of the Authorized Version with the literal renderings of the Hebrew in the Old Testament and the Greek in the New Testament. It is intended for the use of all who read the English language."

Size 5 x 7 1/2 inches. Nonpareil type. Weight 23 oz.

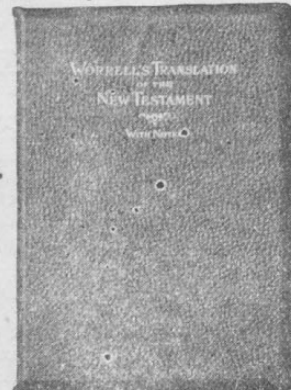
No. 1. Imitation leather, round corners, red edges\$5.00

No. 2. French Morocco, limp, round corners, red under gold edges, silk headband and marker\$6.00

No. 3. Engadine Levant, divinity circuit (overlapping edges), round corners, red under gold edges, silk headband and marker, leather lined to edge\$9.00

(608)

THE NEW TESTAMENT
Translated by **A. S. Worrell**



Each book of the New Testament has a short, interesting introduction and outline analysis of its contents. Every page contains brief, but scholarly expository comments.

Large, clear type. Size 7x9 3/8 x 3/4 inches. Stamped in gold.

Grain morocco, divinity circuit overlapping covers, round corners, red under gold edges, silk head bands and marker. **Price \$3.50 postpaid.**

Cloth binding, square corners, red edges, silk head-bands. **Price \$1.50 postpaid**
(107)

EMPHASIZED NEW TESTAMENT
By **Jos. B. Rotherham**

The work is throughout characterized by scrupulous care and general excellence. It is an extremely literal translation; the drift, point and emphasis, of the original—the every feeling of the Greek being clearly discernible in English. Section headings assist the eye, and the accompanying indications of parallel passages in the other Gospels invite comparison therewith. Quotations from the Old Testament are printed in italics, and valuable introductory note on the interpretation of the Bible precedes the first Gospel. Cloth.

(45) **Price \$2.25 postpaid**

THE GROWTH OF THE CHRISTIAN CHURCH
By **Robert H. Nichols**

This book covers Ancient, Medieval and Modern church history.

It is used as a text book in the study of church history in the Central Bible Institute.

(638) **Postpaid \$1.65**

A CONCISE HISTORY OF THE CHURCH
From the Apostolic Era to the Establishment of the Reformation
By **A. E. Knight**

We consider this by far the best Church History for Pentecostal people. It is a popular handbook, such as can be read with profit by those who have no time or inclination for exhaustive study, gathering together all that is most interesting and essential and leaving out nonessentials that only weary the readers. This book is thoroughly evangelical.

(108) **Price \$2.00 postpaid**

Order from
Gospel Publishing House
Springfield, Mo.