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## "Yet They Would Not Hear"

**T**HE normal birth of a healthy child is announced by a cry, and sometimes by screaming, and that by the child itself. Christ's conception was supernatural, but His birth was natural and normal, and therefore would be accompanied by crying—possibly loud crying. Yet He was worshiped by the shepherds and the wise men. But He was not worshiped by the scribes, who never troubled to go near the place of His birth.

The Son of God, He who was Jesus the Saviour, He who was Emmanuel, God with us, coming into the world from the glory would announce His own arrival by crying. The coming of the Holy Ghost into the world on the day of Pentecost was announced by the rushing, mighty wind. The breath entering into the Holy Body, prepared by God Himself, would cause the infant Christ to cry and cry aloud, and the breath of the Holy Ghost, entering into the prepared bodies of those who had been redeemed and prepared by the blood of Christ, caused them to speak aloud, and so loud that the crowds were drawn together to hear and see for themselves.

Christ as a babe did not speak or praise the Father in a language, but the angels did it for Him: "Glory to God in the highest, and on earth peace, good will toward men." And on the day of Pentecost the new church was unable to adequately praise and worship God, but the Holy Spirit, using the vocal organs of its members, magnified the wonderful works of God, and gave praise, adoration and worship to Him for the salvation that Christ had accomplished.

Christ was despised and rejected of men; He was the song of the drunkards (Psa. 69:12). The Spirit-filled men on the day of Pentecost were ridiculed, and some mocking said, "These men are filled with new wine." Christ came to His own, and His own received Him not. The Holy Spirit comes to His own, and His own receive Him not. "For with a jabbering lip, and with an alien tongue must He speak unto this people" (Isa. 28:11, Rotherham's trans.). The miracu-

lous must be used to arouse interest, to draw attention to "the rest and refreshing" (v. 12). "Yet they would not hear." A stammering or jabbering lip and an alien tongue associated with rest! Never, say some. The refreshing drink hidden away beneath the rough exterior of the cocoanut could never be dreamed of when the cocoanut is seen growing on the tall palm in the desert sand.

The religious people of Christ's day rejected their Messiah though the Scriptures were full of the promises of His coming, and even of the nature of His coming. So today people are despising the Holy Ghost, though the Scriptures plainly tell of the way He came and how He is to be received. Yet He is rejected. He, the Holy Spirit, came in a despised way, and because of such manner of coming He is being rejected. The common people heard Christ gladly, and so today the Holy Spirit has an audience of those whom the Father has chosen and to whom the Son has revealed Himself.

Cannot we have the Holy Spirit without tongues? The new-born babe that does not cry is a weakling. The Holy Ghost on the day of Pentecost would not, did not and could not come apart from noise and the speaking in tongues, for this was according to the Scriptures (Isa. 28:11, 12).

Herod sought to destroy the young child Jesus, to silence forever the voice that later spoke as no man spoke. And men would silence the voice of the Holy Spirit today. "Out of the mouths of babes and sucklings hast Thou perfected praise!" (Matt. 21:17). A suckling producing praise to God! Ridiculous, impossible, not to be thought of! Unintelligible sounds producing perfected praise! Yes, God says that. The Holy Ghost also can and does produce supernatural praise from the voices of the children of God, unintelligible to men, to myself, but very acceptable unto Him who gives the body voice and language.—Arthur W. Frodsham.

## WHY I AM NO LONGER A BAPTIST PREACHER

Elmer F. Muir, at the Springfield Assembly

When I was twenty-one years of age the Lord laid His hand upon me in one of Billy Sunday's meetings, and called me in a very definite way. I said, "Lord, it is impossible for me to go into the ministry;" for I had not even a high-school education, and the denomination with which I was affiliated was very pronounced in its requirements regarding the ministry. So I discovered it was necessary for me to do something in respect to an education, but how to do it I did not know. Then an elder of the Presbyterian Church said, "I understand you want to go into the ministry. All right, you go, I have a scholarship." That cleared about a thousand dollars out of the way. I said, "Lord, you see my great responsibility at home; I am the only one bringing in a salary, and mother and I share together." But mother passed out before I really went to college; I left nine days after she was laid away.

I attended college for five years; night and day burning the candle at both ends, but at the end of that time, graduated both from high school and college. It was not an easy task, for I had to work my way during the entire time. But as time went on I discovered there was something more necessary than knowledge to bring about this great, wonderful program of God. But how it was to be brought about I had no conception. I am sure the professors under whom I studied had no idea, either. I received what they taught me, but it wasn't much; it must have been somewhat of the husks rather than the milk, the dewdrops rather than the rain.

I gave out what had been given me, and I studied the best I knew how. I had success in a measure, at least what other denominations call success—people were added to the church. How much religion did they get? Well, the Lord knows; I am not going to judge. And so I went on for twelve years. As those twelve years grew one upon another, I was becoming more and more disgusted with the whole proposition in my own life. I worked night and day, from early morning till late at night, for the cause and for the functions inside and outside of the church. I was a great "joiner"; joined everything that came along, and at everyone of these things I entered I had a speech to make. And with each organization came another sundry stream of organizations commanding my time, instead of my time being given to the Word of God. Is it any wonder that I felt my need of something greater than men could give and of which they knew nothing?

Two and a half years ago, when I came to Arkansas City, Kans., a little French lady came to my study and said to me, "Pastor, I want you to read this passage in the Bible." I said, "Surely," and so I read it, "When the day of Pentecost was fully come, they were all with one accord in one place, etc." I said, "Well, I have read that before." She said, "What do you make of it?" "Make of it! Why, I don't make anything of it. It is just there. Why, that was for the apostles." She said, "That was not for the apostles any more than for anybody else. Pastor, don't you believe in the Baptism of the Holy Ghost?" (And she did not know what she was talking about any

more than I did.) She said, "Pastor, have you the Baptism of the Holy Ghost?" I said, "O, yes, indeed." She replied, "You have not got the Baptism of the Holy Ghost." I said, "You came in that door; well, just go out that door!" And she went.

But she was one of those persistent women, and so she came back again the next week, and kept it up for two and a half years. Every time she came back I was just a little more ready to listen. God help the man or woman who refuses to have a teachable spirit when the Word of God is given. There are those who think they know more than God does about His great program, and I was one of them. And so in an upper room somewhere in the city, she fasted and prayed every Friday for me. Last December we had a revival in our church. It was one that was worked up instead of prayed down. Have you ever seen any like that? I never want to go through one again; it was dental work from beginning to end. If I ever yearned to have a revival meeting close, it was then. The weeks dragged on till it came to the third week of the revival. The one who was doing the preaching came to me and said, "What is the matter?" I said, "Do you want me to tell you what is the matter?" He said, "Yes, you know it has been a hard job." I said, Yes, there is no power."

On the last Sunday night I said to the congregation, "I want to announce, there will be a prayer-meeting on Wednesday night and we are going to take up the question, 'Has the Church Lost Its Power?'" I did not know whether I could answer it or not, for I did not know very much about the Baptism of the Holy Ghost. When Wednesday night came I brought them the first, second and nineteenth chapters of Acts. Then I asked, "How many here have received that which is spoken of in Acts as the Baptism of the Holy Ghost?" Not one hand went up, not even the preacher's. I said, "Now you know why the church has no power, and why the revival just closed has not had greater results." They were amazed.

They congregated in a little nucleus in the back of the church, saying, "What do you think about it? Wasn't that terrible?" One of them said, "If there is more to this religion I guess I want it. He gave nothing but what was in the Word of God." I had begun the meeting by asking, "How many believe in the Word of God from Genesis to Revelation?" and every hand in the house went up. Then later on I said, "Now how many believe the Word of God?" But that was a different proposition. The Word of God is either true from Genesis to Revelation or it is not true at all. It is either a whole Book or it is none. And if I cannot believe it from cover to cover I will not accept any of it. But it is the infallible, inspired Word of God from cover to cover. Hallelujah!

Some of the members gathered around me and said, "We knew there was something lacking, but we did not know what." I said, "God help you, I am in the same position." And so I went on for two or three weeks. Then Dr. Towner had a meeting in Chicago in Bethel Temple. I told the little French lady that Dr. Towner had sent me an invitation to come, and she

began praising the Lord, and said, "I will help you financially," so I decided to go.

The day came when I arrived at the temple to see for myself the experiences that had been going on. At the evening service I was invited to the platform. I tell you I was dignified; I had on my bob-tailed coat. But the more I listened the hungrier I became. When they gave the invitation for the seekers to go down to the tarrying room it looked as though the whole congregation was going, and I followed. I knelt at the mourners' bench with my bob-tailed dragging on the floor, and I stayed for an hour and a half. I said, "I am praising the Lord, and singing, and everything else, but I am not getting anywhere." I expected great things to happen to me. But the Lord seemed to forget me and work in everybody else around me. I asked, "Do you have to lie on the floor to get the Baptism, as these folks?" They said, "Oh, no." I said, "Well, I would like to have it just all by myself, quiet like, so that nobody will see me."

The next day I was invited to Brother Fraser's home for dinner. I went up to his study, and the longer I remained there the more I felt the need of prayer. I had never felt that way before in my life. There was a kind of pulling to get down on my knees. Brother Fraser came up for me and said dinner was ready. But I did not feel like dinner just then. He suggested we have a word of prayer before going to dinner, and we got down on our knees. In less than five minutes I went over. The power of God struck me and the flame just rolled down through me; I don't know how I got to the floor, but I got there. I said, "I am not going to stay here." And I arose, but I arose without any appetite. We went down to dinner, but the appetizing food had lost its savor for me.

That night Dr. Towner preached, and the hunger seemed to boil up and up within me until the invitation was given and I led them all to the tarrying room. I was on my knees for about five minutes when under the power of Spirit, I was filled, and for two hours I lay under the power of God, struggling to yield to God, but I did not come through. In the sleeper, going home, something seemed to thrill me and I began to praise the Lord. I covered up my head, thinking the porter might throw me out; but I had to praise the Lord anyhow. My wife met me at the door and the first thing she said was, "Praise the Lord!" I was dumbfounded, for I had never heard my wife shout in her life. She was getting some of the thing that was happening to me.

I had to preach the next day, but I determined I would not tell my experience. I thought it would be wiser not to. I got along splendidly and was just about to close when something within said, "Tell it." And I began to tell it. There was consternation in the minds and hearts of the congregation. Many believed in the experience, but others said, "The preacher has gone insane." Well, praise the Lord; in losing my mind I gained the mind of the Lord.

My wife and I sat down and counted the cost. I said, "We are going to lose this three thousand dollar job, and we will lose our home. It means the selling of our furniture in order to provide funds. It means we will need to cut hundreds of folks in the ministry who are our friends. Are you willing?" She said, "It is worth everything you have said, and a lot more." Mind you, she had not had the experience but was praying for her husband to have it. So I said, "We had better seek the Baptism together."

Two weeks from that day a woman in Paw-

huska was awakened at midnight and something told her to telephone to Arkansas City and tell them the power was falling at Pawhuska. She did not want to disturb her friends and so went back to sleep without telephoning. She was awakened again, nearly morning. To relieve herself of the burden she called her sister's home, and her sister called the little French lady. Immediately this little lady came to our house and said, "You had better go down to Pawhuska, the power is falling." I said, "I'm not going." She said, "If you won't go, I'll pray that you will go." I knew I could not hold up against her prayers and so I went that night.

One of my young men who was interested went along with me, but he was skeptical all the way. He said, "I don't think you will receive the Baptism." When I asked why, he said, "You are too proud." I said, "You just take that to your own heart and see how you like it. That is just what I have been thinking about you." That night the preacher invited me to the platform to give my testimony up to date. Then he asked the people to pray that I might get my Baptism. And that night I received the Baptism of the Holy Ghost. My wife received her Baptism four days later. From that time till now, twenty-three others have received their Baptism in Arkansas City, Kans. They have organized themselves into a band called "The Assembly of God."

My church immediately waited upon me and said, "We have not a thing against you. You could have continued here indefinitely. But we cannot allow you to go on preaching this doctrine which is not Baptist." I went home and said, "Wife, you and I must begin going down into the valley right now." If anyone should tell you that Pentecost and the deep things of God will not cost you a valley experience, I want you to repudiate it at once. For a thing that is worth while, and that is of God, must necessarily be bought with a price. There are indeed the mountain-top experiences, but there are also the valley experiences. I think of Rom. 8:35, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us."

We are praying for a revival. But listen, let us stick together in unity with one another, in prayer believing, for God will answer our prayer. He will hear from His dwelling place in heaven. I am asking a place in your prayers.

#### **A BOOK THAT ALL SHOULD READ**

Every reader of the Evangel should purchase a copy of Miss Luce's new book, "The Messenger and His Message." While the book is written primarily for Christian workers, there is much that every child of God will find helpful in this volume. The price is only 50 cents, so that it is within reach of practically all our readers. In purchasing the book you will not only be bringing spiritual benefit to yourself, but you will also be helping on in missionary work, for Miss Luce is one of our faithful missionaries to the Spanish-speaking races. After you have read the book, pass it on to a preacher. It can be obtained from the Gospel Publishing House, Springfield, Mo.

#### **PATIENCE**

To be impatient in certain conditions is to lose all; and to be patient, to be able to keep quiet and still in the presence of things that try us, is to gain all. Thus patience becomes the very key to success in living.  
—J. R. Miller.

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### A VOICE FROM BERLIN

"I am confident," writes a correspondent from Berlin, "that the Lord has created all over the world in those three days of the old year such a prayer link and spiritual oneness among God's people as will be more than difficult for Satan to frustrate or overcome. I attended some of the meetings and it simply thrilled my heart again and again to see and feel the presence and power of the Holy Spirit in our midst. **IT IS UP TO US NOW BY GOD'S GRACE TO MAINTAIN UNCEASINGLY THIS FELLOWSHIP UNINTERRUPTEDLY UNTIL WE SEE THE HOLY SPIRIT WORKING IN MIGHTY POWER IN REVIVAL OF THE WHOLE BODY OF CHRIST AND IN THE SPREAD OF THE GOSPEL ERE THE COMING OF OUR BLESSED LORD.**"

Over 300 "three-day prayer gatherings" were held throughout the world last December; and many again have been held during April. But the most widely observed "three-day" season is yet to come—July 2 to 4. **Mark these dates in your calendar—TODAY!**

The threefold object: (1) "O Lord, revive thy work" (Hab. 3:2); (2) "Send out thy light and thy truth" (Psa. 43:3); (3) "Thy kingdom come" (Matt. 6:10). In other words: Saint-wide REVIVAL; Sinner-wide EVANGELIZATION; World-wide BLESSING.

Who that reads the letter above could but ardently desire that the 300 "three-day meetings" of December might become "300 TIMES 300" before the present year closes? "Said I not unto thee, that if thou wouldest BELIEVE, thou shouldest SEE the glory of God?" (John 11:40). Is not "faith the substance of things hoped for, the EVIDENCE of things NOT SEEN," without which "it is impossible to please God"? (Heb. 11:1,6).

Must the Church, like Thomas, see before it believes? "Blessed are they that have NOT SEEN, and yet have BELIEVED" (John 20:29). Remember these dates for **world-wide, concerted prayer—July 2 to 4**—and continue to PRAY FOR REVIVAL!—Great Commission Prayer League, Chicago, Ill.

### OUR GREAT EQUIPMENT

If we are to be overcomers in this life, it is necessary that we first be endowed with power from on high in order that we may be faithful witnesses and help to spread the gospel of Jesus Christ to the uttermost parts of the earth. We read in Acts 1:8 that God's baptized saints are to be specially anointed messengers for this great work. And the apostle Paul exhorts us in the 6th of Ephesians to be fully prepared

for this warfare by putting on the whole armor of God, that we may be able to stand against the wiles of the enemy.

### Our Great Equipment

Is first to have our loins girt about with truth, and have on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked. We are to take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, etc.

We need not only to be filled with the Spirit, but we also need wisdom. Note carefully Acts 6:3, where we see that wisdom is an important qualification for service: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost **and wisdom.**" This clearly shows what special qualifications are necessary to even serve tables, look after widows, etc.

### Wisdom Our Great Need

Many that have been filled with the Holy Spirit have overlooked this very important point that we need to be filled with wisdom, and in so doing have failed God. Lacking the wisdom from above, they were frequently led by their own spirit instead of the Holy Spirit.

### What Is Wisdom?

In James 3:17, 18 we are told that the wisdom which is from above is first pure. It is peaceable. It is easy to be entreated. It is full of mercy and good fruits. It is without partiality, and without hypocrisy. (See Gal. 5:22, 23 on fruits of the Spirit.) These are the necessary qualifications if we really want to be effectual in service. "And the fruit of righteousness is sown in peace of them that make peace" (James 3:18).

Much of the trouble that has arisen is because the fruit of that which was sown was not righteousness sown in peace. We need to follow after the things that make for peace; yea, to follow peace with all men. We are now in the school of the Holy Ghost. Our ministry in this life is only the beginning of something far greater. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron" (Rev. 2:26, 27). We need this wisdom which is from above in order that we may be able to govern even our own spirit. Solomon said, "He that ruleth his spirit is better than he that taketh a city" (Prov. 16:32).—A. H. Argue.

"Constancy is the soul of the Christian life; it is the continual treading which makes the beaten track; it is constant use that makes the strong arm; it is repeated practice that makes the musician perfect; it is continued rubbing that makes the vessel bright; it is the persistent study that wins the prize; it is the running water that makes a channel; and it is the plodder who prevails. The same is true with steadfast prayer: it is a track-maker to the throne of grace; it is a nerve-invigorator in Christian service; it is a praise-inciter in temple worship; it is a life-brightener in the spiritual walk; it is a blessing-bringer in the realm of grace; it is a soul-deeper in the things of God; and it is an inspiration-giver to enable us to continue in the heavenly race."

If we would "grow up" into Christ in all things, we must "go out" from the world of sin (Gen. 12:1), and "get up" to the Bethel of prayer (Gen. 13:3, 4).—Selected.

### SHE HATH DONE WHAT SHE COULD

"Martha, Martha, thou art careful and troubled about many things: but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

Wherever the Gospel has been preached, Christian mothers have pondered these words of our Lord and have longed to follow the example of Mary in sitting at Jesus' feet. Those who have no pressing duties to perform may be able to devote themselves to Bible study and to worship, but how can the mother of a family whose day is crowded with cooking, washing, sewing, and the other requirements of caring for the home, find time for quiet and prayer? And how can those mothers who are tied down to their home life but who see the whitened harvest-fields and the need for laborers, respond to the call? The Word says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Here is a woman who stands out prominently as a vineyard worker who has literally forsaken her family; here is one who has worked apart from her family yet has not cut herself wholly from them; and another who has taken her family along with her, and together they have suffered hardship in service. All of these workers have preached the gospel and have won souls; and the woman at home drudging in the kitchen wonders which of these paths is the way out for her or if there is a way out.

God our Father who made us and loves us, has given a call to every surrendered heart, "Ye shall be witnesses unto me." To one He points out one path, and to another He points out a different path; each is shown a path all his own. In God's beautiful garden there are flowers of many varieties, and all are God's handiwork; but though no two of them are alike in form or fragrance, all express His glory.

One morning several years ago my phone rang and a woman whose voice was choked with sobs asked if she might come to see me. Of course I invited her to come, and about an hour later a sweet-faced woman, a stranger to me, came in. She had come to me thinking that I could help her as I was a vineyard worker though a wife and mother. She told me of her youth, of her conversion, of her marriage. She had married an unconverted man—he was still unsaved—and there was a small child. In tears she confided to me that God had called her to the foreign field. What could she do? What should she do?

Long we talked together of the whitened harvest-fields, and of the need for laborers. Such a love for lost souls, such a vision of the lost and dying world as this woman possessed, I had seldom seen. I could not doubt her call. We talked of the laborers already on the field, of how many of them were weary and worn from overwork and of how they are tried by the climate, by sickness, by living conditions, and by cares in the native church. They had left their homes, and had crossed the ocean to be missionaries in a foreign land, but they were still men and women, and they needed help in prayer. How much they needed prayer, for the battle was fierce and Satan contested every advance! I told her of instances of victories in time of sickness and danger, and of victories in soul-saving which had come to missionaries on the foreign field, that could be traced directly to the prayers of an intercessor at home.

She caught the vision; she saw that she could be an intercessory missionary. There and then she decided to get all the information she could about the field to which she was called, and to study the situation carefully. Then she would go to her closet daily to pray for the workers there, for the native Chris-

tians, and for the unsaved round about—she would be a foreign missionary here at home.

I told her that if she would do this faithfully, God would also give her a ministry at home, and that souls would come to her for help.

More than a year passed before I heard from this woman again. Then one day the phone rang, and in a bright, cheery voice she said she was coming to see me. When she came in I could not but notice the change, for instead of depression, joy and peace shone in her face. She would have come before, she said, but she had been so busy with a Sunday school class, a missionary society, prayer meetings, and in giving out tracts on the street. When she had a little time to spare she had been going to other homes to help the tired mothers with their work, meanwhile talking to them of Jesus. She told me of her prayer life for the foreign field, and how these prayers were being answered. In all these things she had met with the most determined opposition, and had passed through bitter trial; but in her intercession for lost souls she had met Jesus, the meek and lowly Jesus, and had learned of Him, and had herself become meek and lowly. Now her husband no longer opposed her but aided her in many ways. She had found a way by which she could choose "the better part" and sit at Jesus' feet, serving in His vineyard, and still be a faithful wife and mother.

Perhaps someone will say, "She could do it for she had only one child, while I have many. I can scarcely get away from home, can seldom attend a meeting, and when I do go somewhere I am so tired I can hardly listen." Then, my sister, there remains for you the closet ministry of prayer and intercession. It will be difficult to get time for even that, as it will require sacrifice and perhaps even suffering, but it can be done. If the lost world burdens your heart you cannot, nay, indeed, must not, refrain from crying to God for His vineyard and His laborers. You have longed to go forth to preach the Gospel of the Son of God and the way was blocked. But even at home you have the opportunity of "continuing instant in prayer," of "rejoicing in hope," of being "patient in tribulation."

The secret of service is found in doing all things as unto God. "Whatsoever ye do, do all to the glory of God." Whether your field of work be in public halls or at home, the humblest task performed as unto the Lord becomes a joy. Sweeping, dusting, with Him looking on—where is the drudgery? As you "practice the presence" of God in your home, and speak to Him often in intercession for lost souls here and abroad, the chains which seemed to bind you from service will part asunder, and the net into which you seemed caught and trapped will drop off and you will be free, gloriously free! Your problem of how to sit at Jesus' feet and still be a busy housewife will be solved. Furthermore, leading to your home, there will be a path, worn by the weary feet of those who will come to you to know the secret of your joy and victory, the secret of your peace and rest.

"The secret of the Lord is with them that fear Him, and He will show them His covenant."

"Blessed be the name of the Lord from this time forth and forevermore."—Mrs. Edward B. Kennedy, Chicago, Ill.

"He that soweth discord among brethren' is classed with the man whose 'hands shed innocent blood.' Thus does God lay the emphasis of His holy hatred upon the breach of charity."

## --: JEWISH NOTES :--

### An Answer to Prayer in Jerusalem.

Miss Laura Radford writes: "The rainfall for Jerusalem has been less than nine inches this year instead of twenty-five inches of last year, and the outlook is indeed very serious. Already all the public water-taps are taxed to the limit during the brief hour they are opened daily, and many are turned away without the needed amount of water for their families. In the Central Prison, containing over 350 prisoners, the supply has been cut down to 50 tins per day for all purposes; and many families living too far from the public taps to get city water, must pay from 25 cents to 50 cents per day for their water. A week ago on Thursday the Chief Rabbi gave a call to the Jewish people to gather at the Wailing Wall to pray for rain, and about 100 gathered and prayed, but no rain came. On Friday, the day the Moslems gather at the Mosque, a large number gathered at the 4 a. m. prayer hour and again at midday, and the sound of their voices as they prayed for rain was heard in the far distance; but no rain came. In the morning service on Sunday the Bishop of Jerusalem announced a meeting at 2 p. m. Monday to pray for rain. The High Commissioner, the Governor of Jerusalem, and many other government officials, both Christian and Moslem and Jew, were amongst those who had assembled. The Bishop humbly confessed the sins of the nation and the people, and pleaded for God's mercy and forgiveness. Before the service was ended the sky was suddenly darkened with black clouds and a heavy shower of rain fell, and again about the time the people had reached their homes from the cathedral there was heavy thunder, and rain fell for nearly an hour. This reminds us of the scriptures, 'The Lord sent thunder and hail' (Ex. 9:23); 'While they are yet speaking, I will hear' (Isa. 65:24).

**Why was this answer given?** Do not the Jews, Moslems, and Christians believe in the one true God? Yes, but God has appointed but one Way of approach unto Him—in the name of Jesus. And the gathering in the cathedral was in this mighty name; again this mighty name has been recognized by a direct act of God. To many of us the thunder seemed to be God's warning to the land, and that the rain had been given only in proportion to their repentance. The early harvest and the gardens have been saved, but the cisterns are yet empty. Though rain has since fallen in some places around Jerusalem, yet Jerusalem is passed by, and the government reservoirs will be empty in less than thirty days at the present rate of usage. The rain and hail of last Monday has made a deep impression upon some of the thinking men of the city. A Jewish merchant, who holds aloof from all religious life, said to me,

'Yes, God will yet bring upon us such terrible judgments that we will have to believe.' Continue to pray for Jerusalem, that the people may be willing to hear their Lord pleading with them as of old, and saying, 'Turn ye, turn ye, for why will ye die, saith your Lord.'

**Concerning the Mosque of Omar.** It is reported in "Trusting and Toiling" that the projected renovation of this mosque, to which ex-King Hussein contributed \$125,000, has suddenly stopped, owing to the inability of the Moslem council to produce the kushan, or title deeds. D. M. Panton writes, "How the Jew will acquire the old temple site, on which the Mosque of Omar stands, is one of the unsolved problems of the future. It may be that the Mosque will be purchased from needy Islam—a rumor in Jerusalem during the war asserted a Jewish offer of five hundred million dollars; or it may be destroyed by earthquake; or it may be wrung from the Arabs in civil war with the Jew; or it may be incorporated bodily into the new construction of the temple, as joint tribute to Judaism and Islam to antichrist. Certain it is that the scripture will be fulfilled: 'So that he (the man of sin) as God sitteth in the temple of God, showing that he is God' (2 Thess. 2:4)."

**Jews Flocking to Palestine.** A remarkable change has come in the flow of returning Jews to Palestine. For some years immigration was discouragingly slow, but now the tide has turned and an increasing number of Jews are looking to the holy land for a permanent home. In the month of December, 1825 Jewish immigrants arrived in Palestine, and 1840 arrived during the month of January. The Palestine Foundation Fund reports in the Jewish Daily Bulletin that in the twelve months from December 1923 to November 1924, inc., 6031 Jewish immigrants were admitted to Canada. In the first eleven months of 1924, 5868 Jewish immigrants were admitted to the United States. But in the same eleven months there were 15,319 Jewish immigrants admitted to Palestine. Of these, 12,567 entered in the last six months of that period; that is, from June to December 1924. In this connection it is interesting to read Isa. 49:19, "For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants. And they that swallowed thee up shall be far away." A few years of such magnitude of immigration into Palestine will greatly change the situation in that land. The Jews of Palestine will soon figure so largely and with such wealth that it will be worthwhile for the antichrist to deal with them. The greater the number and power of the Jews in the holy land, the nearer looms the figure of the antichrist.

So comments Mr. Thos. Chalmers in the Jewish Missionary Magazine.

**Building a Home-land for Themselves.** Professor Elwood Mead, head of the department of reclamation of the United States government, writing in the New Palestine, says,

"Since the destruction of Jerusalem and the scattering of the Jewish people to the ends of the earth, they have looked forward with hope and longing for the fulfillment of the prophecy that Palestine would again be their national home.

"About forty years ago a group of Russian farmers, longing for life in the Home-land, came to Palestine and bought farms on the plains of Sharon, not far from Jaffa. They were more interested in their social and economic ideals than in growing crops. They did not succeed as farmers, got in debt to the banks and stores, payments on their farms were not made, and the experiment nearly ended in disaster. In this emergency they appealed for help to their co-religionists. Their plight came to the attention of Baron Edmond de Rothschild of Paris. He paid their debts, and thus began a colonization and rural development movement in Palestine in which he has invested \$40,000,000, established 44 farm colonies, and created what is now the Jewish Colonization Association. Later, Jewish farmers from Germany, moved by the same longing, came to Palestine and bought farms on Mount Carmel. They brought with them agricultural traditions and experience. They grew three times as much grain on an acre as their Arabic neighbors, because they plowed deep while the fellahin only scratched the surface. The German colonists flourished. They paid their way and beautified the region where they lived with plantations of pines and other forest trees. The groves they planted are now among the attractions of this historic mountain.

**"The Russian settlements have had many vicissitudes.** If it had not been for the generosity and persistence of Baron Rothschild, who shared in their longing to see Palestine again the home of their race, the early Russian colonies would not have survived. Baron Rothschild not only loaned money; he visited the country, and being convinced of its latent agricultural wealth gave to its development his time, attention, money and great organizing ability. He built at Rishon, near Jaffa, one of the great wineries of the world, and helped make the Rishon wines known all over Europe. The orange groves planted under his direction at Petach-Tikvah, and the Jewish orchardists whom he has aided, have proved that no country surpasses this as a place to grow citrus fruits of superior quality. It is the home of the Jaffa orange, the favorite of the English market; and the time is not distant when grapefruit from Palestine groves will be one of the table delicacies of Cairo and the capitals of Europe. None grown elsewhere surpasses it in flavor.

**"The greatest Jewish industrial undertaking** is the hydro-electric development now under way in the valley of the Jordan around the Sea of Galilee, under a 99-year franchise. It means hundreds of

thousands of horsepower of electric energy to light cities, turn the wheels of factories, pump water for irrigation and give to the country a varied and prosperous industrial life. It brings into use a new and hitherto ignored source of national wealth of great economic importance.

"The eighty Jewish colonies already established contain 163,000 acres, the greater part of which is farmed without irrigation. This is made possible by a rainfall which varies in different parts of Palestine from ten to twenty-six inches. The most fascinating part of this agricultural colonization is, however, in the irrigated areas. When the marshes in the valley of Jezreel were drained it uncovered reservoirs and stone aqueducts on the stream where Gideon watered his army. The regulating works at the colony of Benjamin are supported by stone pillars which served that purpose a thousand years ago. The water already available, or which it is known can be made available, will serve to irrigate 100,000 acres, of which the largest single unit is in the valley of the Jordan immediately south of Lake Tiberias, and includes about 30,000 acres. How much more may be artificially watered cannot be told until further exploration of underground supplies can be made, but 50,000 additional acres do not seem to be an excessive estimate. The valleys which cannot be irrigated and the rolling hills of Galilee suited to agriculture ought to provide a million acres for Jewish settlement." In addition to the 163,000 acres mentioned by Professor Mead, the Zionists have recently purchased 34,000 acres of land near Haifa.

**The Return of the Shekel.** We take the following from an editorial in the New Palestine, the official organ of the Zionist movement.

"Tacitly—almost unheralded—the Shekel returns to the scenes of its ancient life. We have become so accustomed to the growth of our Homeland that we see as a natural development the contributing miracles. The Shekel was a memory until a generation ago. Then it became a symbol. It was a piece of paper, an enlistment in the Zionist movement. It took on a special meaning. To pay a Shekel merely meant to sign up among the participants in the movement of liberation. We almost forgot that the Shekel had been a reality, a coin handled, given and taken in the common business of the day. And suddenly it is here again. It will jingle in the pockets, ring on counters, be entered in books, become an everyday thing. One would hardly think that this is a subject for poets and rhapsodists; yet it is as strange and as beautiful as any other part of the revival of the Jewish homeland. For the Shekel will never be to us what it was to the Jews of old. It will be not merely coinage, but the sign of will which survived infinite discouragement. It will still be a symbol. It will mark the return of our control over our physical life, the descent from a fantastic and impossible life on sufferance, dependence on the goodwill of others, to the solid ground of our own independence. The ends of history meet, and

the circle of our national life approaches the full."

**Looking for their Soon-coming Messiah.** From the Jewish Gazette we take the following quotation concerning the ancient cities of Bochara and Smarkand in Central Asia which contain a large Jewish population. They are of the orthodox Jews, who have resided in Central Asia for many centuries.

"Great excitement and enthusiasm prevail among the Jewish population of Bochara, now a part of the Union of Soviet Republics, in connection with what are believed to be mysterious signs and heavenly messages that the Messiah is arriving. A mountain in Bochara commenced to belch smoke. This, according to a legend of the Bocharan Jews, is a sign that the Messiah is approaching. According to the same legend, this mountain is the Gate to Paradise. There are persons who claim that they heard a "Bas Kol"—heavenly message—stating that the last days are approaching. In Tashkent it is claimed that a dove was found with a mysterious note under her wings written in Hebrew. The Bocharan rabbis are now trying to decipher this note. Many Jews believe that this Hebrew note is a message from the Messiah. Another factor which contributed to the belief is a message received from a Bocharan Jew, a resident of Palestine, declaring that the Messiah is near. Many of the scholarly Bocharan believers in the early arrival of the Messiah point to the last chapters of Daniel, which contain the prophecies of the coming of the Messiah. This enthusiasm seems to have embraced many congregations, who are celebrating the occasion by festivals and dancing in the streets. The Moslem population looks with amazement on these strange scenes."

#### **Evangelistic Work Around Galilee:**

Dr. Christie and his fellow-workers of the United Free Church of Scotland Mission around about Galilee have, during the past year, been undertaking evangelistic work with considerable success, as the following extracts from a recent letter in the London Christian Herald will show: "In the district around about Galilee we have recently been doing successful work of an evangelistic kind, everywhere being gladly received by the people. It is with a feeling of peculiar pleasure that we follow in the footsteps of Jesus, going from town to town with the story of salvation, even as the Lord and Master did in olden times. Reading of Christ's ministry in Galilee, and comparing it with our own daily experience among the people, we cannot but feel that our instruction and teaching will yield, in after days, a rich harvest. The common people even yet hear the message and words of life gladly as they did in the days of Christ. At Tiberias the work of the Mission is going on most successfully. A congregation of over seventy gathers in the little church every Sabbath to listen with rapt attention to the exposition. Jews in ever-increasing numbers all over this district are expressing a keen desire to know more of the way of life, and not infrequently they profess faith in the risen and glorified Saviour. There is great reason to hope for the

future of the Mission, and we invoke the prayers of Christian people in the homeland on its behalf."

#### **Jewish Evangelist Wins 6000 Converts.**

A young Jew named Philip Lewis was converted 25 years ago in the east end of London through the instrumentality of Gypsy Smith. The young man's parents were furious and read the burial service over him. He went out to Australia and became an evangelist. According to the London Christian Herald, in the course of his travels in the heart of that great country he brought over 6000 people to Christ. There is an encouraging work being done among the Jews in Budapest, and according to the Sunday School Times; during the past seven years 25,000 Jewish converts have been received in the Presbyterian church of Budapest alone. In the three years, 1919-1921, over 11,000 Jews entered the Lutheran church in Vienna, and some hundreds more have joined the Reformed church.

**Jewish Persecution in Europe.** In an editorial in the New Palestine we read: "The attitude of the present Russian Government toward Zionism is best indicated by the way it is treating Zionists in Russia. The method of the Soviet Government is quite simple. All organizations that are not one-hundred per cent in favor of the present regime in Russia are anti-Bolshevik, and they are placed in one category. Once placed within the category of "reactionary" organizations, the Government carries out a systematic repression and persecution of them all. Arbitrarily, the Zionist Organization has been placed in that category. It does not matter now what Zionists may say. A Zionist meeting is illegal. The sale of a shekel is illegal. Discussion of Palestine as the Jewish National Home is illegal. The sale of Zionist literature is illegal. Anybody engaged in this illegal work is subject to arrest and imprisonment. It is just as dangerous to be a Zionist in Russia as it is to be a Menshevik or a Monarchist. A decision once made becomes sacred, and so, today, a systematic persecution of Zionists is going on in Russia and from week to week news is received here of the arrest and deportation of hundreds of Zionists whose families are left in distress and whose future is involved in doubt and uncertainty.

The Jewish Tribune of New York reports an interview with Professor Albert Einstein, the great Jewish scientist, who refers to the persecution of the Jews in Poland. He states, "The terrific pressure against the Jews of Poland has forced many of those who were connected with important industries to emigrate to Palestine and settle there." They are finding out, as Mr. Louis Marshall stated at the Annual Conference of the Keren Hayesod that "there is but one land of opportunity for the thousands of Jews of Eastern Europe, and that land is Palestine." Surely the time is not far distant when the returned of Israel shall see Him whom they pierced (Zech. 12:10). For there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, "And so all Israel shall be saved" (Rom. 11:26).

## "I Am the Lord That Healeth Thee"

### A NOTABLE MIRACLE

In May, 1924, I was suffering with what three doctors diagnosed as tumor. I weighed about 95 pounds and had been suffering for about three years. At the time above mentioned I learned that meetings were being held in Gilroy, in the Pentecostal Mission by Evangelist John Bernhard. Having been a Catholic all my life, I had no confidence in anything but my own religion, but attended these services out of curiosity. The second meeting I went to, God got hold of my heart, convicted me of sin and gloriously saved me. This took place on Thursday and on the following Sunday, while being baptized in water, the healing power of God struck me and in two days there was not a sign of the tumor left and I immediately went to work. To God be the glory!

For two months before I was healed, the tumor was so large, I was unable to do my housework, and had made arrangements to go to the hospital for an operation. Previous to that I had taken almost every kind of patent medicine heard of, but all to no avail.

After God so marvelously healed me, I started to gain in weight, and today, ten months after God so graciously touched me, I weigh 150 lbs., or 55 lbs. more than I did at the time I was first saved and healed.

I have witnesses to prove that the above is true and can give the names of the well-known physicians who diagnosed my case.

I praise God for the great Physician, Jesus Christ, the same yesterday, today, and forever—not the dead Christ whom I once worshiped afar off, but the mighty living One of power!—Mrs. Amelia De Franchi, P. O. Box 106, Salinas, Calif.

(John Bernhard affirms that after ten months he can verify this report.)

### HEALED OF PARALYSIS

I was a minister of the Brethren Church for twenty-six years. For forty years I suffered with spinal trouble, and at times the suffering was almost unbearable. I had spent much money with doctors but got no healing, and finally gave them all up. On March 14, 1924, at noon I had a stroke and my wife and daughter and son-in-law put me to bed. I could not talk, and it seemed as though the devil was tearing me to pieces by inches. Yet my mind was clear enough so that I could keep praying to God for deliverance. Finally the Lord gave me my voice to tell my daughter what I wanted. I whispered to her, "Send for Robertson, the Pentecostal minister, and for Elder Farney."

Brother Robertson was holding a revival meeting here, and Elder Farney belonged to the Brethren Church. After that, life was blank to me for awhile. Brother Farney came and sat beside my

bed watching me suffer for more than an hour before Brother Robertson arrived. I kept telling Satan that as soon as Brother Robertson came he would have to look for another subject, that God was the Captain of my salvation and I was going to be up and off to church that night. And it was so.

When Brother Robertson entered the house a glow of light from the Lord filled my room; and the Lord so loosened me that I could talk and praise Him. I raised up in bed and was anointed and prayed over. I was immediately healed and the Lord has kept me healed ever since. I got up out of bed, dressed, ate my supper, and went to the Pentecostal meeting, and felt better and stronger than I had for years. I stood before that congregation as a living witness of what the Lord had done for me. My neighbor came in to see me and found me not at home. He asked my son-in-law if I were dead, and he said, "No, he is healed and has gone to the Pentecostal meeting." The neighbor would not believe it.

I had been a minister in the Brethren Church for twenty-six years and the Lord had used me in bringing lost souls to know Him. But after my healing I was so filled with the power of God that they could not stand for my demonstrations, and in about five weeks I separated from them and went with the Lord to the Pentecostal Church. Two weeks after this I received the Baptism in the Holy Spirit according to Acts 2:4. The past year has been one of the happiest years of my life. If you want anything, just ask Him in faith, believing, and you will receive. Praise His name.—G. E. Wolfe, Route A., Caruthers, Calif.

### HEALED OF TUBERCULOSIS

It is with a heart filled with praise to our God, that I wish to testify to His great and tender mercies to me, in saving me, in healing me and in baptizing me in the Holy Spirit. For three years up to the latter part of July 1924, I was under the doctor's care. Last June, I returned home, unable to walk, after being in the Tuberculosis Hospital for three and a half months. They wanted me to stay a year in the Hospital. After being home three weeks, I had a relapse. I was examined July 5th, by two Tuberculosis Specialists and they said I must go to the Sanitarium or I couldn't last three months.

I was scarcely up at all, I couldn't lie down flat on my back at all and couldn't breathe without severe, sharp pains. When I'd try to raise up, I'd suffer such pain, I'd think I would never attempt it again. For four weeks, I lived on bread and water, couldn't keep anything else on my stomach.

I heard about the Pentecostal tentmeeting that was going on in Mingo. A sis-

ter, Mrs. John Geisler, Sr., who attended, told me that the sister in charge preached Divine Healing too and asked me to go. She said if I would surrender my life to God and trust Him, I could be healed. I said I felt too bad to go. She asked if I wished the sister to come out and pray for me. I consented, so Brother and Sister Geisler brought Sister Louise Albach out. They prayed for me and laid hands on me in the name which is above all names.

That evening, I ate my supper and it didn't have to be thrown up. I've been eating whatever I wanted ever since and it has not hurt me. Praise God! I had had so much trouble with my stomach. How can I praise God enough that the suffering is all gone!

That evening, July 22, I went to the tentmeeting at Mingo. At the close of the service, the saints gathered around me and prayed again, and I received another touch from God.

I weighed only ninety-seven pounds then. I began gaining in strength and flesh and in four weeks I weighed one hundred and five pounds, and began doing my own housework and have been ever since.

I attended the meetings during the week and on Sunday besides. How I drank in the Word and continue to feast on it day by day! We have had family worship in our home, since the Lord so marvelously healed my body. I thought I was a Christian before, but O such a change has been wrought in my life since Jesus has taken control! He has not only saved and healed my diseased body, but has baptized me in the blessed Holy Spirit. My husband and children gave their hearts to God soon after my healing.

Some of the people objected to my daughter, Orpha, riding in the school wagon, because they feared she had consumption. We had special prayer for her, and when she took the T. B. test, the doctor pronounced her lungs all right. How we praise Jesus for her healing. She is making good grades in her High School work and has not missed a day for sickness. She feels better in body than she has for a long time.

The baby had had a cold and a high fever. I knelt down and laid my hands on him in the name of Jesus Christ. That evening he was playing and the fever was gone.

I have felt fine all winter and am praising the Lord for the health and strength He gives, and for the many blessings and answers to prayer. I am drawing closer to my Jesus every day, it is wonderful what He can do when we line up with Him. My words are feeble to praise God as He ought to be praised. I send out this testimony with a prayer that other souls may reach out and take of the wonderful provision God has made for the needs of our spirits, souls and bodies.—Mrs. Lizzie Meyers, Mingo, Iowa.

"He who watches for breaking heavens and bursting tombs, and the omnipotent and all-gracious reign of our beloved Lord on earth, is the profoundest optimist that walks."



## THE CHILDREN'S CORNER

### A TRUE STORY

All alone in the evening grey,  
Sick and dying, poor Hannah lay;  
Through the broken pane the cold wind swept,  
Poor Hannah shivered, and moaned, and wept.  
But it was not cold, and it was not pain,  
That made her shiver and moan again:  
She did not say, "My pain is sore,"  
But "Where shall I be when all is o'er?"  
For Hannah remembered the years gone by,  
And she said, "A sinner—a sinner am I!  
All black and fearful the sins appear,  
That I had forgotten for many a year;  
And thousands, thousands, they come to mind—  
There is hell before and sin behind.  
The Lord is holy, and just, and true,  
And what He has said He will surely do.  
He hath for sin an awful doom,  
A lake of fire beyond the tomb;  
And my soul is black with the sins of years,  
They cannot be washed away with tears.  
And sure it is vain to pray and cry;  
He cannot hear such a sinner as I.  
I am going—going—to stand alone,  
Before the Lord on His awful throne!"

\* \* \* \*

Bright and glad as the stars came out,  
With many a laugh and many a shout,  
Jack and Will in the garden played,  
And they heeded not the noise they made.  
But the neighbor calling said, "Children, dear,  
A woman is sick in that house so near;  
There, where the broken pane you see,  
She is lying as ill as she can be.  
She soon must die, and you see 'tis best  
You should be still, and let her rest."  
Then in a moment they were still,  
For tender hearts had both Jack and Will,  
And they sat and looked at the casement lone,  
Till the stars shone bright, and the day was gone.  
Then Jack said, "Will, she will go to heaven,  
If she has had her sins forgiven.  
I learned at school that when Jesus died  
The door of heaven was opened wide,  
Because He was punished Himself for sin.  
So now if we die, we can all go in;  
Of our sins there will not a word be said,  
For Jesus Christ was punished instead;  
And if she believes He loves her so,  
Beyond the stars her soul will go.  
He will lead her in through the golden door,  
And she will be happy for evermore."  
Then Will said, "Jack, that is all quite true—  
But does she know it as well as you?  
What Jesus did we have both been taught,  
But some know this, and some do not.  
O Jack, maybe she has never known  
What it is that the Lord has done!"  
Then Jack said, "If you would help me, Will,  
I would climb up to the window sill,  
And through the hole I would call and say,  
'Jesus washes our sins away.'"

\* \* \* \*

The neighbor said when her work was done,  
"It may be Hannah is all alone,  
And oh! it's an awful thing to lie  
Too ill to live and afraid to die.  
So just to sit with her I will go,  
But how to help her I do not know."  
So the neighbor went, and she heard no moan,  
And she thought, "Poor Hannah is dead and gone;"  
She lighted the candle with fear and dread,  
And stooped to see if Hannah was dead.  
But there she lay with her face so bright!  
It shone with glory and not with light.  
And she said, "O neighbor, the Lord is good!  
He has washed me white in His precious Blood,  
My sins are gone from before His face,  
And He has prepared a glorious place,  
Where those He loves with Himself shall be,  
And to that sweet home He is calling me.  
O neighbor, here in the dark I lay,  
I felt so guilty I could not pray,  
And all my sins like a mountain stood  
Before the terrible face of God.  
Then all in a moment, sweet and clear,  
A voice spake loud, though none was near,  
Like an angel speaking I heard it say,  
'Jesus washes our sins away!'  
And whilst I thought, Do my ears tell true?  
It said, 'Poor woman, He died for you.'  
And then did the words come sweet and low  
That I had forgotten long ago;  
I once heard tell in the years gone by,  
How Jesus came on the cross to die,  
And there He hung in the darkness dread,  
With a crown of thorns on His holy head.  
And some old, old words came back to me,  
'He bore our sins on the cursed tree.'  
Yes, it was true that mine He bore,  
So the guilt is gone, and the judgment o'er;  
And more than that, if He died for me,  
What must the love of Jesus be!  
He in His home of glory waits  
To see me enter the golden gates;  
Whilst I lay moaning in black despair;  
His heart was longing to have me there.  
And oh for the welcome I soon shall know!  
No words can tell how I long to go!"

\* \* \* \*

And so, ere many a day was done,  
There was joy in the home beyond the sun,  
For Hannah had entered the golden door  
To dwell with her Saviour for evermore.  
God saith that all who to Jesus come  
He in His love will welcome home.  
The Lord is holy, and just, and true,  
And what He hath said, He will surely do.

—Frances Bevan.

### ENDING THE ANNOYANCE

An innkeeper was greatly disturbed one night by the barking of his dog in the back-yard. He got out of bed, opened the window, and called to it to lie down and be quiet, but it only barked the louder. Becoming enraged with it he said, "I suppose I shall have no peace unless I settle it," and getting his gun, he opened the window and shot the creature dead. Returning to his bed he said, "I shall have peace now." And so he had, but it was a peace that cost him his life. There were thieves breaking into his house for the purpose of robbing and killing him; the faithful dog was warning its master of his danger—and he by silencing it secured his own destruction. How many there are who act in a similar way towards conscience!—From the Sunday at Home.

## 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.

### MISSIONARY TOUR

Coming to Bettiah I was agreeably surprised at what had been accomplished in so short a time. About fifty or more pupils of the girls' school, remaining during the Christmas holidays, gave me a most hearty, warm, royal welcome. I learned that all of the eight teachers had been baptized in the Holy Spirit, and that the school, in efficiency, ranked first in the Bihar District.

There are now over seventy girls in the school and many others wanting to enter but cannot on account of lack of room. Pray that the Lord may help put the idle bricks lying in the compound into dormitories to accommodate those wishing to enter.

Five years ago the missionaries at Bettiah felt impressed to purchase this property for a girl's school. The owner would not sell. Other influences were brought to bear against the sale of it. The missionaries looked at the land again and again, went into a bamboo grove directly across the road from it, fasted and prayed earnestly that God would give them this land. God heard and answered prayer. Today the property is ours, with pucca bungalow, dormitories, and other buildings to run the institution. But other buildings are yet needed to complete the needs. The buildings and property are all paid for. God bless the missionaries!

At Laheria Sarai, the station next visited, we were again surprised at the results thus far accomplished. In this District are nearly three million people and only two missionaries to take to them the Gospel. What a field for work! Here is a large bungalow chapel and buildings yet to be completed for the native preachers and their families. A day school is conducted for girls from the Zenanas. Mrs. Ghosh, a leading woman of the city, assumes the responsibility under the over-sight of Mrs. Mueller. Five native preachers are kept busy together with several Bible women. We were very much interested in the village Sunday Schools. Three were visited. The children all sit on the ground in front of the village house surrounded by cattle, goats, etc., or on the edge of the road. Usually an Indian bed is brought out for the Sahibs to sit on. The children are quick to learn lessons and are taught from large pictures. The whole thing is very crude, prosaic, and aboriginal in the extreme. Here are latent possibilities, the future of India's religious destiny.

On passing through Calcutta the Lee Memorial Missionary Home was visited. This is a remarkable institution doing a much needed work. Here missionaries stopping over or passing through the city may find a place of rest and refreshing.

From Calcutta we proceed to the Southern part of India, stopping at Madras over Sunday. Here we found several small Pentecostal bodies where a revival had been flourishing for several months. About seventy were saved and twenty received the Baptism. All these assemblies came together in one central place for their meetings. We spoke both morning and evening to good audiences. At noon all remained for a real Indian dinner, a feast especially prepared for the occasion—rice and goat currie. The Missionary Secretary also adopted the Indian custom of eating. This they appreciated very much.

At the afternoon services the Lord was mightily present again. These were real Pentecostal meetings with the old-time fire and Holy Spirit power. At the close of the service the people gave us a hearty expression of their appreciation of our visit and ministry in their midst. The Christian courtesy manifested here was rather unique coming from a people saved from heathenism.

We were then asked to meet a committee of eleven men who literally begged the Foreign Missions Department of the Assemblies of God to send them an ordained missionary to have oversight of the work. These people through difficulty came into Pentecost and now are struggling to keep and maintain their Pentecostal experience.

They have no one to lead them except some inexperienced native workers. They have no training and are not ordained, yet they are doing most excellent work considering their many disadvantages. Students of our Bible Schools, is there anyone who will consider this Macedonian call and come over to help them? Pray that God may raise up someone for this needy field. Here is a splendid opportunity for a married man capable of good, sound, spiritual leadership. The possibilities are tremendous. Many are the calls that come to us for trained and qualified missionaries. Pray for God-called men and means to send them forth, and one for Madras.

—William M. Faux, Miss. Sec.

### BROTHER W. W. SIMPSON RETURNS TO KANSU

Brother W. W. Simpson announces that the Bible school at Shih Chia Chuang in North China will close on March 29, and that he will be leaving for Kansu Province, Western China, about a month later to relieve Brother and Sister Chenoweth who are expecting to come home on furlough. Miss Martha Merrill will accompany Brother Simpson to Kansu Province. Miss Martha Merrill and Brother W. W. Simpson will be addressed at Minchow, Kansu, Western China.

### DEVELOPMENTS ON THE MEXICAN BORDER

Brother H. C. Ball writes from San Antonio, Texas, as follows: "I am glad to tell you of a real revival in Kingsville, our old field. I spent an entire week there and four men were soundly converted. We were offered the use of a fine hall down town free of rent. We used it, having splendid audiences. Brother Demetrio Bazan is pastor there and he is doing good work.

"From Kingsville we went to Mercedes and held the third annual meeting of the Brownsville District. The brethren decided it would be best to divide the District so they have formed the South Texas District, also the Tamaulipas District. The work is doing well in all that vast region.

"One of our preachers, Loreto Garza, is going through a hard test. He has a large family of eight children and the most of them cannot attend the services because they are barefooted and without decent clothing. I am sure many Pentecostal people would help them if they knew about it. Two of the children are young ladies in the early teens and the rest are children down to four and six. Clothing can be made over by the mother and two girls and the Lord will help you to send shoes of the right size. Clothing can be sent to H. C. Ball, 1911 Durango Street, San Antonio, Texas."

### REVIVAL SPIRIT IN LIBERIA

Miss Ruth Erickson writes from the Interior Mission, Cape Palmas, Liberia:

"I arrived in Liberia in October and can say I am very happy to be back on the field again. We are opening a new station in Hooyah, where I go next week to take up my work. The Lord is already working among the people there; 13 families have accepted Christ and built their homes on the mission hill. Two chiefs have also been saved, and on Christmas eve every man of the village surrendered his jujus to be burned and the big town juju was given away. Praise God for this victory!

"In the Christmas meeting held there, a woman was saved and baptized in the Holy Spirit according to Acts 2:4, and, two days later she was one of sixteen happy candidates for water baptism.

"Many tribes are begging for missionaries at this time and this seems to be our opportunity to give them the Gospel. But where are the reapers? There are only seven missionaries here to carry on the work in the Interior and truly it can be said of this field, 'The harvest truly is plenteous, but the laborers are few.' Please pray with us that the Lord of the Harvest will send forth laborers, also for a mighty revival in Liberia."

### A NEW ASSISTANT

Evidently, the Missionary Treasurer is to have a new assistant, for it is reported that on Sunday morning at 1:10 o'clock, April 5th, a young man arrived who has been named David Warren Flower, weighing eleven pounds. Both mother and child are doing nicely and the hearts of the parents are very happy and full of praise to the Lord for His goodness.

### JUST A DAY'S WORK AT THE CAPE PALMAS MISSION

Brother J. M. Perkins sends a most interesting account describing an average day's work at Newaka Mission Station in Liberia, as follows:

"Well, this has been a busy day and I have a mind to relate some of the happenings. I got up at about 5 a. m. in order to have some time for reading and prayer before the rush of the day started. The first item was to unlock the Girls' house and ring the bell; then get two boys off to Whooya and to feed the fowls. I gave Timothy his work for the day, or rather started him off, then for our early meal.

"Here come about twelve chief men from two heathen towns to talk palaver. They stayed and talked for about two hours until we were tired of them and wished they would go. They stayed so long it made our breakfast late. Here are some people with rice to sell. Breakfast over, the boys are divided into five or six different companies and given work. The girls are sent off for wood and we get ready to take a little rest. Just as we had gotten nicely to rest along comes a company of men with a book or a letter from the Government about the paying of their taxes and they want us to read and explain this important book. Before they got away, some boys came in from Nynaboo station with book. Then some people come along with cargo from the beach, and their loads have to be examined to see if anything is lost, entries made in the book and a letter written to the dispatcher and the carriers paid for bringing the loads. This often means much talk and palaver.

"I go back to bed and try to get a little more rest but the cook girl wants her rice; one company have finished their job and are not too anxious for another, another company has to be looked after and Timothy instructed in another piece of carpenter work. Here comes some more rice for sale. I called some boys to help put away the rice but found the bin which was supposed to have been cleaned long ago to be in a very bad shape, besides there were ratholes to be stopped up. This time I attended to this myself to make sure that it is done.

"Timothy has been getting a walnut railing ready for the stairs of our new mission house but I have to be on the job now to see that it is properly placed and fastened. There are holes to be bored with small bits and in order to save my bits I must bore the holes myself. Well, that was one good hour's real hard work. Now another whirl around to see how different companies are doing. Then there is the evening meal to look after which falls on me just now as Mrs. Perkins has a bad attack of asthma and the hot kitchen aggravates it much.

"Here is some more rice to be bought and paid for and put away. While I am doing all this, Mrs. Perkins is helping what she can and is busy sewing clothes for the children. Evening meal over and it is soon time for evening Bible lesson and prayers. David, our native helper, had Morning Bible lessons, prayer and most of the school. Back from evening

prayers, girls locked in and we are back writing this when the girls begin to scream and when we went to see, we learn that they saw the big yellow cat through a hole in the wall and thought it was a tiger. Well, I must close and go to rest, for I am decidedly tired."

### ENCOURAGING VILLAGE WORK

Miss Bernice C. Lee writing from Uska Bazar, India states: "We are having such encouraging times in the villages this season. The other day we were made so happy as we went to visit a village where we had not been in a long time. Some of those who came to believe on Jesus several years ago are still holding to the faith and we felt His presence very precious as we prayed with them for certain ailments. One old man, as we finished praying, arose and shouted "Victory to Jesus" and started walking down the pathway with a step of triumph. We wept for joy as we saw this one who had not heard the message for so long a time still counting on the One of whom we had taught him years ago.

"We want special prayer now that a number who have believed in their hearts for some time shall be bold enough to take the step of water baptism which will mean the severing of all family ties. We somehow have a new grip of faith and our hearts are believing for fruit in our various Districts."

### AN INCREASE AT BETTIAH

Miss Hilda Wagenknecht writes from the Girls' School at Bettiah: "The Lord is blessing here in our work for which we praise Him. Within the last few weeks about twenty new girls have been added to our number in the School and we are happy to have every one of them. It is a real opportunity to mold and shape these young lives for God. We have been crowded with the number we already had and now with this new addition we hardly know where to put them all and are just longing for the day when we will be able to complete our buildings so that we will have proper quarters for them. We know that God is able to complete our buildings so that we will have proper quarters for them. We know that God is able to supply our every need and we are trusting Him for the great things."

### THE BLAKENEY HOME RETURN

The Belgium Congo is a long way from home and news travels very slowly unless sent by cable. Cable cost, however, is prohibitive so that missionaries do not always feel free to communicate with the home office in that way. A letter has just been received from Brother Leader who is associated with Brother and Sister Blakeney at Gombari, Belgium Congo, in which he states that the return fare money for the Blakeney's has been received and they expect to start for the homeland the first of March. In all probability the Blakeney's are now on their way home and should arrive in America within the next thirty days. Brother and Sister Leader and Brother and Sister Walker are left on the station to carry on the work.

### HOME FROM JAPAN

Mrs Estelle A. Bernauer who has put in fifteen years of service in Japan is now returning home. According to a recent letter she expected to sail for home on March 28th and is looking forward to spending some time with friends in Batavia, New York. Sister Bernauer is very much broken in body and her coming home at this time was very necessary. Pray for her that the Lord will guide and lead for the future. Letters which may be addressed to her in care of the Foreign Missions Department will be forwarded to her after her arrival.

### ORIGINAL INSTITUTION OF THE WESLEYAN CONFERENCE

(In the handwriting of John Wesley.)

It is agreed by us whose names are underwritten:

1.—That we will not listen or willingly inquire after any ill concerning each other.

2.—That if we do hear any ill of each other we will not be forward to believe it.

3.—That as soon as possible we will communicate what we hear by speaking or writing to the person concerned.

4.—That till we have done this we will not write or speak a syllable of it to any other person whatever.

5.—That neither will we mention it after we have done this, to any other person.

6.—That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conscience so to do.

John Wesley. Thos. Maxfield.  
Charles Wesley. J. Downes, et al.

CLEVELAND, OHIO.—Sister Mary Ziegler writes, "During the past few months there has been a true revival. Brother Bowie has emphasized the need of prayer—prayer in the closet, prayer in the meeting, prayer without ceasing. At the beginning of the year, through his suggestion, we started a prayer-chain; every hour of each week-day being definitely taken by some member. We still keep it up. Three weeks ago our minister's wife said she had prayed that a soul might be saved for every day in the year 1925. Her prayer is being answered. She counted up to 42 and then gave up numbering them. Attendance is increasing at the regular meetings so that we have convention-crowds. People come with the avowed intention of getting saved. In such cases the conversion is usually followed immediately by the Baptism in the Spirit. A boy, stunted in stature and weak-witted through smoking at one service was defiantly rolling a cigarette, but at the next he was shouting, 'Yes, Jesus!' A girl left off her beads before coming to the meeting so that she might be unhindered in seeking the Lord. Former members of worldly congregations are now becoming as little children—ex-Methodists, ex-Presbyterians, ex-Catholics, ex-Spiritualists. 'They shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God.' Praise Jesus! He is coming soon."

## THE WORK AND WORKERS

**PILOT POINT, TEXAS.**—Pastor L. A. Toller writes, "Brother E. H. Hene-gar of Grand Prairie has been with us for a week. Two were filled with the Spirit. Pray for us."

**WICHITA FALLS, TEXAS.**—North Side Assembly.—Pastor T. D. Thompson sends a note of praise for the work. There are about 60 saints and there is a blessed spirit of unity. They observed the three days of prayer and feel encouraged. They are planning meetings to begin about May 1st.

**CHESTER, ILL.**—Brother S. C. Johnson reports, "The first night in our new building a real revival broke out; conviction was deep; several wept their way to God. Others came later, making 9 in all that were saved. Brother Ferguson and Brother Sinclair dropped in and preached. There were some remarkable healings."

**LUDLOW, COLO.**—Sister S. Harris reports that they have now organized a church and Sunday school. She says, "Brother Stuart held revival meetings and remained with us as pastor for 5 months. Souls have been saved and several have received the Baptism. Brother Poll is now our pastor and is planning meetings in the surrounding camps."

**TERRE HAUTE, IND.**—Brother G. R. Anthony praises God for a revival with the two young evangelists, Zelma and Beulah Argue. As the meeting developed, Brother A. H. Argue joined the party. Seventy-five received the Baptism in the Holy Spirit and 75 new members have joined the assembly. Numerous testimonies of healings and visions are constantly being given. Brother Argue is continuing the meeting in this place, while Misses Zelma and Beulah have gone to Jasonville for a 10-day meeting.

**THE DISTRICT COUNCIL OF NEW ENGLAND.**—R. H. Norton, Secretary, reports: "The fifth quarterly session of the New England District Council was held on March 28, 1925, in the Pentecostal Church of Framingham, of which T. Arthur Lewis is pastor. This district has decided to hold a two- or three-week campmeeting the coming summer in July or August, and has selected the Camp-grounds at Wellesley Park near Framingham as the best equipped and most central location. Definite dates and particulars will be given later. After transacting the regular business of the district it was decided to choose three district presbyters, and Brethren Alford Wight of Ashland, Mass., H. T. Carpenter of Springfield, Mass., and Albert J. Jenkins of Bridgeport, Conn. were unanimously elected.

**TULSA, OKLA.**—Pastor C. E. Shields writes, "We moved here about the 1st of December. A few humble souls have built a nice tabernacle and we had J. H. Wolfe of Muldrow, Okla. to hold the first meeting for us. The power fell in every service; more than a score of people came through to victory; some received the Holy Spirit; many were healed. Brother Wolfe was called home to a sick wife, but a State Presbyterian, J. W. Hudson, came along to help us. Brethren, when in town, give us a call. Our address is 1247 N. Cinn. St."

**CHICAGO, ILL.**—Pastor S. A. Jamieson writes that their two-week campaign, from March 22 to April 5, with Evangelist Chas. A. Shreve and party, under the auspices of Christ Covenant, Glad Tidings, and Barry Ave. Assemblies, was a great success. Brother Shreve's message stirred the saints to seek the Lord more earnestly. Backsliders were reclaimed, others were saved and baptized in the Holy Spirit. New life was instilled into the saints. Many testified that it was one of the best revivals that Chicago has had for some years. A large number of Christians filled the altar every night seeking the Lord.

**HATTIESBURG, MISS.**—Brother Fred Eiting reports that during the month of March he visited the assemblies at Whitt, Peren, and McCoy. He held a ten-day meeting in Corsicana. He writes, "The prospects are good for summer revivals in all these places. I came to Meridian, Miss. for three days, and both our day and night services were blessed of God. I am to begin a revival April 5 to 19 in Hattiesburg, and from April 20 to May 3 in Laurel, Miss. I shall return after the above dates and give my full time to the North Central District of Texas, of which I am a Presbyterian."

**LONDON, CANADA.**—Brother F. R. Watkinson reports that ever since their campaign last July they have been having a continuous revival. Scarcely a meeting has been closed without some precious soul being saved or filled with the Spirit. About 166 have been baptized in water. He says, "It was found necessary to provide for the increased crowds, so during the winter a tabernacle was erected which seats 600 people. It was opened and dedicated the second Sunday in February by our beloved pastor, R. E. McAlister, and Sister B. Simms. Beginning March 1st, a 4-week campaign was conducted by Brother W. E. Booth-Clibborn, and many were saved and filled with the Holy Spirit. It is wonderful the way the Lord is pouring His blessing on this city; conviction seems to have settled down upon the dear people."

**SACRAMENTO, CALIF.**—A report has been received: "Glad Tidings Assembly has been enjoying a season of refreshing under the ministry of Evangelist John Bernhard. Just preceding Brother Bernhard, Brother M. R. Tatman was with us and he preached powerful sermons, which were blessings to all. God wonderfully blessed Brother Bernhard's ministry also, souls were saved, baptized, and there were a number of remarkable healings."

**SALEM, MO.**—Evangelist C. Pace sends word that he rented the M. E. church on Feb. 10th and started a meeting. He says, "God met with us the first night and started the fire burning; 10 have been baptized in the Holy Spirit and fire (Acts 2:4), and 3 have been saved. Large crowds every night. Brothers Turnbow and Biffel were with us for a time. There were some healings in answer to prayer. I am sure the time is near when there can be an assembly here. I will be open for calls in other places after this meeting closes. Write me at Salem, Mo."

**MCCOY, TEXAS.**—Brother E. B. Kelly writes that they have closed a 3-week meeting in which 8 were saved and 1 received the Baptism in the Spirit. Brother Medley and Brother Mangum of Murchison, Texas conducted the meeting. Brother Eiting of Dallas was with them for a few days also. They have only known Pentecost for about two years, but have built a nice little assembly and have organized a Sunday School with 60 enrolled. Their summer meetings begin the first Sunday in July and prayer is requested that God will give them a great revival. Any minister or evangelist passing this way, who is in fellowship with the General Council, will be welcome.

### MEXICAN REUNION—NORTH TEXAS

Brother H. C. Ball writes from Malakoff, Texas: "I am much encouraged to see the fine spirit, large attendance and careful preparation made for this reunion in the North Texas District. There are brethren here from Dallas, Como, Crush, Marlin, Mexia, Frosa and other places. From the reports they give the work is going ahead nicely. Three are to be licensed to preach and they seem to be fine young men of promise.

"The Assembly at Frosa has sent its band of ten instruments and their music is simply grand. As soon as I got off the train, after the band had played several airs, I spoke on the street, inviting the Americans to the Conference. Many shook my hands telling me they would come. that they have great faith in our work. There is no American Pentecostal work here but the Mexicans have prepared the ground for any American preachers who may come.

"I feel much encouraged over the prospects and the conditions on the Border. Judging from our recent reunion in Mercedes and now this meeting, our Mexicans are getting a larger vision and are in dead earnest. Praise the Lord! The Harvest is the Lord's."

## YOUNG PEOPLE'S DEPARTMENT

### YOUNG PEOPLE'S MEETING

#### Subject:—Soul-Winning

The Word of God tells us, "He that winneth souls is wise" (Prov. 11:30). Our Lord Jesus Christ invites us, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

He also instructs us, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

He encourages us by telling us, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Mark Guy Pearse passes on to us some good counsel that Daniel Quorm, the old Methodist class leader, gave on the subject of soul-winning: "Now it seems to me that the first thing is to set ourselves to do it. 'Tis just like everything else,—it wants doin'. It won't do it to be always talkin' about it, an' desirin' it, an' prayin' that we may be useful. We must get up an' do it. Simon said, 'I go a-fishin'.' And he might have talked about it, and prayed about it all his life,—he never would have caught anything till he went. We keep sayin', 'Dear brethren, let us go a-fishin'!' or 'You know we really must go a-fishin'!' We talk of how very right an' proper it is, an' how we desire to do it, an' we go prayin' that we may be stirred up to go a-fishin'. But Simon gets out his bait-box, an' his cross-lines, an' he shoulders the oars, an' he shoves off the boat, an' settlin' down he calls out to the rest of 'em, 'I go a-fishin'.'

"There's souls to be caught all the year round; summer an' winter; hot or cold; rain or fine. 'Tis never too rough to put your boat off to catch souls, an' 'tis never too calm. Don't let us wait till we can go out with the great nets; we can always go hookin'—catchin' 'em one by one. Every one of us can catch a soul here an' there, if we'll only try.

"There's something about Andrew that is good. 'He first findeth his own brother Simon.' Now I'm sure that 'tis a good plan to go looking after one soul. I can mind when I was a boy seein' the big folks come up to Cawinnin' with their fine rods an' lines an' wonderful turn out, an' they'd go all day an' never catch a fish. But we boys would see a fish go dartin' in under a stone: then we would get in an' go gropin' round the stone an' catch 'em like that. Well, I b'lieve in gropin' for souls. And seems to me that Andrew did too. He didn't say 'I'll try to do all the good I can,' and then do nothin' because he couldn't find any to do. But he says,—'There's Simon. I'll go an' catch him.' That's the way. Pick out one soul, an' set your heart 'pon it,—begin to pray for that one an' try to catch that one, an' go tryin' till you've

got it; an' then try for another. We might do a good deal o' good in the world, if we didn't try to do so much.

"Just pick out one soul an' try to catch that. Let us do it, my friends. Let us begin this very day. There's somebody in your family, or there's a neighbor o' yours, or there's somebody that works up to your mine, or there's somebody that you often meet with goin' along your road. Pick out that one, an' say—'Now, the Lord helpin' me, I'll try an' catch that there soul.' Pray that the Lord'll give you a chance o' gettin' at 'em, an' keep on prayin': an' when you get the chance make a downright good use of it. There isn't a door in this world but prayer'll batter it down, if you keep hard at it. Belts an' bars haven't got a chance against prayer.

"Pick out your soul, an' begin to pray for it; set to work to catch it, an' we shall do it. Only set to work the right way. It isn't those who try, but those who try the right way—the wise—that shall shine as the stars. An' as for wisdom, for all it is the rarest thing in the world, bless the Lord we can get so much of it as ever we mind to, and all for nothin'. 'If any of you,' never mind how dull a scholar he is, or how big a fool; 'if any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' So let us all say as Simon did, an' mean it too, by the Lord's help, 'I go a-fishin'.'

A truly holy life will win souls to Christ. It is related of Fenelon that he had such communion with God that his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." It is said that Fenelon's manners were so full of grace, his voice so full of love, and his face so full of glory that in every act he sent out the invitation, "Come to Jesus." He is spoken of as a "spiritual magnet." "That," says the Record of Christian Work, "is what God wants us all to be."

One of the most needed things in soul-winning is persistency. Drummond tells of a medical student in Edinburgh, a skeptic and agnostic, that he tried to influence but could do nothing for. He saw him one time with another student and asked this student, "Are you his friend?" "No," was the reply, "I came from America for a year of post-graduate work. In the laboratory I was put by the side of this man. I liked him and tried to win him for Christ. It was no use. The end of the year came, I had my trunk packed ready to return home. Then came the question, 'Which will be better, a year getting started in my profession in America, or another year spent here to win

that man?' I decided to stay." "Then you will win him," said Drummond. And he did. This scoffer later became a medical missionary.

Jowett tells of a man in Birmingham, England, who was determined to win another who drank, and had been after him many times. By and by he reported to Jowett, "The eighty-first time did it."

Dan Crawford in "Thinking Black" writes of a native Christian African whom he met after she had gone a month's journey on foot. She had come to report what she had done for the Lord Jesus in her district, and her hands filled with tiny straws done in bundles, neatly tied with bark rope. These bundles constituted a record book of a novel sort that the African had been using for centuries—a straw for an item, and another straw for another item, and so on. For each case of professed conversion there was a straw cut, and the bundles of straws looked for all the world like miniature sheaves. The straws were handed over to the elders to be counted, and the number was 660.

A Japanese woman, converted by a Christian missionary, has found an unique way of helping others. She lived about ten miles from a sharp railroad curve where hundreds of Japanese every year committed suicide. At the curve she put up a sign, saying in Japanese, "Come, talk things over with me. I will try to help you." In one year seventy persons came to her, gave up the idea of suicide, and many of them became Christians.

God will often bless the distribution of tracts. A woman dropped a tract or little book in the way of Richard Baxter. He picked it up and read it, and it led him to Christ. He wrote a book entitled "A Call to the Unconverted," which brought many persons to the Saviour, and among others Philip Doddridge. Doddridge in turn wrote "The Rise and Progress of Religion," which led many to the kingdom of God, among them the great Wilberforce. Wilberforce wrote, "A Practical View of Christianity," which was the means of saving a multitude, among them Leigh Richmond. In his turn Richmond wrote the book called "The Dairyman's Daughter," which has been instrumental in the conversion of many thousands. The dropping of that tract seemed a very small thing; but what a wonderful many-branched tree has sprung from it.

The personal touch is very important. Cortland Myers tells of buttonholing a man and definitely asking him if he was a Christian. He replied, "No, Sir, I have heard you preach every Sunday for seven years without one exception, but I am not a Christian yet." After five minutes conversation a definite decision was made, and what seven years of preaching had failed to do, five minutes of heart contact, and personal relationship accomplished. Seek the Lord's wisdom and He will make you a successful winner of souls.

"As lives the flower within the seed,  
As in the cone the tree,  
So, praise the God of truth and grace,  
His Spirit lives in me."

## 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 10th of the month, should be here on the 15th.

**NORTH CENTRAL DISTRICT COUNCIL.**—The semi-annual meeting will be held in Minneapolis, Minn., April 28 to May 2. All assemblies are urged to be represented, and the brethren who desire license or ordination. For further particulars write F. J. Lindquist, Chairman, 2822 Cedar Ave., Minneapolis, Minn.

### NORTHERN CALIFORNIA DISTRICT COUNCIL

The District Council of Northern California and Nevada will be held at 1536 Ellis Street, San Francisco on April 29 to May 1 inclusive. A full representation is desired. Graduation exercises of the Glad Tidings Bible Institute will be held May 1.—R. J. Craig.

**SOUTHERN CALIFORNIA DISTRICT COUNCIL.**—The Annual Meeting will be held at the Central Gospel Tabernacle, Long Beach, corner 10th St. and California Ave., May 12 to 17 inclusive. The first part of this meeting will be taken up with Council business, the receiving of reports, election of officers, ordaining of ministers; the last days will be given entirely to devotional worship. Someone of the General Council officials is expected to be present.—Louis F. Turnbull, Chairman; Arthur W. Frodsham, Secretary.

**CENTRAL DISTRICT COUNCIL** of the Assemblies of God will convene at Findlay, Ohio, from May 13 to 15 inc. All ministers and delegates within our bounds are invited. The church and Gospel School will assist in lodging and giving breakfast to ministers and delegates. The Gospel School commencement will be held on the evening of May 14. Our Spring Pentecostal Convention will begin May 8 and continue over May 17. The Chairman urges every minister, and at least one delegate from each assembly, to be present, as there is much business to be considered for the general welfare of the Lord's work in Ohio, Michigan and Indiana. Let each notify us at once so lodging can be secured.—Chairman T. K. Leonard.

**NEW YORK CITY.**—The 18th anniversary revival services will begin at Glad Tidings Tabernacle, 325-9 W. 33rd St., New York City, May 1st for ten days. We are greatly pleased to be able to announce that we have secured Ben Harden, the Mid-west fiery evangelist, for ten days. Preparations are being made for a feast of fat things. There will be special divine healing service on Friday, May 1st, at 3 p. m., and Thursday, May 7th at 7:45 p. m. Young People's Rally Saturday, May 9th at 7:30 p. m. Remember the date and make arrangements to come. There will be two services daily, 3 and 7:45 p. m., except Monday, May 4th, when there will be no service. On Sundays, three services, 10:30 a. m., 3:00 and 7:30 p. m. Directions: From Jersey and Brooklyn take Hudson Tubes or B. R. T. to 33rd St., New York City. Walk two blocks west. All elevated and surface lines stop at 33rd or 34th St. From up or down town New York, take subway to Pennsylvania Station, 33rd St. and 8th Ave., and walk one-half block west to tabernacle.

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April 1 to 9, Inclusive

\$ .25: A J Bismarck N Dak; 1.00 W S Y Minden Nev; W R M Slocumb Ala; Home Class Huron S Dak; Mrs W Y Lamar Mo; 2.00 Pent'l Assembly of God Tarkio Mo; H E J Marion Ohio; 4.01 Mrs A W Toledo Ill; 6.00 J G C & wife Monroe Ia  
Total Amount .....\$18.26

### FOREIGN MISSIONS CONTRIBUTIONS

April 1 to 9, Inclusive

This does not include offerings sent for the expense of the Foreign Missions Department.

\$ .30: Assembly Oswego Kans; 50 E L S San Angelo Tex; 50 Miss J R Tolona Ill; 95 A H Squilaz Canada  
1.00: Mrs W T L Letcher S Dak; S S Moreland Ark; Prayer Band Yellville Ark; C L S Boss Mo; Mrs O A B C Mt Vernon Mo; E L T West Monroe La; Mrs G F Van Etten N Y; Mrs M E W Boswell Pa; J M H Farmersville Tex; Mrs M L Guymon Okla; J D J Noma Fla; Polk Creek S S Poteau Okla; B J A Philadelphia Pa; O F Bismark N Dak; J F M Wetumka Okla; Mrs W D Littleton Colo; 1.05 Mrs B M Huntington Park Calif; 1.25 Assembly Eldorado Springs Mo; Church of God Oneonta N Y; Mrs I L Brawley Calif; S S Eldon Ia; 1.50 Pent'l S S Siloam Springs Ark; 1.70 Home Class Huron S Dak; H C B San Antonio Tex.  
2.00: J D I Pulp Siding Canada; Mr J C H Canton Ohio; Assembly of God S S Chester Ill; O'Bethel Assembly Chandler Tex; Assembly of God Laurel Miss; Full Gospel Mission Dutch-town N Y; Central Park Assembly Central Park N Y; W R M Slocumb Ala; R M T Wichita Falls Tex; Mrs A J K W Philadelphia Pa; Mrs J W Q Seminole Tex; L H St Charles Mo; Mrs W G F Rocky Ford Colo; E C P Scotts-bluff Neb; Mrs E K & Mrs E L Litchfield Neb; M E H Esto Fla; 2.10 J L Zurich Kans; 2.21 S S Haskell Tex; 2.25 O S New Woodstock N Y; 2.40 B H C Oswego Kans; 2.50 Mrs E R Hotchkiss Colo; Mrs F A M Humboldt Ia; 2.56 Assembly of God S S Paris Ill; 2.57 Assembly Frankston Tex; 2.68 Assembly Camden Ill; 2.70 Assembly of God Church Kenedy Tex; Mrs G R N Glenburn N Dak  
3.00: S S Wright City Okla; Mrs D A H W Palm Beach Fla; S C H Jesup Ga; A A Garland Ala; F W P Davenport Okla; J S Madison S Dak; W R H Melbourne Mo; Mrs M N Pretty Rock N Dak; S & C H Angleton Tex; Assembly Dor-rance Kans; Young People's Class Russellville Ark; M F Southampton Canada; Mrs E E M Oklahoma City Okla; C M H Chicago Ill; F M B Galva Ill; J B S Los Angeles Calif; 3.01 S S Russellville Ark; 3.07 B H A Oswego Kans; 3.40 C K Sharon W Va; 3.50 Mrs C G Ontario Canada; Assembly of God Pilot Point Tex  
4.00: Mrs C E H Sagecay Okla; Mr O P A Menisino Canada; B H C Oswego Kans; E E B Morris Okla; 1st Pent'l Church Corry Pa; Mrs T C J Compton Calif; 4.25 Brick Church Owens-ville Mo; 4.50 Sherman St Pent'l S S Ottumwa Ia; Mrs A E S Inglewood Calif; 4.66 Assembly Earle Ark; 4.85 Cedar Hill Assembly Lockney Texas  
5.00: Assembly Newcastle Tex; F V Burlingame Kans; J H S Chicago Ill; Assembly of God S S Oswego Kans; Pastor A R C Childress Tex; W M H Goose Creek Tex; S S Grafton Ill; L A Ardeola Mo; S J R Topeka Kans; Bethel S S Fort Smith Ark; B P A Medford Mass; H G L Orlando Fla; North Side Prayer Circle Wichita Falls Texas; Mrs J H S El Dorado Springs Mo; E B C Breckenridge Tex; Mrs W D Noxen Pa; Calgary Assembly, Shepard Canada; W E T Savannah Ga; J D Z Kansas City Mo; Mrs O B K Ponoka Alta Can; F O B Johnson City Tex; J L P Rosboro Ark; E D P Newark N J; Mr & Mrs R A S Cut Bank Mont; From a Friend in Ga; E F C Tulsa Okla; El-bethel Church New Brockton Ala; J B Sacramento Calif; A J Bismark N Dak; H B O Red Bluff Calif; Mrs V L Lakewood Ohio; 5.17 Assembly & S S Hill City Kans; 5.33 Assembly of God Van Buren Ark; 5.50 Assembly of God Mission Miami Okla; S S Bellwood Ala; Mr & Mrs T T J & B S Clear Lake Wis; 5.55 Assembly Rush Springs Okla; 5.60 Assembly Com-merce Tex; 5.65 Mr H Laurel Miss; 5.75 Assem-bly Holts Fla; 5.86 S S McCracken Kans  
6.00: Assembly Bucklin Mo; Mrs B S New Haven Conn; Assembly Welston Okla; S S of Ist Pent'l Church Corry Pa; Young People of Trin-ity Tab St Louis Mo; 6.55 Assembly of God S S Wichita Falls Tex; Assembly of God Pampa Tex; 6.78 Assembly of God S S Massillon Ohio  
7.00: W S Y Minden Nev; Assembly of God Grand Rapids Mich; E K Corona N Y; Mrs A Washington Is Wis; Full Gospel Mission S S Michigan City Ind; 7.70 37th St Church at Austin Tex  
8.00: Pent'l Church of Christ St Louis Mo; P W Cleveland Ohio; Full Gospel Mission Susque-hanna Pa; W B F Woodward Ia; "In His Name" El Paso Tex; S S Jester Tex; 8.40 J & E C R Lake Stevens Wash; 8.50 Mrs N D Winnipeg Canada  
9.00: F & DeL Brightmoor Mich; A & F N Camden Conn; 9.33 Assembly Wichita Kans; 9.40 S S Seadrift Tex  
10.00: Assembly of God S S Broken Arrow Okla; G U Great Bend Kans; L G Helena Ohio; A C K Willits Calif; North Side Assembly of God Wichita Falls Tex; Mr & Mrs J H B Kewanee Ill; S S Vernon Tex; J R B & wife Noonan N Dak; Full Gospel Tab McCook Neb; C L J Akron Ohio; Mrs J H S Eldorado Springs Mo; R A W Winchester Tex; Mrs C P Belleville Ill; Mrs L S Goliad Tex; L C Nickerson Minn; H E J Marion Ohio; Trinity Pent'l Church Elizabeth N J; Mrs C L B Memphis Tenn;

C V H Indiana Pa; B D A Goose Creek Tex; 11.16 S S of Glad Tidings Assembly Sacra-mento Calif  
12.00: A J H Crosby Minn; L R Y Los Angeles Calif; Misses M H & M A San Francisco Calif; A K Richmond Ind; L P Toledo Ohio; Assem-bly of God S S Davis City Ia; 12.20 Assembly of God S S Paris Ark; 12.67 Deer Ridge Assem-bly La Belle Mo; 12.70 Young People New Castle Pa  
13.00: Assemblies of God Cestos Okla; S S & Church Hammond Ind; 13.42 Assembly of God Church Meridian Miss; 14.00 S S Woodston Kans; Pent'l S S Yakima Wash; 14.33 Assembly of God S S Gooding Idaho; 14.65 Assembly Sam-son Ala  
15.00: Pent'l Assembly Juneau Alaska; Y P Society Lancaster Pa; Assembly West Point Ind; Gospel Mission Hamilton Mont; Upper Al-ton Pent'l S S East Alton Ill; A T U Great Bend Kans; N S Assembly of God S S Wichita Falls Tex; Young People's Bible Class 4th & Grand Dallas Tex; C M N Hill City Kans; R C G Clarissa Minn; J S Redding Iowa; Assem-bly Monroe Ia; 15.17 First Pent'l Church Corry Pa  
16.25: Assembly Smithville Tex; 16.33 Pent'l S S West Tulsa Okla; 17.52 Church & S S Apple-ton City Mo; 19.21 J C G Shafter Calif; 19.50 The Strain Assembly Elmont Mo;  
20.00: S J D Dansville N Y; Texas Women's Missionary Council Houston Tex; Assembly Cortland N Y; Pent'l Assembly Union City Ind; J G Huntington Park Calif; 20.31 Assembly Joplin Mo; 21.00 Assembly of God Ft Morgan Colo; 21.61 Church Assembly Truesdale Ia; 23.71 Assem-bly & S S Detroit Mich; 24.00 W R M South Fork Pa; Full Gospel Church Vineland N J  
25.00: Pent'l Assembly Jamestown N Y; E D W Butler N J; Assembly Memphis Tenn; Mr & Mrs H C H Earle Ark; M F A Lynbrook L I N Y; A M W Butler N J; 25.43 Girard Assembly Ashland Kans; 26.36 Glad Tidings Assembly of God San Antonio Tex; 28.66 North Eastern Ark Fellowship Council Wynne Ark  
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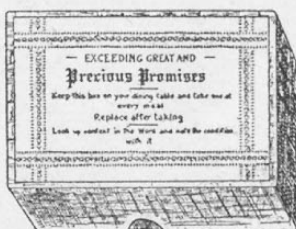


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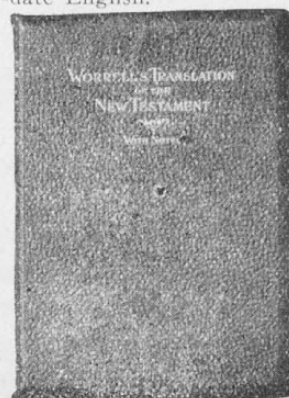
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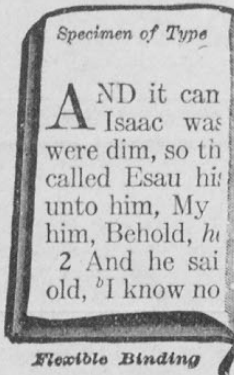
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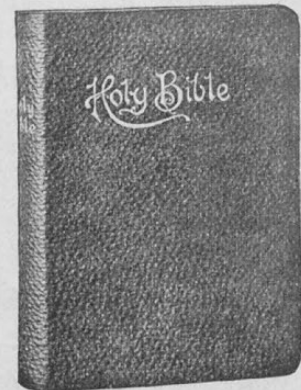


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