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Keep Yourselves in the Love of God

AFTER the tragedy of Calvary's hill, they took the body of Jesus down from the cross, and they laid Him in the grave. They rolled a stone to the door of the tomb and they sealed it. Man finished his work with a seal. The execution of the work of Satan was finished with a seal. They did their best to hold the Son of God. They guarded the place where He lay. But the breath of God drove back the soldiers and the seal was smashed, and He who had died for our sins rose again for our justification. The stone was rolled away with invisible hands.

God has lifted up and exalted His Son, who is coming again to be the Judge of all the earth. And they shall look on Him whom they have pierced, and they shall mourn for Him (Zech. 12:10). They do not think of the mourning now, they are seeking merriment everywhere, but the mourning has to come, because He says it. But already in many parts of the earth the merriment, the music and the joy are making way for the dirge. This has been kept behind the scenes, but it has yet to come out.

But the Spirit of the Lord is still in the earth, and He is convicting of sin, righteousness and judgment. God has not forsaken the earth yet. God so loved the world that He sent His only begotten Son, and He sent His Spirit, too. The Spirit of God convicts, and He will continue to convict of sin, righteousness and judgment. Let the Spirit do His own work, and He will do it best. Have you trusted the Spirit? He alone can convict. Our hymns will not convict, nor our preaching, nor even the Word of God itself apart from the Spirit. It is the province of the Holy Spirit alone to convict of sin. Do not try to do the work of the Holy Spirit. Let Him do it.

The Holy Ghost can break down the hardest heart. Listen to what the centurion, the man who directed the operations at the crucifixion, cried out, "Certainly this was a righteous man!" If the Holy Ghost could convict on that day those who were crucifying Him, surely He can convict

the hardest heart today. Ask God to let the Holy Ghost do His own work in His own way, and do not interfere.

The King made a feast and invited the guests, and sent forth his servants to compel the people to come in. The servants did their work, and the place was furnished with guests; and the Holy Ghost will do His own work, and the heavenly upper room will also be furnished with guests. Have faith in God, and in Jesus Christ, His Son, and in the Holy Ghost. Stand still, and see the salvation of God. The Holy Ghost will do His own work in His own way in His own time. And if He commences the work of conviction, He will carry it right through: He will perfect the work. If you have been convicted, He will perfect that which concerneth you.

The servant of Abraham searched for a bride for his master's son, he decorated her, and brought her back. He found and brought. If the Holy Ghost has found you, and you are willing to be taken to your Isaac, He will bring you, in spite of yourself, Satan, and all your fears. He will bring you to the desired haven. God's very existence depends on the fulfillment of His Word. Jesus died to complete the bringing of many sons to glory, and the Holy Ghost is the executor of the divine plans.

Lift up your heads, ye saints, for great is the Holy One in the midst of you. Fear not, the trials and afflictions are but for a moment. The Spirit is not a force outside, but a living Person within, and will carry you right through. Though the earth be removed, fear not; the eternal Jehovah has undertaken the salvation of everyone who puts their trust in Him.

When the enemy comes in like a flood, take him to the Word, and point out Calvary and the shed blood, and he cannot gainsay it. "It is written." Point him out the Word. You have the Word. There is no reason or excuse why you should fail.

You have seen here the Godward side of your
(Continued on Page Three)

-: THE MIND UNDER THE BLOOD -:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

The mind is an entertaining room, and in some instances it is a very packed chamber. All visitors to one's threefold being come in through the mind. These visiting thoughts first enter the mind, then drop down into the spirit and get root, then seize the tongue and then put the hands and feet in action: and so possess the whole man.

Fear dashes into the mind and runs us down and captures us. The little heart palpitates while fear holds us fast and some visiting sickness in the community from hell grips us. How many souls have entertained fear and have been caught by the thing itself. "I feared a fear, and it came upon me" (Job 3:25, Heb.).

A thought knocked at the door of the mind. It was admitted and communed with. It was locked arms with and walked off with and obeyed, and it led to the gallows.

Passion enters the mind. It is looked at a while and possesses the whole being, and it leads to sin and shame.

Anxiety, shaking and nervousness appear and drive off rest and keep one sitting up all night for nothing.

Doubt, as full of death as hell itself, is let in and consulted with and blows out every light and fills the room with darkness.

Trouble, many-faced, many-handed, very suggestive, big and squatty and imaginary, will fill the room and stay all day and return in the morning by the time you open your eyes.

Slander appears with a large mop dripping with filth and wants to paint the whole being.

Poverty, long and thin and pale and empty, will come and lean against the wall and warn you like a ghost.

Care, as big as the earth, and with a thousand weights of a thousand pounds each, comes to unload in the room.

Old self, under God's judgment, and refusing to die, wants to stay on hand all the time, with a ready sword of protection and having pitying attendants on hand with fans and camphor bottles in case it is hit or wounded or slighted or knocked down. It wants the best chair in the mind and the most attention notwithstanding it is the most unwholesome visitor on hand. It has been deposed by God and is under His everlasting curse, and yet wants to lurk around all the time.

And friends and foes, and husbands and wives and children, and houses and lands, and tomorrow, and the work on hand of whatever nature, and what was and what is and what is to be, and this and that and the other, real and imaginary, and demon impressions and suggestions, and the thoughts of friends and foes toward you, coming to you in dream and while awake as swift messengers—all these things in the different shapes and sizes and sounds will harass and possess and occupy and claim all the attention of the mind possible, if allowed. People who are against you,

their thoughts and words, like demon spirits can visit you and harass you almost to death.

Thousands are in the grave and the madhouse, and other thousands are in physical torments and sickness because of the mind thus occupied. And many honest souls are craving deliverance. How is it found? These visitors cannot be humanly driven off. They are too many and too strong and too smart for us. They have no shame nor feeling. Kick them out and they are right back. Throw them out and they get up and come in again. Lock the door and they every one have a master-key.

But thank God, there is a way of deliverance from these tormenting thoughts, spirits, things. And that way is through the precious Blood of the Lamb once slain. I have been in trouble with people. I had done all I was able and knew to do. I was willing for all I saw to be God's will. Yet they would come into my mind every day and consume the whole day talking over in thought the old troubles, etc. When my eyes opened from sleep, they had made an early start, cleaned up house and were on hand to torment, these old thoughts, these people in thought. All of them would come. I was helpless. I knew not what to do with them. And the Lord showed me that door in Egypt with the blood sprinkled over and around it, into which no destroying spirit could come and that I was just simply to be willing to commit my mind unto Him in helplessness and then to claim and believe and see the Blood of Christ over and around it, just like that door, that room in Egypt. It was a new and blessed thought to me. I did so. They came again and I said, "The Blood is over the door. The world is dead to me and I am dead to the world. You cannot enter under the Blood." They backed off. Again and again they would come, but I simply pointed to the Blood over the door, the mind. I thought on the Blood whenever they came; and soon their power was gone and they ceased their visitations; my torments ceased; my mind had rest, I committed all to God and thought on the Blood. The spotless Lamb of God has shed His most precious Blood for you, to cleanse and cover and free and keep you, not only from sin and sickness, but in mind from torments and distractions as well.

The Blood is your one safety. Not a death-dealing, troubling, tormenting, fearful visitor could enter the room that night in Egypt where the blood was on the door. And dear, tormented soul, a thousandfold more real and powerful than the blood of that little lamb is the precious Blood of the Lamb of God. See by faith His Blood sprinkled over the mind, the door to your being. When these things appear and knock for attention, throw up your hands, helpless soul, and point them to the Blood on the door. By faith put death between them and you. Consent to your death in that Blood and take your place definitely and continually under its protection. Say to thoughts and all hindering visitors to the mind distracting from God and peace, "I am dead to you and you are dead to me." Say it in faith; say it over and over; say it persistently to all those who come to talk over in

(Continued on Page Three)

GOD'S COMMANDMENTS AS PLEDGES

It was a welcome discovery to me, a few years ago, to find that I might learn very much about God from His commandments. Of course we know about Him by what He plainly tells us concerning Himself; but it has won my admiration to perceive His attributes as these are reflected in His precepts.

We are told to be holy, because He is holy (1 Peter 1:15, 16); and to be meek and lowly, because the Lord Jesus is this (Matt. 11:29). In short we are to be imitators of God as dear children" (Eph. 5:1). But, what I find specially precious to my spirit is this, that I can count on God's being, and on God's doing, **what He insists on my being, and doing.**

Anyone who will read his Bible with this thought in mind will learn much about God. My object now is just to direct attention to this as a means of illumination, and to give a few illustrations of its practical value.

Some twelve years ago, in subjection to God and His Word, I renounced the profession of a doctor of medicine that I had wholly depended upon for material support. Having not a cent laid up, I and my family were altogether cast upon God's providence. There were days, and weeks, and months, of stern soul exercise; and there were many fiery darts that made it absolutely essential to wield the shield of faith (Eph. 6:16).

One of the most fiery of these darts was a reminder of the principle laid down (1 Tim. 5:8) that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Probably none but a father and husband who has had similar experience could realize how "fiery" that dart was.

But imagine the joy that flooded my soul when I became aware of the fact that this very verse established for me a claim upon God. For I am one of "His own," and one of those of His own house." I could therefore, with holy boldness, remind my heavenly Father that if it was a denial of the faith for me to fail to provide for my family, how much greater a denial of that faith it would be if He did not provide for me, one of His own, and one of those of His Own House (Eph. 2:19).

It would be wholly unlike God to tell me to do that which He neglected to do Himself. If I had to imitate Him, then He must go before and give me His example. Needless to say He did this; and in faithfulness and justice. He has given me no room to complain of His denial of the faith which He Himself delivered unto the saints (Jude 3). And thus I learned by experience that He wanted me to act up to the faith, **because He did.**

In view of this principle, who can wonder that "God loveth a cheerful giver" (2 Cor. 9:7)? and for the simplest of reasons, viz., because He Himself is a cheerful giver. So this verse teaches us that God gives "not grudgingly, or of necessity," but cheerfully.

He "giveth to all men liberally, and upbraideth not" (James 1:5). Fellow believer, have you begun to find out how great God is? The next time you feel disposed to give grudgingly, just remember how unlike your Father you are.

"If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him" (Ex. 23:5). How touching! how beautiful! He cares for an ass, that belongs to one that hates Him; and, therefore, He wants us to do the same.

He commands, "Mind not high things, but condescend to men of low estate." J. N. Darby translates it, "Go along with the lowly" (Rom. 12:16). God enjoins this because it is **just what He does Himself.** Let anyone read the Sermon on the Mount, and well consider that the commandments thereof reflect the attributes of God: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Do you know what it is to come to God with a great and urgent need? If so, let me remind you of a verse that you can use as a plea to Him: "Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee" (Prov. 3:28). Yes, I know this is **His** command to **me**; but He does not bid me do what He does not do Himself. And even if the Lord Jesus had not told us plainly that "Every one that asketh receiveth" (Matt. 7:8), I would know that it must be so, for His command to His disciples is: "Give to every man that asketh of thee" (Luke 6:30).

Unbelief is wont to count God's commandments too severe; but let each child implicitly obey, and at the same time translate the command into a pledge, or promise, and he will find good reason for thanking God for His commandments. When he is told "That which is gone out of thy lips, thou shalt keep and perform" (Deut. 23:23), he may thereby be perfectly assured that what has gone out of God's lips He will unfailingly keep and perform.—David Treharne, in *The Last Hour.*

KEEP YOURSELVES IN THE LOVE OF GOD

(Continued from Front Page)

salvation. But you have your part to do. The Holy Ghost can fulfill His work, and you cannot add or take from it. But look into the Word, and see what you have to do. **"Keep yourselves in the love of God."** "Love is the fulfilling of the law." "If ye love me, keep my commandments." "Love!" "Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "By **this** shall all men know that ye are my disciples, if ye have love one to another." The evidence of the working of the Holy Spirit in your life is in proportion to the manifestation of love in your heart. The Holy Ghost will not fail on His part. See that you do not fail in your part. Keep yourselves in the love of God.

THE MIND UNDER THE BLOOD

(Continued from Page Two)

your mind past difficulties. Point to the Blood on the door.

Commit humbly your mind to God, and point to the Blood in faith when thoughts to hinder appear. Death has lost its terrors; sin has lost its power; Through the Lamb once offered all the curse is o'er; Not a foe can enter at the sprinkled door,
For the Blood it covers me.

—Christian Triumph.

NOTICE TO OUR MINISTERS

Greeting! In accordance with our annual custom the time is approaching to send out questionnaires to all our ministers. If you have moved in the past year and have failed to notify us of your new address, will you kindly do so AT ONCE, so your mail will reach you. We have had many letters returned to our office in the past on account of not having correct addresses. We thank you for your hearty cooperation.

J. R. Evans, Secretary.

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AN EXAMPLE OF REAL, HOLY GHOST PRAYING

Dr. Chapman, the great evangelist, said, after being around the world on an evangelistic tour, that it was during a season of prayer with Mr. Hyde that he realized what real prayer was. Captain E. G. Carre writes in "A Present-Day Challenge to Prayer": "I owe to him more than I owe to any man, for showing me what a prayer-life is, and what a real consecrated life is. I shall ever praise God for bringing me in contact with him; even now I have not been able to take in all that was lived before me by him. Jesus Christ became a new ideal to me, and I had a glimpse of His prayer-life, and I had a longing which has remained to this day to be a real praying man. But let me give a few reminiscences which have been indelibly impressed on my mind.

"The first time I met him was at Ludhiana in the Punjab where he lived at the time. I had been invited to speak a few words on the Revival in the Khassia Hills to the Conference of the United States Presbyterian Mission, who had their annual session at the time there. I had traveled by night from Allahabad to Ludhiana and reached there early in the morning. I was taken to have a cup of tea with the delegates and others, and was introduced across the table to Mr. Hyde; all that he said to me was, 'I want to see you; I shall wait for you at the door.' There he was waiting and his first word was, 'Come with me to the Prayer-Room; we want you there.' I do not know whether it was a command or request; I felt I had to go. I told him that I had traveled all night, and that I was tired, and had to speak at 4 o'clock, but I went with him.

"We found half a dozen persons there and Hyde went down on his face before the Lord. I knelt down and a strange feeling crept over me. Several prayed, and then Hyde began, and I remember very little more; I knew that I was in the presence of God Himself and had no desire to leave the place; in fact, I do not think that I thought of myself or of my surroundings, for I had entered a new world and I wanted to remain there. We had entered the room about 8 o'clock in the morning. Several had gone out, others had come in, but Hyde was on his face on the floor, and had led us in prayer several times. Meals had been forgotten, and **my tired feeling had gone**, and the revival account and message that I was to deliver and concerning which I had been very anxious had gone out of my mind, until about 3:30 when Hyde got up, and I found we were the only two present,

and he said to me, 'You are to speak at 4 o'clock. I shall take you to have a cup of tea.' I replied that he must need a little refreshment too, but he said, 'No, I do not want any but you must have some.'

"We went to my room and washed hurriedly and then we had a cup of tea, each of us, and it was full time for the service. He took me right to the door, then took my hand and said, 'Go in and speak, that is your work; I shall go back to the Prayer-Room to pray for you, that is my work. When the service is over, come into the Prayer-Room again and we shall praise God together.' What a thrill, like an electric shock, passed through me as we parted. It was easy to speak, though I was speaking through an interpreter. What I said, I do not know. Before the meeting was through, the Indian translator overcome by his feelings and overpowered by the Spirit of God failed to go on and another had to take his place. I know the Lord spoke that night; He spoke to me, and spoke to many. I realized then the power of prayer. How often I had read of blessing in answer to prayer, but it was brought home to me that evening with such force, that ever since, I try to enlist prayer-warriors to pray for me whenever I stand up to deliver His messages.

"It was one of the most wonderful services I ever attended, and I know that it was the praying saint behind the scenes that brought the blessing down on me. I went back after the service to him, to praise the Lord. There was no question asked by him, whether it was a good service or not, whether men had received a blessing or not; nor did I think of telling him what blessing I had personally received and how his prayers had been answered. He seemed to know it all and how he praised the Lord, and how easy it was for me to praise the Lord and speak to Him of the blessing He had given.

"I had very little talk with him at that conference; I knew very little about him and somehow I had no desire to ask him any questions; but a new power had come into my life which humbled me, and gave me a new idea altogether of a missionary's life and even a Christian life and the ideal revealed to me then has never been lost, but, with the years as they pass, there is a deeper longing to live up to the ideal.

"I had a talk with several of the missionaries about him, and I found that he had been misunderstood by them, but their eyes were being opened to the fact that he was not an ordinary worker, but specially endowed with the Spirit of Prayer and given to India to teach men how to pray. Years afterwards I asked him whether he had realized in his early years that the missionaries were not in favor of the way he spent so much of his time in prayer, and he smiled, that sweet smile which one can never forget, and said, 'Oh, yes, I knew it, but they did not understand me, that was all; they never intended to be unkind.' There was not one atom of bitterness as far as I could see. At the time that I came into contact with him, they spoke approvingly of his long vigils. The probability is that he was not in bed one night during that conference, and the Lord honored him. He was out of sight, but, in answer to his prayers, many were blessed, and I believe a new era in the history of the Mission and in the history of the Punjab was commenced at that time."

Failures are meant to force us back out of self into Christ, where we cannot fail.

"We can better help another by fanning a glimmer of goodness than by censuring his faults."

ISRAEL, THE EVERLASTING PEOPLE

There is a people today scattered in every country of the globe. Go where you may—to almost any part of Europe, Asia, Africa, America, or Australia—there you will find them. There are few regions where their feet have not trod. Though more dispersed than any other people, they have resisted assimilation; they have, through the centuries, kept their national identity, customs, and traditions; and they have been bound by a common creed, a common life, and a common hope. This people is the Jews.

They are a very ancient people. Their beginnings date back to about four thousand years. They have seen the rise and fall of all the great empires of antiquity—Egypt, Assyria, Babylon, Persia, Greece and Rome. These nations have in turn subjugated and oppressed Israel, but they have survived their conquerors.

No nation has suffered shame and persecution as they have. For hundreds of years they have been wanderers among the nations, despised and oppressed. This has been their punishment for the rejection of Jesus Christ, their Messiah. Many of you, no doubt, have heard the legend of the "Wandering Jew." Tradition tells us that Christ, on His way to the cross, sat down to rest outside the house of a certain Jew. The man, it is related, pushed Him roughly aside saying, "Go on!" Turning to him, the Lord replied, "Thou shalt go on till I come." From that time on, the story goes, this man has been travelling from country to country, never resting, never growing old. This is only a story, but how aptly it describes the Jewish nation. Having rejected the Son of God, they became wanderers among all peoples. They went from country to country, cursed, hated, and afflicted; so that at times, their national existence was a living death. Yet they have not passed away; they have not grown old; on the contrary, it seems that they have renewed their youth from century to century, till today they remain a strong people numbering about fifteen millions. But like the Jew of the story, they will not find rest until He come, who is the Root and Offspring of David.

They are distinctly the people of the Bible. Most of its history and prophecy concern them. Every one of its books was written by a member of their nation. Our Lord, according to the flesh, sprang from Judah. The apostles, and the members of the first church were Jewish. The existence of Israel is inextricably bound up with that of the Word of God. The fact that its prophecies have been fulfilled in them proves that it is indeed the Word of God. The Bible in turn proves that Israel will be restored to favor with God, by its prophecies concerning their future. If the Word of

God can pass away, then can also the Jewish nation.

We are all familiar with their early history. About 4,000 years ago, Abraham, at the command of God, left Chaldea and came to Canaan. There God promised that He would make of him a great nation; that his seed should become as the stars of heaven and as the sand of the sea for a multitude; and that in his seed all nations of the earth should be blessed. The first part of this promise was fulfilled in the early history of Israel. The nation reached the zenith of its power in the prosperous reigns of David and Solomon. Then followed years of apostasy and idolatry, culminating in the Babylonian captivity, and in the destruction of Jerusalem. The nation later returned and rebuilt their city and temple. From that time on, however, it seemed that the nation had lost the presence and power of God. The 400 years intervening between Malachi and Christ, the Scriptures pass over in silence.

We now come to a great crisis in Israel's history. It is about the year 27. The whole country is being stirred by the preaching of a young Prophet from Galilee. Listen to the comments of the people. "No man ever spake like this Man. Think of it; He is setting aside the laws of Moses and is substituting some of His own. Can it be that He thinks Himself greater than Moses? He has rebuked even the greatest men in our nation—the Scribes and Pharisees,—calling them hypocrites. And the works He is doing—were ever such seen in Israel? The sick are being healed; the dead are being raised; demons are being cast out. But strangest thing of all, those people from Nazareth say that He is only the Son of a carpenter—the son of one named Joseph!"

Oh, had Israel only searched their Scriptures, they would have seen Moses and the prophets pointing their finger at this young Prophet; they would have heard them saying; "Israel, behold your King and Messiah!" They would have heard the voice of God saying; "This is my beloved Son in whom I am well pleased." But Israel shut their eyes; they turned away their ears; they hardened their hearts and refused to accept Him of whom Moses and the prophets spake.

A few years later, on Golgotha's hill, there was raised a rugged cross, and upon it hung the half-fainting, bleeding form of the Nazarene, His face bruised, and His head bleeding, pierced by a cruel crown of thorns. On the cross was the inscription—and no truer words were ever penned—"This is the King of the Jews."

Israel had committed the greatest sin of the ages. They had judged the Judge of all the earth; they had condemned the Just One; they had spat upon the holy

One; they had mocked the King of glory; they had blasphemed Him whom the hosts of heaven adore!

The Messiah rose from the dead to the salvation of the Gentiles and of the believing remnant of Israel, but to the judgment and confusion of the unbelieving nation. Though afterwards Israel heard the witness of the resurrection, though they saw many mighty works wrought in the name of Jesus, they remained unrepentant.

Divine vengeance burst upon them like a thundercloud. Jerusalem was besieged and destroyed, and the temple, Israel's pride and glory, was burned to the ground. It would take much time to describe the horrors of that siege, but suffice it to say that historians tell us that about a million Jews perished at that time.

Long ago Moses had prophesied that if the nation turned from God they would be scattered among the nations; they would become the basest of peoples; they would become a proverb and by-word. This has been literally fulfilled. Has any nation borne so great a burden of ignominy as they have? Did any people ever stagger beneath such a weight of universal contempt? Does any nation bear upon it as many scars of national wounds as they do?

It was during the Middle Ages that Israel drank the most deeply out of their bitter cup. In European countries they were segregated from the rest of the population and were compelled to live in a walled precinct known as the Ghetto. In many countries they were obliged to wear a distinctive dress; in others they were forced to wear a badge. They were often falsely accused. Was a child missing? Then the superstitious people swore that the Jews had crucified it to use its blood in their feasts. Was there an epidemic? Then it was believed that the Jews had poisoned the wells. There was little sympathy for Israel. Everywhere they went they were met with the frown and the curse. At any time they might expect to hear the cries of an infuriated mob outside their quarters, bent on murder and spoil. In them were truly fulfilled the words of Moses; "And among those nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of life."

In 1492, all Jews were commanded to leave Spain. Owing to the urgency of the decree, they were forced to dispose of their property for a mere song; houses were exchanged for cloth; valuable lands for a mule. Over the roads of Spain filed the sad procession of men, women, and children, bidding farewell to a country, which, for centuries, had been a home for them and their ancestors.

Where could they go? Every Christian land had closed its doors against them. After much persecution and many wanderings, they at last found a haven of refuge with the Turks.

Some went to Portugal, expecting better treatment; but they were driven from

thence, and their children were snatched from them to be baptized. It is recorded that Jewish mothers threw their children into the sea to save them from what they thought a worse fate than death.

Germany was pitiless in her treatment of the chosen people. A great plague once swept the country, carrying away thousands. Instantly the hue and cry was raised, "The Jews have poisoned the wells!" Their sufferings began. Thousands were burned and drowned; 2,000 were burned on one scaffold. In Frankfurt the Jews burned themselves to escape from their tormentors.

England was not blameless in the matter of Jewish persecution. At one time, in the city of York, the Jews shut themselves up in a castle to escape persecution. Seeing no hope of deliverance, they set fire to the building, killed their wives and children, and then one another. Edward I. banished them from the country, and for four hundred years not a Jew set his foot upon English soil.

We will now leave our account of Israel's past to consider their present. Things have changed for them during—say—the last century. In the majority of countries, the Jews have been emancipated, and have been given equal rank with all citizens. They have increased and prospered, and have attained high rank in every profession, and in every sphere of world activity. Above all, Israel's ancient hope, long smouldering, has been fanned into a living flame by recent events. This is the hope of a national return to Palestine. In November, 1917, Lord Balfour, the British foreign minister, issued a declaration declaring Britain's purpose of giving Palestine as a homeland to the Jews. At the close of the war, Great Britain was given a mandate over the country, and this mandate was ratified by the League of Nations. Thus the way was paved for the long-desired return.

Years ago, this hope of a national return was a hope, faint and forlorn, voiced little except in the prayers of the synagogue, and regarded by the most devout as a vague far-off event. But today—what a difference! The Jewish flag, emblazoned with David's Shield, waves triumphantly over Zion. All over the world the Jewish national anthem is being sung. Listen to its inspiring words:

O while within a Jewish breast
Beats true a Jewish heart,
And Jewish glances turning East
To Zion fondly dart.

O then our Hope, it is not dead,
Our ancient Hope and true,
Again the sacred soil to tread,
Where David's banners flew.

Go to Palestine, and from Dan to Beersheba you will see flourishing colonies of Jewish farmers. You will find companies of stalwart young Jewish men, come from the schools and universities of Europe and America, in order to labor with their hands for the upbuilding of the Holy Land. True Jewish patriots are these, esteeming the welfare of their country greater than their own personal gain.

Agriculture and commerce are flourishing. Schools are being built; not long ago a Hebrew university was dedicated. Go to the docks and you will see ships bringing in Jewish immigrants from all parts of the world. As you travel from town to town, your ears are greeted by the sound of the Hebrew language. This revival of the old language means nothing less than the revival of the old nation.

These facts cause us to rejoice for, as Christians, we love Israel and recognize the great part they hold in God's plan. Yet we consider that this is a return in unbelief, our joy becomes mingled with sadness. It seems that the closer the Jews approach the Holy Land, the farther they depart from Christ. At best, they will acknowledge Him only as a great Rabbi, but not as Messiah. The Zionist Movement back of the return is a political organization caring little for Old Testament prophecies as Divine revelations. Its first president, the late Dr. Hertzl, is reported to have made this statement; "We must buy our way back to Palestine; salvation must be by money."

Let us now take a look into Israel's future. The prophecies of the Word of God, and a knowledge of Jewish plans and ambitions, will give us clear indications as to what shall befall this people before the Lord comes.

Since the Jews have been given Palestine as a homeland, it is natural to expect that they will seek to establish a religious center, for they have always been a religious nation. This center will be Jerusalem, where a magnificent temple will be built, and where the ancient worship will be re-established. It will also be a political center where the leaders of the people shall meet to formulate plans for the advancement and development of the country. To its schools and universities will gather the best teachers and scholars of Jewry. If we can imagine one country in which the Jews will concentrate their genius and talent, and commercial wealth and resources, then we have a picture of the Palestine of the future.

Israel, having a country and a flag, and holding a place of prominence among the nations, will seek something as a capstone to their national ambitions; namely a king, or better still, a Messiah. They will come to their leaders, and will say as their forefathers of old, "Give us a king,—a man who shall worthily represent us, and in whom shall be embodied the glory of the great country." Let some humble servant of the cross tell them that Jesus is their King. "What! the Nazarene! the Crucified! Away with such a King!" Yes, they will reject God's Anointed, but since they must needs have a king, Satan himself will give them one.

The Scriptures give us a clear description of this ruler. He is the wilful blaspheming king spoken of by Daniel the prophet; the Anti-Christ of the New Testament; the great world-ruler mentioned in the book of Revelation. That Israel in the past has not been slow to follow false Messiahs, history will abundantly prove. There have been many such; we will take time to describe one of them.

In the year 1666, there arose in Smyrna a Jew by the name of Sabbathai Sevi, who claimed to be Messiah. He travelled from country to country, and was enthusiastically received. He lived in all the splendor of an eastern potentate. To his court came embassies from many countries. He arrogantly assumed the title of King of the kings of the Earth. In the synagogue, prayers were offered in which he was named as Messiah. In Persia, the Jews were so sure that he had ushered in the kingdom of heaven, that they refused to till the soil any longer. This bold impostor was finally unmasked by the ruler of Turkey, and in order to save his life, he turned Mohammedan.

That the Jews in the future will be willing to accept any great man or king as their Messiah, might be seen from the following reported statement of a speaker at a Zionist conference, at the time when Palestine was in the hands of the Turks: "If his Majesty (i. e. the Sultan of Turkey) will now receive us, we will receive him as Messiah."

Let us now, with the wings of our imagination, transport ourselves into that period of time spoken of in the Scriptures as the Great Tribulation. A great man has arisen, a superman, who, by his extraordinary talents, wonderful ability, and magnetic personality, has won the admiration,—and almost worship—of the whole world. He has, by an unheard of feat of statesmanship, accomplished that which, up to his time, many great men had failed to do. He has established universal peace; he has brought to pass worldwide commercial stability; and he has gathered all nations into one great federation of which he himself has been appointed head.

This ruler, who is none other than Anti-Christ, comes to the prosperous Jewish nation, and we can well imagine him saying, "Do you want to be the head of the nations? Do you want to see Jerusalem capital of the world? Do you want to be as much honored as you were once despised? Then make a covenant with me; accept as your Messiah; let me reign as your king; and I will cause your national ambitions to be realized above your fondest dreams."

Israel eagerly accepts, and there is a time of rejoicing and celebration of what they think to be their greatest triumph since the Exodus. But their rejoicing is quickly turned to mourning, for, Satan, who from the beginning has tried to destroy Israel, will make his final attempt in the person of Anti-Christ. One day, to the horror of the nation, this ruler calmly enters the holy of holies of the new temple, and blasphemously demands divine worship.

The Jews recoil and refuse. Then follows what Jeremiah the prophet described as the "Time of Jacob's trouble"—a time of suffering unparalleled in the history of the nation. It seems that they are about to be exterminated.

When all seems dark and hopeless, when Jerusalem is besieged by the armies of Anti-Christ; when the remnant are crying piteously unto God for deliverance; something happens. There is the

(Continued on Page Eight)

JOURNEYING THROUGH PALESTINE

Or a Scriptural Estimate of the Holy Land

It is a great privilege to visit the Holy Land. To climb its hills and mountains, to sail on its waters, or to bathe and fish in its rivers, lakes and seas, and to visit its historic places, where Christ walked with His disciples, lived, and laid down His life, is not only delightful and uplifting, but of inestimable value to one who loves his Lord and his Bible. Oh, the memories that come to such a one after traversing this country, unlike all other lands—to a child of God, in a special sense, God's Land.

The first sight which the writer had of the city of Jerusalem will never be forgotten. We landed at Jaffa and crossed the beautiful, fertile plain of Sharon, with its sweet-scented orange groves and rich wheat fields, and journeyed twenty-three hundred feet in a train, up through a mountainous region to the Holy City. It was many years ago, on a fine November day, just as the sun was sinking below the Western Judean Hills, in an atmosphere which was health itself. The coloring in the sky was characteristic of the sunsets in Palestine, which only those who have seen can appreciate.

Then, what can be said concerning the first view of the Sea of Galilee? The lake, or sea, of Galilee, which is seven miles wide by fourteen miles long, lies in a basin, surrounded by hills and mountains, which with the beautiful sheet of clear, sparkling water makes an entrancing picture.

Then one may climb Mount Tabor, which rises twelve hundred feet above the Esdraelon Valley, and view the vast expanse of that fertile plain. This was the fighting ground of former nations and peoples of that part of the world, and notably of Gideon and his faithful three hundred. Some claim that this may be the place where the final great battle of Armageddon will be fought. In every direction—north, south, east and west—it is dotted with towns and villages; and now, in addition, with Jewish colonies which have sprung up of late. Especially are we interested in Nazareth near by, the home of Jesus; Cana, where He turned the water into wine; Nain, where He raised the widow's son to life; Endor, Shunem, Jezreel, Tiberias, Bethshan, and many more old Bible towns. All these and more may be seen from this beautiful mountain top—a panorama long to be remembered.

Nor is this all: We must not forget the journey down to Jericho, nineteen miles east of Jerusalem and about thirty-five hundred feet below it, in the beautiful and fertile, but largely uncultivated, plain of Jordan. The Jordan River flows through this plain, emptying its muddy waters into the Dead Sea, in which nothing can live, and which has no outlet. This remarkable and historic sea, fourteen miles wide by fifty-two miles in length, and twelve

hundred and ninety-two feet below the Mediterranean, takes in all and gives out nothing—a good type of death and of selfishness, or, the self-life. It is exceedingly salty, and no one can sink in its waters, unless weighted down. For one hundred and four miles the Jordan River (which means Descender) flows swiftly on from its source in Mount Hermon to its outlet, with a fall of about two thousand feet.

We might journey further, as we with friends have done, across the Jordan into Moab Land and climb the slopes of Mount Nebo, quite distant; then, from there cross to Mount Pisgah's heights, just a little beyond. From Pisgah almost the whole land of Palestine can be seen—truly a marvelous sight. One can see the plain of Jordan, the river Jordan, and the Dead Sea all below, almost at one's feet. Still much farther in the distance is the city of Jerusalem, with Mount Olivet between. Away to the north are Mount Hermon and Mount Lebanon, over nine and ten thousand feet high, respectively, with snow caps quite visible. All this, and more, can be seen from Mount Pisgah, the place where Moses stood and viewed the Promised Land.

Nor would we forget the historic Hill of Calvary, just outside the North Wall of the old city, considered by many to be the place where our Lord was crucified. To the east lies Mount Olivet, and between this and Jerusalem, is the valley of Jehoshaphat, through which flows the Brook Kedron. On the side of this valley, on the slopes of the Mount of Olives, stands a clump of old olive and pine trees, the place pointed out as Gethsemane, where our Saviour agonized in prayer on the night of His betrayal. Many other places of great biblical interest could be mentioned, such as old Hebron and Beersheba to the south, the places where Abraham lived, and in the former of which he was buried; and Dan, and Damascus, the oldest city in the world, both far to the northeast.

When one visits this beloved and sacred land for the first time, he is brought to realize that often he is walking in the very footsteps of the Master. Therefore every foot of ground in the Holy Land, be it on the plain or on the mountain top, speaks of the Lord Jesus Christ to one who loves Him; and to a student of the Word of God, the Bible becomes a new book. Oh, the depth of meaning and light thrown upon the pages of Holy Writ as one travels with Book in hand. For example, if we take ship and cross the Sea of Galilee and encounter a storm, we can better understand the disciples' predicament when in a similar situation; or we can appreciate the great Naaman's position when we bathe in the Jordan's swift, muddy stream. Naaman preferred to dip in the beautifully clean, clear and

swift-flowing stream of the Abana in Damascus, nearer home, than in the dirty Jordan.

Again, as one watches the "blind leading the blind," the beggars in numbers by the wayside, the much despised lepers outside the city wall, the shepherd as he goes before his sheep—illustrative of the truth, "My sheep hear My voice, and I know them, and they follow Me" (John 10:27)—the "burden-bearers," as they travel to and fro, ready to drop at times from exhaustion, but often helped by their fellow workmen—and here again we see a scriptural illustration of the command, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)—the water-carrier, as he cries, "Ho, every one that thirsteth, come ye to the waters." As one sees all this in real life, it makes the truth of Christ's teaching and preaching more vivid, and it cannot fail to bring out the reality of Bible illustrations and scenes.

There is a danger too of worshipping these sacred places, rather than the One who made them sacred. Too many go to Palestine, especially Christians, expecting to be made satisfied and to be quickened in spirit if they can but see the once hallowed spots, or put their feet in the very footprints of the Master, or if they can visit the tomb where He lay, the garden where He prayed and sweat drops of blood, the hill where He was crucified, or the spot on Mount Olivet from which He ascended. From this danger the writer was not exempted; and although his visit to the Holy Land and to these memorable spots proved a wonderful uplift, yet he learned that to expect to realize the presence of Christ in these places more than outside the Holy Land was a mistake. Therefore, as hallowed as have been those places, in connection with the life of Christ, to stop there and be contented with just the sacred associations, without being brought into touch or union with the risen and living Christ who can be found anywhere by a receptive, humble heart, may lead to delusion and fanaticism, as has often been the case.

We have found that, after all, wherever one is, if obedient to the Lord's will and recognizing Him, there He is, and that to help and bless.

A friend of mine accompanied a college professor who was an infidel, around Palestine, but nothing impressed the professor. My friend took him as a last resort to a little mound outside the old city to the north, called "Golgotha," and when he saw the rent rocks there, he broke down, wept, and said, "I surrender and believe." There and then he found the Lord and became a Christian by believing what is written concerning the resurrection, "And the earth did quake, and the rocks were rent" (Matt. 27:51).

Christ is found by those who seek Him in sincerity and in truth, and generally right in the practical common places of life. To the child of God who is seeking to know Him better, faith in His promises and obedience to His will are the two requisites. Therefore it is not necessary to go on long pilgrimages, to do penance, to live in cloisters, or in anywise to struggle for it.

There is no better way to know the Lord more intimately than to take all things that come into one's life as from His loving hand; and to praise and thank Him, be they hard or easy. Not until we do this shall we be able to understand our heavenly Father's leadings or doings with us, or the power and beauty of living the overcomer's life. Right here, we have found, is the solution to all the problems of our existence, from which even Christ our great example was not exempt.

May we remain, then, and be faithful in the place of duty, just where He has called us, and rejoice that God has counted us worthy to suffer and to cooperate with Him in the carrying out of His will for us. "If our lot in life is ever so trying His grace is sufficient. The joy of the Lord is our strength." The greater the test, the harder and more trying the place, the more precious is He, and the more pleased He is to serve us and to meet our need. Nothing can come to an obedient child of God without a divine purpose. The most important thing, then, is living patiently and accepting lovingly and joyfully all things as from Him. Through this, and in no other way, do we learn obedience, advance spiritually, grow in grace, or come to "know Him, and the power of His resurrection, and the fellowship of His sufferings."—Albert Weaver.

ISRAEL, THE EVERLASTING PEOPLE

(Continued from Page Six)

blast of a thousand trumpets; there is the shout of tens of thousands of voices; the heavens open, and before the weeping, startled eyes of the remnant, appears the glorious form of the Son of God. "The Messiah! The Messiah! Blessed is He that cometh in the name of the Lord. But their cry of welcome freezes on their lips, for on the outstretched hands of their King they behold two nail-prints. A Deliverer they had indeed hoped for, but not One with pierced hands! Humbled and broken, repentant, believing, Israel falls to earth and worships Him who died on a tree.

Christ, the Son of Righteousness rises over the horizon of the Millennium day, bringing sunshine and life to the whole world. Gone are Jacob's troubles; blotted out as a thick cloud are his transgressions; dispelled is his darkness. Jerusalem, radiant with the glory of the Lord, sits enthroned as a queen upon her hills. From every house is heard the voice of praise and thanksgiving, the voice of them that sing praises unto God and His Christ. All the words of the prophets of old have been fulfilled, for Israel is head of the nations; Palestine, the glory of all lands; and Jerusalem, a praise in the earth; and in her midst, Christ, Son of God, Son of David, reigns supreme, King of kings, and Lord of lords.

The above address was delivered at the Commencement Exercises of Central Bible institute, Springfield, Mo., by Myer Pearlman, a Jewish brother. Brother Pearlman was one of the first students in the school, and is also a member of the first graduating class.

YOUNG PEOPLE'S MEETING

SOWING AND REAPING

A great law. Back of everything we see, hear, feel, or come to know in any way is a great law. It is one of God's laws and is called the law of cause and effect. "Of course," you say, "we have heard about it before!" And yet, it may be that you have not pondered it well. It is working all about us, and in us and through us; but we are not conscious of it, and seldom think of it.

Let us look about. That strong path of steam pouring upward from the kettle is caused by the heat underneath and because someone has filled the kettle with water. That delicious grapefruit you had for breakfast came to you because somebody planted a tree, somebody gathered the fruit, somebody brought it to you. You had a sleepless night—the cause may have been any one of a thousand things—an over-tired mind, the mew of a little kitten at the window, or it may have been a heavy dinner at six o'clock! Whatever the cause, the effect was the same. A missionary in India was under heavy pressure. Suddenly it was lifted. She knew the exact moment it ceased. Somebody in America had prayed! A great revival broke out in Wales. Later it was learned that an old "granny" had prayed for fourteen years that the Holy Spirit would deluge her district. The great forests and stretches of plain, corn and flowers and merry birds, blue sky and fleecy clouds—how came they here? They exist because of a glorious Creator, the first great Cause of all things. This is a law of God's universe and is worked out in nature, in religion and in providence.

Just so truly as there is a cause, so surely is there an effect. One aspect of this law is sowing and reaping. We scatter the seed in springtime; autumn brings the waving grain. The seed is buried; the earth may be dry or it may be wet and cold. Time passes and we think that is the end of it! Not so. Some fine morning we are amazed to see the plantlet pushing its head above the ground, and if left undisturbed, it will come to full development. Now, "the seed hath life in itself." It will grow. As truly as we hide the seed so surely will it reappear in living shoots.

The kind of Seed. The thing to interest us and the essential thing is the sort of seed that is planted. The question is: What shall it be as it grows?—a flower, fruit, vegetable or nut? If an apple-tree, we wonder if it is to be a Stark's Delicious or a puckering crab; or, is it only a burdock or a yellow-dock seed? Of what sort shall it be? If not good seed we do not care for it.

Selection of Seed. The farmer now-a-days is most careful to select the very best seed. In the autumn before cutting the corn he passes through the field, and marks the finest stocks; from these he gathers the largest, cleanest and most

even ears; from these he selects the best kernels. Then he makes test-plots to prove out the seed and the soil. So the farmer tries this, and tries that—always searching for the best. He can't afford to plant his fields with any save the best seed. It is no economy. It is not wisdom. Only the choicest seed will be satisfactory and reward him for his care and labor.

Harvest stands for increase. Marvelous is the increase of a grain of corn. Nature is lavish. A single kernel has been known to produce many hundred other grains. A pine tree will produce thousands of cones each of which will yield from eighteen to thirty-six winged seeds. The harvest from one thistle-head has been estimated at at least three hundred; an apple-tree of ordinary size may produce hundreds of apples, each of which contains from five to twenty-five seeds. Since the increase is so enormous, what shall be said of the sort of seed planted! If the seed is good, how is it increased! If it is poor or indifferent—it is also increased. How necessary to plant only good seed.

The analogy to the Spiritual. Now all this has its analogy in the spiritual world. These things are true in nature, and these things are true in religion—in things pertaining to our spiritual make-up. There is a seed-time in life; there is a harvest-time. Each life is its own seed-plot. Some souls are planting, some are reaping. All are engaged in this work at one stage or another.

"May-time is planting-time," and the May-time of life is youth. It is the time of expectation. All through our early days we are dropping the seed into the field of character. We gather later in life. Do you know that everything we do, and everything we think is a seed planted. This being true, how careful should we be in our actions and in our thoughts for we shall meet them again. We must face one day all these things. You may say, "I thought they had passed away forever." Paul tells us that God "will render to everyone according to his deeds," and it was our Lord Himself who said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Harvest-time. There is to be a great day of reaping. Harvest-time is the time of ingathering. Among the Jews it was such a great event that they held a special feast—the feast of ingathering! It is the time of ascertaining results, the time to balance accounts, the time when we see just where we stand. It is the consummation of all that has gone before—the sowing, the cultivating and the long waiting-time of expectancy.

In a little Illinois town lives a broken-down woman. Twenty years ago she was young and enthusiastic, a girl at Bible school in New York City. Distinctly she heard the call to the foreign field. Africa

needed her—needed just what she could do.

The summer vacation came and she went home to the farm in the little Illinois village. A young man entangled her in a lover's web. In time she married him. He is not a Christian, though he pretended to be in order to gain his ends.

First came poverty and hard labor; then open sin and disgrace. Today the husband is in an asylum while she supports herself and two children—a girl in high school and a boy who is following in the footsteps of his father. One day this sad little woman said to me, "Oh, this reaping—this reaping."

Another girl of the same age lived in the same town. She was a butterfly, the daughter of a wealthy man. One day she was saved. She set her face to go all the way with God. A course in Bible school opened before her, and when graduated she went to China. The young man? Oh, she determined in her heart never to give herself to one that was ungodly. So she gave him up, and has walked alone, but God has been with her.

Thus we see that we reap what we sow—even in this life, and we know that our destiny for all eternity is determined in the planting-time of youth.

Again our hearts cry out, "What shall the harvest be?" Each precious young

life is answering, this day, this hour. Surely God is urging on by His Spirit—calling us all to the best and highest things. Dear young souls in the early blush and bloom of life, may you do and say and think only the things you will be glad to face in the great bye-and-bye. These are your planting years. May you put only selected seed into the field of your character, and may each one of you have a bountiful harvest of "good things." May our faithful Guide keep His own words constantly in remembrance, "Whatsoever a man soweth that shall he also reap."—C. B. C.

SUGGESTIONS: Announce the subject early that all may be thinking about it.

Let leaders meet for prayer before the meeting.

Call for reading of references already distributed.

Call for ideas and illustrations along the subject of Reaping and the importance of Sowing.

In closing call for sentence-prayers along the line of the subject.

Sowing	Reaping
Ps. 126:5	Ps. 22:8
Isa. 32:20	Hos. 8:7
Hos. 10:12	Hos. 10:12
2 Cor. 9:6	Gal. 6:9

HEALED OF SINUS

I suffered about four years with sinus trouble, suffering almost death. The doctors operated on me, scraping the bone in my forehead which was decayed and soft, but the operation brought no relief. I lay for six weeks with my head in ice, and was almost ready for the insane asylum. About a year and a half after the operation I heard of the way God was healing through Sister Etter, who was then in Sioux City. I went out, and after waiting a week (during which time the noise almost drove me crazy), they laid an anointed handkerchief on my head. This helped me. I was anointed and prayed for and healed praise God! The next year I had my right shoulder broken and the doctors said there was danger of losing my arm. But when Mrs. Etter again prayed for me, God instantly healed my arm, and the next day I did a washing on a washboard. My husband and I were both saved after I was healed, and I have received the Baptism in the Spirit.—Mrs. Frank De Roin, 1604 W 1st St., Sioux City, Iowa.

HEALED OF CATARRH

I had catarrh of the head for many years, in fact since I was a child. I suffered untold agony, had a loud roaring noise in one of my ears. I had used many remedies but found no permanent relief. God led me to a Pentecostal mission where I first heard of the Baptism in the Holy Ghost, and He made me hungry for it. I had no rest day or night until He came in in all His fulness as in Acts 2:4. Then I felt the need of healing and prayed for myself in Jesus' name, and some of the dear saints prayed. In a short time it was all gone. I can't praise Him enough for it.—Mrs. J. W. Priest, Boise, Idaho.

AFTER WE SURRENDER

A lady who had an only child said to Mrs. Pearsall Smith, "I do not dare to pray 'Thy will be done,' because I am afraid God will take away my little boy, or will send me some heavy trial." To which Mrs. Smith replied: "Suppose your child should come to you and say, 'I want to be and do just what you desire today,' would you say to yourself, 'Now is my opportunity to make this child do all the disagreeable duties I want done; I will just take advantage of his willingness to please me by cutting off his pleasures today?'" "No, no," said the mother, "I will give him the best day I could possibly plan." And can you think that God is less just and loving than you?—From the Quiver.

"HE CARETH FOR YOU"

(1 Peter 5:7; Heb. 10:35)
 "It is God's will that I should cast
 My care on Him each day;
 He also bids me **not** to cast
 My confidence away.

"My soul, what folly then is thine
 When taken unawares,
 To cast away thy confidence,
 And carry all thy cares!"

Your humility before God is measured by your humility before men.

"I Am the Lord That Healeth Thee"

NINE BROKEN BONES

One afternoon while sitting in the church a lady seemed to be moved by the Spirit of the Lord; and with tears streaming down her face, gave a very vivid testimony of the sufferings of Jesus while on the cross of Calvary. I prayed within myself, "Lord, reveal to me Your sufferings while on the cross, and make my heart more like yours."

That night, when I was returning to my home, I had to transfer from one car to another. I had just crossed the street to catch a south-bound car, when an approaching automobile, unnoticed by me, came around the car and struck me, knocking me unconscious. The next thing I knew a man was bending over me and asked my name. I seemed to revive long enough to tell him my name, then sank back into an unconscious state.

They summoned an ambulance and took me to the General Hospital. Reaching there about eleven o'clock, I was taken to the operating room; but my heart being too weak for an anesthetic, they merely bound me up in that unconscious state and put me in my ward. There I lay for seven days before they could wire the room for an X-ray.

Jesus was so real to me all this while, both waking and in my dreams. When different doctors and their friends came in to look me over they would say to me, "You surely can be thankful that you were not killed." Although I did not realize until weeks after how badly I was crushed,

I said, "My Lord has healed me and will yet raise me up to glorify Him."

I lay on my back over four months when Brethren John Jacobs and Irl Walker came and anointed me and prayed. Oh, how I felt the power of the Lord surge through my whole body and immediately I was able to turn on my side, although my limbs were bound in splints so it seemed impossible to move them.

All the time I lay helpless on my back I had no feeling of resentment or impatience and only praised God. My affliction was the means of making me realize more fully the love and power of my precious Saviour. I know, too, that I would have suffered much more only for the kind and loving care of Jesus. I know from experience that Jesus can take the pain away. Praise His Name.

Now after fifteen months I am able to walk without a cane or other support. Although I had nine broken bones and one limb paralyzed, not one bone was set. I was then 71 years old. I took no medicine and all the doctors at the hospital said I would never walk again.

I want to thank all the dear saints and friends who so earnestly prayed for me. I know our God hears and answers prayer. Praise His precious Name forever.—Mrs. Clara Ireland, 586 South High, Denver, Colo.

"Brooding over troubles hatches them out."

Set aside July 4, 5, 6 for Prayer.

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.

THE NORTH CHINA BIBLE TRAINING SCHOOL

Brother W. W. Simpson writes: "We know many of you have prayed and offered of your substance in order that Truth Bible School of the Assemblies of God, located at Shihcia Chuang, Chihli, North China, might be a success in training Chinese men and women to preach the Gospel to their own people, therefore we send this report of the six months term that ended March 29, 1925.

The school is under the control of a Board of Directors composed of seven preachers chosen, two by the North China Pentecostal Missionary Conference, two by the North China District Council of the Assemblies of God, two by the Conference of the Chinese Assemblies of God, together with the Principal. It is absolutely non-sectarian and stands square on the Word of God, teaching not only that the Bible is truly the Word of God to be believed, but also His instructions to be obeyed and His will to be actually fulfilled in and by us.

The missionaries of all North China have sacrificed much on every line to establish the school and carry it on and support the students in it. Beginning in April 1923 with one month as an experiment, there have been altogether 11 months of school with a total enrollment of more than 100 and an average attendance of about 40. Besides giving them systematic training in the Word according to a regular course of study by grades in classes, their spiritual welfare has been carefully attended to, with the result that more than 30 who had not received the Spirit before entering did so while in school, and practically all went back to their home assemblies full of faith and zeal for the Lord's work. Very few have been failures.

The term just ended began Oct. 7, 1924. Owing to the war then raging the attendance was smaller than expected, but there was a total enrollment of 50 during the term. Most of them studied diligently and made good progress in understanding the Truth. Four men and one young woman finished the course satisfactorily and were given certificates of graduation. The last week of school, as examinations were passed and classes ceased, the students gave themselves to prayer, finally ending with a three days' Convention in which there was an outpouring of the Spirit when over ten were baptized and all greatly revived and refreshed. The graduating class all read essays or gave discourses and sang several songs, two of which were their own composition. When they had sung their last song and the Principal began to pray, they and almost the whole school burst into weeping and the Spirit fell on many.

The Love of God shed abroad in our hearts by the Holy Spirit binds us together in closest unity irrespective of color or nationality.

Pray for these men and women who have gone to their respective fields of labor to toil in dense heathen darkness and suffer privations missionaries cannot endure, while making Jesus and His salvation known to their own people. And should the Lord lay it on the hearts of any who read this to give something to help in this precious work of training Chinese preachers, just send your offering to Brother J. R. Flower, Treasurer, 336 West Pacific Street, Springfield, Mo."

ON THE TIBETAN BORDER

Mr. and Mrs. V. G. Plymire write from Tangar on the Tibetan Border: "We have started our carpenters to work so that we can get things pretty well finished this season. Last year frost hindered us. This year I am looking after the workmen myself. This, with part of the station work, keeps me very busy. We hope to get the work out of the way so as to let me off early this fall for travelling among the Nomads. We have many open doors and must do our best to enter them.

"We wish all the saints would pray much for us as we are beginning to feel the strain of the work in our bodies. We also desire much prayer for our travels. We have heard that Mr. Lower was drowned on the Tibetan Border south of here. There are many dangers in travelling among the Tibetans. Two years ago, I had such a terrible experience that it completely unnerved me for the time. In fording one of these rushing streams I and my horse were nearly washed away by the strong current. I can swim, but what does that help in such a swift current when one has on heavy boots and heavy furs. But then the Lord has kept us thus far and we are trusting in Him for the future.

"Great numbers of the Jyckundo and Derge Tibetans have come in during the past few days and more are on the way. The Lhasa traders will be here any day now. We have been busy with these guests trying to point them to the Lamb of God. We have a good many in every day and we try to have a few words with each one.

"We have been living practically in a barn. Our house was open to the roof. Fortunately, the weather has not been as cold as last year or we would not have been able to stand it. The price of coal has more than doubled since we came here and we cannot warm up as we would like. Food supplies are very much higher than last year and nearly all things have doubled since we came a little more than

two years ago. We have been trying a garden but have failed in a number of things. Cabbage has failed these last two years—we may give it one more trial—beans have never come to anything, but peas have done fairly well. Tomatoes are out of the question entirely. We received two small parcels of potatoes by post. These foreign potatoes have done well and we have not the least doubt that the Lord gave to us the increase. These two small parcels of seed potatoes have given us sufficient for this year's supply. The previous year we planted them and carefully watched them and dug up at least one hundred fold. This year we have enough and also have seed. Our vegetable supply is very limited indeed and if we did not have this little garden we would have nothing but Chinese Pei tsai."

A STATEMENT

In behalf of the Foreign Missions, and in behalf of our beloved and lamented brother, Eric Booth-Clibborn, and in behalf of his bereaved wife, Mrs. Lucile Booth-Clibborn, his parents, brothers and sister, we beg to submit the following statement:

First: It is with deep gratitude that we acknowledge the hand of the Lord in the fact that, at a time when the stability and success of the work in the French Sudan was threatened, and a dissolution of the same was imminent, our brother, Eric Booth-Clibborn, with his wife and child offered their services to the Foreign Missions Department. He was requested to come to Springfield for a conference with the Committee, at which time all the information in its possession relative to the Ouagadougou situation was placed at his disposal so that he might be fully apprised of conditions. A full understanding was had and their proffered services were accepted by the Department.

Second: Our brother, Eric Booth-Clibborn, was eminently fitted for the place, having for some years felt the call to the French Sudan. His deep consecration to the Lord of the harvest; his excellent command of the French (official) language used on the Ouagadougou station; his quiet, amiable disposition; his love for the lost; and his disinterestedness in aught else but the pleasure of the Master and the advancement of His kingdom in the unevangelized parts of the earth—all these facts when brought to the knowledge and attention of the Committee, made them feel that Eric Booth-Clibborn "had come to the kingdom for such a time." Mrs. Booth-Clibborn, with her husband, entered wholeheartedly and joyously into the work with a forward look of victory. She was born of missionary parents in Egypt and was well fitted as an helpmeet on the Ouagadougou station.

Third: The services of these consecrated workers was however cut short when, within a little more than two weeks after their arrival on the station, Eric was stricken down with dysentery and passed on to be with his Lord. It was under the most trying circumstances imaginable that Mrs. Booth-Clibborn made her way to her husband's people in England and from thence to her mother and friends in Los Angeles.

Fourth: The Foreign Missions Committee recommends that our entire constituency take upon their hearts the need of Mrs. Lucile Booth-Clibborn in some substantial manner as the Lord may direct, and that our sympathy for her be hereby expressed; and also, that we remember in prayer the parents, brothers and sister.

The Foreign Missions Committee
G. C. A. G.

(A move is on foot to provide Sister Booth-Clibborn and her babies with a home in California. This has already been mentioned in the Evangel, and any friends who desire to help in this matter may communicate with the Foreign Missions Department.)

A TRIP TO THE INTERIOR

Brother Herman J. Mader writes from Shanghai, China.

"I have just returned from a six week's trip in the Interior and I praise the Lord for His blessing upon me. I had some very precious opportunities to witness for the Lord. While many turned a deaf ear to the Gospel story there were some that were glad to hear. I was in one village, an out of the way place in the mountains, where there were about 3000 people. As far as I was able to find out, there had never been anyone, foreign or Chinese, visit them with the Gospel.

"While out on this trip I also spent two weeks with Brother and Sister Slager at Chuchowfu in special meetings. The Lord blessed in a wonderful way. The Word is beginning to take effect in the hearts of some of the hearers and quite a number were under conviction. A few souls were definitely saved, for which we praise the Lord. Brother and Sister Slager and Miss Rediger, their co-worker, are much encouraged over the results. Please pray that God will make them a great blessing in that dark field. Brother Slager has been much delayed with the building of the home because of the lack of funds. He has purchased quite a lot of material which is now all on the ground. He still needs about \$2000 to finish with. If he had \$1000 at present he could go ahead and put the material which is now on the ground into its place and could use the remainder of the money a little later to finish with. This is an urgent need. Please pray that it may be supplied."

CHANGE OF ADDRESS

Brother G. H. Schmidt and wife write from Poland that they are having a lot of trouble with their mail and during the last five weeks they have received scarcely any from America. There is proof that letters have not reached them. They are, therefore, advising all friends to send letters by registered mail and to address G. H. Schmidt, c/o Prediger Adolf Hodann, Jungstadtische Gasse No. 7 I, Danzig, Europe.

CORRECTED ADDRESS

Miss Emma Daab who returned home from China recently has given us her correct address. She is located at 91 Sanford Place, Jersey City, N. J. The wrong address was given in a recent number of the Evangel.

A FORWARD MISSIONARY MOVEMENT

For some time it has been felt that it would be advisable to conduct Missionary Conventions in all the Assemblies of God. It was felt that such conventions would stir up the spiritual life of our local assemblies, arouse the missionary interest of the people, strengthen the activities of the missionaries on the field, and hasten the return of our Lord. When Brother George M. Kelley returned home from China on furlough he was asked to take up this convention work and he was sent into Alabama, Georgia, Mississippi and Florida Districts.

After a year's work in these districts, reports reaching here fully justify the decision of the Missionary Committee in providing for these Missionary Conventions. Churches that were dead, which had no missionary enthusiasm, which could not provide for their own pastor and which were ceasing to be a force in their community, have been thoroughly revived. New enthusiasm has gripped the people to carry the Gospel to those who do not have it. They are lifting their eyes up and looking upon the fields which are white already unto harvest. Without taking into account the increased missionary giving for the foreign field, the results in the home assemblies alone have more than justified the forward missionary movement in the Southeastern District.

Other districts are now clamoring for such conventions. The Maryland and W. Va. District has called Brother Kelley to put on the missionary program there. All of the Assemblies in the Southern Missouri District have voted for the Missionary Convention program, and the Kansas District is also waiting eagerly until such time as arrangements can be made to start the movement in Kansas. Any movement which will stimulate the life of the home assemblies and will cause the people to take a renewed interest in the work is worthy of consideration and this forward missionary movement is proving to be a tremendous blessing everywhere it has been tried.

Missionaries who are home on furlough will be utilized in these conventions just as quickly as plans can be devised and arrangements made for them. Districts which have not yet planned for the conventions should get their applications in early so that their district may be covered and they too may enjoy the blessings of this forward missions move.

Arrangements can be made through the Foreign Missions Department and letters may be addressed to William M. Faux, Secretary, 336 W. Pacific St., Springfield, Missouri.

FOREIGN MISSIONS CONTRIBUTIONS

May 15 to 21, Inclusive

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

- \$.25: Mrs A B San Francisco Calif; .50 Mrs D C Fairdealing Mo; .90 C J H Glen Cove N Y
- 1.00: Central Park Assembly Central Park N Y; Miss P N Cedar Bluff Va; Mrs L H Milton Fla; A Friend Culpeper Va; Mrs E J S Fredonia Kans; 1.11 Home Class S S Huron S Dak; 1.60 S S O'Bethel Chandler Tex; 1.75 E A L Elyria Ohio
- 2.00: B H C Coffeyville Kans; Miss P T Salinas Calif; M B Reedley Calif; Pent'l S S Siloam Springs Ark; J D I Pulp Siding Ont Can; 2.34 Pent'l S S & Church Newton Ia; 2.50 A H Squilax B C Can; Assembly of God S S Bridgeport Tex; W M H Fullerton La; 2.85 F G C

- & wife Monroe Ia; 2.96 Assemblies of God S S Blytheville Ark; Assembly of God S S Sebastopol Calif
- 3.00: Mrs R L B Etna Pa; Girls' S S Class Bethel Temple Dayton Ohio; A F Alexandria Minn; E G Springfield Mo; J K Miami W Va; Overton Tab Overton Tex; S S Class Holly Colo; 3.50 Mrs A E K Brooklyn N Y; J L P Rosboro Ark
- 4.00: Mrs I S Woodmen Colo; 4.65 Bethel Assembly Arton Ala; 4.95 Full Gospel Assembly Lancaster Calif
- 5.00: Mr & Mrs E C Heber Springs Ark; G L Des Moines Ia; Miss B M Kansas City Kans; W E T Savannah Ga; L E K Sullivan Mo; Mrs E A K Cincinnati Ohio; Full Gospel Mission S S Cheyenne Wyo; Mrs S J S Alta Loma Calif; C P Sidney Ia; Mrs V W D F Hammond Ind; J D Buffalo Okla; Christ Pent'l Church Stormville N Y; W J W Malvern Ark; A Friend Turtle Creek Pa; W I Grubbs Ark; P S Topeka Kans; Miss G H Spokane Wash; C A L Osborn Mo
- 6.00: Assembly Baker Ore; Calvary S S Sagi-naw Mich; Mrs H S G Hayward Calif; Two S S Classes Napa Calif; 6.21 M H S Clarinda Ia; 6.45 Full Gospel Mission Macksburg Ia; 6.50 Whosoever-will S S St Louis Mo; 6.71 Glad Tidings Mission Saco Maine; 6.87 J L W Collinsville Okla
- 7.00: R R H DePue Ill; Young People's Meeting Holly Colo; 8.34 Assembly Malvern Ark; 8.40 S S & Church of Assembly Topeka Kans; 8.50 Mrs L S Belle Fourche S Dak
- 9.00: S S Indian Valley Idaho; Pent'l S S Duns-muir Calif; Mrs J W M Brainerd Minn; Assem-bly of God Church Chetopa Kans; Rev S L S Golconda Ill; 9.50 M R Madera Calif; Mrs C L I Bemidji Minn
- 10.00: W H Oil Springs Ky; Mrs T R Eagle Bend Minn; Friends Woodland Calif; W P R Wichita Falls Tex; A Friend New Germany Minn; O J Stockton Calif; Mrs H E T Alpha Minn; J D Z Kansas City Mo; S S Burdock S Dak; 10.10 W E B Shenandoah Ia
- 11.25: Assembly of God Chico Calif; 11.39 S S Ft Smith Ark; 11.60 Church & S S Hammond Ind
- 12.00: Assembly Sayles Pa; W T L Seattle Wash; B S B Nelsonville Mo; 12.50 J W B Graceville Fla
- 13.00: J G Alberta Can; Assembly Wellston Okla; 13.24 Assembly Maxwell Calif; 14.00 J P Horn-beck La; 15.00 R C G Clarissa Minn; Assembly Leavenworth Wash; 18.00 E G Winton Calif
- 20.00: Mr & Mrs L A W Indianapolis Ind; Bethel Church Rochester N Y; R A M Purdy Ia; Pent'l Assembly Bellingham Wash; Assembly of God Olympia Wash; Miss C D Newburgh N Y; Mrs C A North Andover Mass; Mr & Mrs J F S Seadrift Tex; 20.06 S S Comeau Ohio; 20.73 Assembly & Y P C L East St Louis Ill; 21.41 Assembly of God Wood River Ill; 21.74 Assembly of God 7th & Riverview Kansas City Kans; 23.00 R D Stormville N Y; 24.50 Assem-bley Sunnyside Wash
- 25.00: Mr & Mrs B H Bassett Nebr; C L W Alton Mo; Church Crichton Ala; Assembly of God S S Miles City Mont; 36.80 A F B Pendleton Ore
- 40.00: F W H Brooklyn N Y; Y P P B Tulsa Okla; 44.00 Pent'l Tab Denver Colo; 45.00 Ger-man Assembly New Castle Pa; 47.86 Heights Assembly & S S Houston Tex; 48.00 Mr & Mrs H L Brooklyn N Y
- 50.00: Ecorse Pent'l Assembly River Rouge Mich; Assembly of God S S Tulsa Okla; L D G Port-land Ore; 51.19 Glad Tidings Revival Assembly & Young People's Soc Oakland Calif
- 69.00: Upper Room Mission San Jose Calif; 73.00 Assembly of God Church Portales N Mex; 97.00 Wells Memorial Church Tottenville N Y
- 114.00: Bethel Temple Cincinnati Ohio; 120.00 S M L Detroit Mich; 147.71 Assembly Wilkes-Barre Pa; 182.02 Assembly of God Springfield Mo

Total amount minus \$10.00 amount given	\$2302.44
direct	7666.85
Amount previously reported	5969.29
Total amount to date	\$9969.29

HOME MISSIONS CONTRIBUTIONS

May 15 to 21, Inclusive

- \$1.11: Home Class S S Huron S Dak; 1.15 As-sembly of God S S Sebastopol Calif; 5.50 C P Sidney Ia
- Total amount \$ 7.76
- Amount previously reported 6.57
- Amount to date \$14.33

DISTRIBUTION OF APRIL, 1925, MISSIONARY FUNDS

All the offerings for the month of April, amounting to \$15,133.43 were disposed of according to the report which follows: The designated offerings amounted to 56 per cent of the whole and these were disbursed exactly as designated. The remaining 44 per cent were divided up between the missionaries who had not been fully provided for, permitting a distribution among them averaging \$25.00 for each missionary for the month.

(Continued on Page Fifteen)

THE CHILDREN'S CORNER

LITTLE ANNA'S PRAYER A True Story

Anna's papa was a minister, a highly educated, consecrated one. Everybody in the church knew what a great sorrow he was bearing, for Anna's mamma was paralyzed.

One day a traveling evangelist held a meeting in a home, and Anna's papa was there. The evangelist talked about faith and prayer, and read many verses from the Bible showing that sick people could be healed in answer to prayer. Anna listened to every word he had to say; in fact she scarcely blinked her eyes she was so fascinated. Presently she slipped up to her papa and whispered, "May I go home now?" "Yes, dear, I shall remain here to talk with the evangelist. You run ahead and tell mamma I will come as soon as I can." And Anna slipped away.

When the evangelist finished, he asked papa to close the meeting. In his closing words Anna's papa reminded the people that we must always say, "Thy will be done;" that we should bow under the burden He places on us with a willing and grateful mind; that we should not be seeking signs and miracles. For, you see, Anna's papa did not believe Jesus would do miracles today like He did when He was on earth. Then when the meeting was over, Anna's papa and the evangelist began to talk, and Anna's papa rebuked the evangelist for what he had preached. He thought it was not right to tell the people to expect miracles of healing.

In the meantime Anna was speeding home. She ran most of the way, so when she reached her mamma's side she was quite out of breath. Mother kissed her, stroking her hair, and asked, "Did papa remain?"

"Yes,—I should have remained too, but I asked papa for leave to come home. O mamma!—You can become well, if you wish. Jesus can make you well in your feet, mamma!"

"O, yes, my child, I know He can. But He wants—"

"Don't you believe that God wants to, mamma? He is so good. Shall we not ask Him to do it? Then you will be well in your feet and need not sit this way."

"Well, I have certainly asked Him about it many times, and for many years too. I have asked so earnestly about it, because it is bad for me to be sitting this way. We had only been married three years, papa and I, and we were so happy. Then suddenly I became this way; and now I have sat here for years, long years you may know, hard years. But God has been so good to me all the time anyhow, so I must not complain. And now both papa and I believe that this maybe was the best for us. For God

is always so good, you see; His will is always best."

"But you do want to be well, don't you mamma? Think how nice it would be for us if you were well. O dear mamma, please be so kind as to will and wish it. Then you could go out to the barn and see my spotted calf; it is so beautiful you know. O mamma, dear, sweet mamma, don't you want to?"

The mother wiped away the tears. She looked for a long time at her little daughter, but could not find an answer.

Then Anna said again, "Dear mamma, give me leave to pray for you then. The kind preacher said that Jesus is willing to make sick people well. Think of it, mamma! Only believe, and pray, he said. And I ran home as fast as I could, for I got so glad. I thought that you eagerly wanted to get well, mamma. Can't you give me leave to pray then? Just think how pleasant it would be if you walked about here on the floor when papa comes home. Think how glad he would be, mamma. I shall not command, for Jesus does not like that, but just pray nice, you see. Give me leave to, mamma."

"Yes dear, pray," said the mother. She did not know what else to answer. She was entirely humiliated by the little daughter's faith. "O how true," she thought, "that we must be as children."

Anna knelt by her mamma's chair and prayed: "Dear Jesus, the good preacher said you would make people well, if we only believe and ask you for it. Mamma has been very sick for so long, and she has wept many times. You may make me sick in my feet; but dear, sweet God, I shall not keep on to command you, but please make mamma well, entirely well in her feet. Amen."

The mother sat still a little while and listened to her daughter, while streams of tears ran down her cheeks. Then all at once she felt something peculiar move itself in her feet, as if jerking in all her muscles; she trembled over the whole body and almost got afraid. But as soon as Anna had said amen, she drew up to herself both of her feet, which had been laid up helplessly on a foot stool. She was healed! She shouted it out thus:

"But my God! O God! Dear God!—I am surely healed! Little sweet Anna, I am well, Anna! Think of it, I am well in both feet!"

She leaped up and walked over the floor. She turned herself around. She wept, she laughed. Then she knelt by the sofa. Little Anna ran out into the hall, climbed on a chair, took down the maid's cape and ran in with it to her mother. "Now we will go out and meet papa," she said.

At the home where the meeting was held, the evangelist and Anna's papa were still discussing whether the Lord healed today as He did when He was on earth. Anna's papa did not believe so, and he

was quite upset over the evangelist's preaching such a thing. In the midst of their discussion steps were heard in the hall and a child's voice said, "Yes, that door there, mamma, I plainly heard papa talk in there. Rap on the door, for I am sure it was papa's voice. O my! think how glad he will be!"

Mamma rapped. "Come in," came the response. Anna and her mamma walked in. The minister jumped up. "But—what does this mean? But, mamma!"

"It is the Lord's doing," she answered as calmly as she could, then fell on her husband's neck and wept aloud. The minister stood and held his wife in his arms. He was very pale, and was slowly repeating as to himself, "A—work—of the Lord."

Everybody had now gone down on their knees around the minister and his wife. Little Anna was on her knees beside the evangelist, who was offering up a fervent prayer of praise to God.—From Full Gospel and Rescue Journal.

THE ONLY ONE LEFT

When Mark Twain was in Berlin, he received an invitation asking him to call upon the Kaiser. "Why, papa," exclaimed his little daughter, after contemplating the missive for a moment in speechless awe, "if it keeps on this way there won't be anybody left for you to get acquainted with but God." An amusing remark; but in saddest seriousness, how many there are who have a wide circle of acquaintances and yet have never come to know Him whom to know aright is life eternal.—S. S. Times.

CHRIST ALONE

By Wm. J. Bennett, M.A.,
Pastor Fremont M. E. Church

Come, Holy Spirit, heavenly dove,
Within my heart Thy fulness prove
And wholly claim it Thine;
Reveal the Lord of Glory there
And dwell within, no rival share
This temple made divine.

O could I feel the sacred flame
And in Thy rapt embrace remain
An object of Thy love,
I would, my soul infused by Thine,
Proclaim Thy wondrous grace divine,
The depths of Jesus' love.

Into the trysting place of prayer
I find my Lord alone is there
To whisper of His love,
I worship and adore His name,
He tells me I, through Him, can claim
Perfection from above.

Saviour of love, Thou spotless Lamb!
Now Thou art mine, and Thine I am;
Ineffable delight!
My soul is swallowed up in love,
And lost in worship of my God,
His breadth, His depth, His height.

O wondrous joy! O grace divine!
Incarnate love, supremely kind!
Thou hast for me atoned;
No more the path of sin I tread,
The world, the flesh, forever dead!
And only Christ enthroned.

Set aside July 4, 5, 6 for Prayer.

THE WORK AND WORKERS

GARLAND, OKLA.—Pastor R. V. Carter sends word that he has accepted the work here for a year and the Lord is blessing.

PAYETTE, IDAHO.—Word has been received of a 4-week meeting with Brother Gillespie from Bellingham, Wash. There were some marvelous healings and 5 received the Baptism in the Holy Spirit (Acts 2:4), 10 were baptized in water.

PRUE, OKLA.—Brother Shelt Webster sends a note of praise for God's blessing on their regular services at Prairie View. They are expecting to hold a revival at Osage, Okla. as soon as they secure a place.

MALVERN, ARK.—Pastor F. Romines writes that Evangelist Jacob Miller and wife have been with them for three weeks and quite a number were brought to God, while 30 were filled with the Holy Spirit.

FAIRPORT HARBOR, OHIO.—Sister Leasure writes that the Sunday School which they started Easter with 17 scholars, now has 28 or 29. They are Finish, Hungarian, Italian, Slavish and American children.

INDIANOLA, OKLA.—Brother Ben H. Gray writes that he came here the first of the year. Since that time at Rock Creek Schoolhouse 12 have been saved and 7 received the Baptism. Anyone in fellowship with the Council will be welcome. They are in need of a pastor.

TOTTENVILLE, N. Y.—Pastor F. F. Reidenbach reports a 10-day campaign with Brother L. A. Hill, the newly elected evangelist of the Eastern District, as special worker. They had wonderful meetings throughout, 9 received the Baptism in the Holy Spirit, and many sick received definite help.

PROVIDENCE, R. I.—Evangelist W. F. McDade sends word that they have just closed a 2-week revival at the Good News Wayside Mission, the power of God being upon the assembly from the first. He writes, "There were some reclaimed, a great number healed, and 12 baptized in the Holy Spirit (Acts 2:4). A number of anointed handkerchiefs were sent to the sick, and reports of victory in healing from this source were manifested. We wish to thank the saints in the south, whose prayers we felt. We visited the Faith Home and Tabernacle and 5 were baptized in the Holy Spirit the first Sunday and several were healed. Address us in care of Mrs. White, 2 James Court, Attleboro, Mass."

LOVE TOWN COMMUNITY, six miles south of Ashford, Ala. Brother O. C. Newsome writes that he and Brother J. W. Herring conducted a 4-week meeting here. The Lord was with them and manifested His power to heal the sick. One sister was healed of a sore leg, which had been in that condition for a long time.

PORTALES, N. MEX.—Pastor A. C. Bates writes that their local convention was a success. Brother and Sister Cadwaller were with them and were used of God. A good missionary offering was taken. Brother and Sister Reeves, of Childress, Texas, were with them for a week's meeting after the convention, 2 were saved and the people stirred.

MOUNTAINAIR, N. M.—Brother J. A. Perkins reports, "Brother J. M. Reb of Lake Arthur, N. M. and other workers came and held a 2-week meeting in which souls were saved and baptized in the Holy Spirit. We are planning several series of meetings during the summer and fall, with different evangelists. We cordially invite any preacher in full fellowship with the General Council to come and help in these meetings."

TRENTON, N. J.—Pastor Chas. W. Scott writes, "Trenton has indeed been stirred by the working of God's Spirit through Sister Harrell of Indiana, who held a 3-week meeting. About 300 were saved and many were healed, while the platform was crowded with souls seeking the Baptism. Through the coming of our sister, the two assemblies which have been operating here have been amalgamated into one solid assembly, for which we heartily praise God. After Sister Harrell's departure we had Brother Paul C. Bucher of Toledo, Ohio with us."

ST. PAUL, MINN.—Brother J. A. Cardiff reports, "We have just had a most gracious revival which was conducted by Evangelist Louise Nankivell and Alfred Nankivell of Chicago. For two weeks, night after night people came to the front for salvation. No special count was kept of the numbers coming forward, but scores have come and have accepted Jesus Christ as their Lord and Saviour. Many written testimonies were handed in from those healed of various diseases and afflictions, such as neuritis, heart trouble, restored lung, double rupture, stammering, tuberculosis, skin disease, etc. Encouraging reports have come in from every side and the city has truly been stirred. St. Paul is Brother Nankivell's birthplace and the meetings were held in a large theater that he used to attend before he was saved."

TROMMEL, VA.—Brother Austin writes of the only Pentecostal revival ever held here. He says, "Sister Milsaps and Sister Ralf Snider have been holding the meeting. Up to date there have been 31 converted and reclaimed; 28 were baptized in water and there are 4 or 5 more to follow. We have started one new Sunday School and are building up another one."

HIGH CHAPEL, MISS.—Sister B. Cade sounds a note of praise for the way souls are being saved and filled in the regular monthly service. She writes, "Our pastor, W. M. Stevens, is on fire for God. The Holy Spirit had charge of the last service. He was with us and wave after wave of glory rolled over the crowd. The Lord used a recently baptized sister in showing the cross, the nail-pierced hands and feet. The power was manifested so greatly the very place was shaken. Such a number have expressed a desire to become Christians, some want the Baptism."

CENTRAL PARK, LONG ISLAND.

—Pastor Robert W. Schuman reports, "Just closed the most blessed 10-day special meeting we have ever had. We had an evangelist with us whom the Lord worked through, bringing sinners to repentance, 11 baptized in the Holy Spirit according to the pattern, and the saints encouraged. Monday May 1st, was devoted to healing and God was in our midst. The Lord undertook before the service, causing one of the large denominational churches to broadcast our Divine healing service, telling its invisible audience to go to the Central Park Pentecostal Tabernacle for the healing of their bodies and that this healing was from God. Hallelujah."

EAST ST. LOUIS, ILL.—Pastor John F. Bryan reports, "The revival fires are still burning, God's blessings are upon every service, souls are being saved and baptized in the Holy Spirit in our regular services. Last Sunday evening 7 were beautifully saved. At this time 5 new members united with the assembly, making a total of 84 new members within the past few weeks. We recently closed a ten-day Bible convention which was a great success. Brother S. A. Jamieson of Chicago was with us during the convention, and his deep Bible messages were very much appreciated. This is the second time we have had Brother Jamieson during the past two years, and his ministry is always a blessing. We are planning a revival campaign during the month of June."

REFRESHING NEWS

Brother J. I. Collett writes from Clapham, England: "The Lord is working in England, praise His name. Hundreds saved, eyes opened, deaf ears hear, cripples healed; repeated messages of persecution in the future, also messages that He is coming soon. Last Sunday, at the breaking of bread, it was prophesied, 'Soon will the Lord again sweep the whole earth.' We see it coming but it was solemn to hear it prophesied."

LULING, TEXAS.—Evangelist Chas. A. Weeks writes, "We found a few saints here. Not having any place of worship we had meetings at our house on Sunday nights. The mayor permitted us the privilege of the city park for two weeks. It has a large pavilion in its center and plenty of seats. At the beginning, conviction seized the people. They came by the hundreds to hear the Word. About 12 or 14 were saved and 6 baptized in the Holy Spirit as on the Day of Pentecost, and 8 were baptized in water. There were many healings; one woman was healed of kidney trouble after the doctors had given her up. We are ready to go anywhere this summer that the Lord leads. We have been in evangelistic work 8 years and are in full fellowship with the General Council."

THE SPRINGFIELD MISSIONARY CONVENTION

The annual Missionary Convention which has been held at the close of the School year and participated in by the Central Bible Institute and the Springfield Assembly was a great success this year. This is the third annual Missionary Convention held in Springfield and each convention has been closed in blessing and in power.

The convention opened Thursday night, May 14th, by an address from Brother George M. Kelley, a returned missionary from China, and a second address by Brother J. E. Spence, Chairman of the Missouri District Council. Services were held all day Friday, Saturday night and three times on Sunday. The high tide of the convention was reached Sunday afternoon when, at the close of the missionary message by Brother Kelley, over \$3,000 was pledged for foreign missions during the coming year. Possibly twice as many participated in this pledge offering as last year, and each year has seen an increase in missionary giving in the Springfield Assembly. Some of the addresses have been stenographically reported and may appear in the Evangel later. The Springfield Assembly is glad to recommend these Missionary Conventions as being a great asset to the local Assembly life as well as to the spread of the Gospel in the regions beyond.

Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start.

Those attending camp-meetings should write ahead to those in charge concerning tent accommodations. They should take with them all toilet requisites, and also be prepared to meet their own expenses.

The readers of the Evangel are asked to pray for God's richest blessing on all these forthcoming meetings.

PILOT POINT, TEXAS, CAMP-MEETING to convene August 1 to 10, 1925, or longer. Bible lessons every morning; evangelistic meeting every night. Further particulars from L. A. Tollar.

SEABROOK, TEX.—We will begin a series of meetings at the Full Gospel Tabernacle June 7. All tourists are invited to camp here and feast with the Lord. Service every night until the Lord says stop. Pray mightily for us.—W. E. Bennett.

ASHTABULA, OHIO.—Revival campaigns June 18 to 28. Evangelist J. C. Soules will preach, assisted by party of five workers.—Pastor G. L. Phillips.

TAHLEQUAH, OKLA.—We would appreciate a stop-over from anyone in fellowship with the General Council who may be passing through, as our former pastor is now at Avant.—A. E. Ayers.

PECKVILLE, PA.—June 21 to July 5, our eighth annual tent-meeting on the No. 1 school grounds, center of Peckville, conducted by Chas. A. Shreve and party.—Pastor W. L. Couzens.

NAPA, CALIF.—Special evangelistic meetings will be held, D. V., at the Full Gospel Mission, 937 Randolph St., beginning June 18 and continuing two weeks or longer. Evangelist Edward J. Axup, of Stockton, Calif., will be in charge.—W. C. Anderson, pastor.

PORT LAVACA, TEXAS.—Old-time camp-meeting, June 14 to July 5, 1925. Evangelist C. A. Lasater of Ft. Smith, Ark. Special Business Council Meeting June 30, July 1, 2, 3, conducted by Chairman Hugh Cadwalder. Special Bible lessons will be given. Missionary talks by missionaries from Mexico and Peru. For full information write Leo L. Cox, Box 344, Port Lavaca, Tex.

CHESTER, ILL.—Our campaign will begin, D. V., June 1, to continue two weeks or longer. Brother Higgins, of Wood River, Ill., to do the preaching. Our new church will be dedicated June 7, Sunday, 2:30 p. m. Saints at large are cordially invited to join us in this campaign.—Pastor S. C. Johnson.

OSHKOSH, WIS.—Bible and Missionary conference, June 7 to 13. Special speakers and missionaries will be on hand for two services daily, 2:30 and 7:30. Any attending from outside will be provided bed and breakfast. Other ministers or missionaries, as God will send, are welcome.—Pastor J. E. Robinson.

CAPE GIRARDEAU, MO.—Evangelist J. William Bostrom and Party will begin a tent-meeting the last of May and will run 4 weeks, D. V. A beautiful place has been arranged for the meeting at the corner of Elm and Sprigg Streets. Neighboring assemblies are invited to attend.—H. E. Waddle, pastor.

MUSKEGON, MICH.—We are expecting Mr. and Mrs. Tatman with us for 5-day meeting, beginning June 10, D. V. Mr. Tatman is known as the Cyclone Evangelist from the Pacific Coast. At a later date we are planning with Ashcroft Evangelistic Party for a tent campaign, and will announce definite dates later.—G. M. Bergstrom.

CORRY, PA.—The Eastern District Campmeeting for the western end of the district will be held here July 2 to 19 inc. A strong staff of ministers of the district and missionaries fresh from the field will be present. Tents and meals can be had on the grounds at reasonable rates. Special speakers will be announced later. For further information write Pastor G. R. Bender, 135 Sixth Ave., Corry, Pa.—Chairman Joseph Tunmore.

WILMINGTON, DEL.—The Washington Evangelistic Trio, Charles A. Shreve, Benj. A. Bower, and Joseph Elliott, will conduct an evangelistic campaign in the Pentecostal Church from May 24th to June 14th, inc. The street address is 23rd and Pine Streets. We ask the saints to join us in prayer that God will give us a gracious revival.—William A. Cox, pastor.

SYRACUSE, N. Y.—Convention will be held at Grace Tabernacle, 662 South Avenue. Services beginning Thursday night, June 18 to 21. Three services daily. All workers will be entertained, and meals will be served on the freewill-offering plan. Rooms may be arranged for if desired. A number of ministers, missionaries and workers are expected, including the following: Miss Hattie and Miss Susan Duncan, of Elm Faith Home; Rev. V. S. Mumbulo, of Rochester; Rev. E. C. Steinberg, of China; Miss Ethel King and Miss Jessie Barber, of India; Rev. Paul J. Aenis, of South America; Rev. Ralph M. Riggs, of Africa. Elmwood cars pass the church door.—David M. Wellard, pastor.

BRIDGEPORT, CONN.—Our "All-Summer Tent Campaign" opens with F. Webster Tyler, evangelist for May. Tent on Barnum Ave., Stratford. For June we have secured Brother and Sister Nankivell, of Chicago and Principal W. I. Evans, of the Newark, N. J. Bible School. For July, Sister Mae Frey, also Jack Saunders, of Western Canada; expecting Thos. B. Harden, Gary, Ind., Frank Nicodem, India, and other well-known workers. June, July and August, the big tent will be on the corner of East Main and Putnam Streets. Meetings every night (except Monday) at 7:45, and Sundays 10:30 a. m., 3 and 7:30 p. m. Remember the dates—May to September (D. V.).—Pastor A. J. Jenkins, 64 Booth St., Stratford, Conn.

KANSAS DISTRICT CAMP-MEETINGS.—There will be three District Camps in Kansas this year as follows: Ottawa, July 23 to August 3; Woodston, August 6 to 16; McCracken, August 20 to 30. Watch for further announcements.—Fred Vogler, chairman, Burlingame, Kans.

CHILDRESS, TEX.—An old-time, Holy Ghost revival and Bible study campmeeting, July 1 to 12, inclusive. Pastor A. R. Colbert will be overseer. Each assembly within a radius of 100 miles is expected to assist in making this the best camp in the southwest. Some of the best evangelists and teachers in the district will be present. For further information write Pastor A. R. Colbert, Childress, Tex., or Lonnie Whitworth, Box 508, Electra, Tex.

MARYLAND & WEST VIRGINIA DISTRICT COUNCIL (quarterly session) will convene in the Full Gospel Church, corner Monroe and Hollis Sts., Baltimore, Md., June 1, 2, 3. Meals and lodging will be provided for all workers and visitors. As we are preparing for our first District Camp-meeting which is to be held at Hagerstown, August 2 to 23, we urge all members to be present.—L. F. Stewart.

TEN-DAY CONVENTION, JULY 10 TO 20, AT SHERBURN, MINN.—A fine corps of Bible teachers and Christian workers will be on hand. The services will be held in our new church. Meals will be served on the freewill-offering plan. Those who will not be prepared to camp out at the park should write the secretary, Mrs. Alice Schafer, Sherburn, Minn., at once. We will only be responsible for entertainment of those who write ahead so arrangements can be made before convention starts.—Willard H. Pope.

EASTERN DISTRICT CAMP-MEETING.—The Sixth Annual District Camp-meeting for the Eastern end of the district from August 7 to 30, near the beautiful "Pompton Lakes," Pompton, N. J., on the River Dale road. Bus line from Newark to Butler, N. J., will connect direct to the campground. Also bus from Paterson to Butler and Greenwood Lakes. Evangelist M. R. Tatman, of Berkeley, Calif., will be the principal speaker, supported by a good corps of ministers and missionaries. For further information write Edwin C. Sikes, Sec'y, 30 First St., Fairlawn, N. J.

ARDEN, ARK.—Pentecost preached in all its fullness, beginning August 2 to 15 or longer if the Lord leads. Good pastures furnished for those coming in wagons, plenty of good water, good camping grounds almost in sight of the depot. Evangelist W. W. Childers and wife will have charge of evangelistic services. Other able speakers expected. All ministers in fellowship with the Council will receive a hearty welcome. All coming on trains come to Ashdown, change on the Frisco R. R. coming through Arden, two trains each way daily. Those coming in cars take highway leading out from Ashdown or Fareman, same highway all way to Arden. For information write Pastor C. L. Windsor, Arden, Ark.

HAGERSTOWN, MD.—The Maryland and West Virginia District Council will conduct their first annual camp-meeting here from Aug. 2nd to 23rd inc. A beautiful shady grove has been secured on the outskirts of this city. The grove is located on the Antietam Pike, a tributary of the Lincoln Highway, which leads into Hagerstown from all points, assuring those coming by automobile the very best of motoring. The dining-tent will be conducted on the cafeteria style. Rev. Chas. A. Shreve, evangelist; Benjamin A. Bauer, pianist; and Joe Elliott, the Filipino song leader, are engaged for the camp. Quite a large group of pastors, missionaries, and Christian workers will be present. Soloists, and musicians from various assemblies are coming. For full information write Pastor Peter C. Duborg, Chairman Camp-meeting Committee, Alexandria, Va., or Pastor H. W. Kline, District Chairman, 509 Third St., N. W., Washington, D. C.

OPEN FOR CALLS.—After spending over 8 months in the work of the Full Gospel Tabernacle of Fresno, we are entering the evangelistic field in the state of California for the summer. Would be glad to hear from those who desire our services for evangelistic campaigns.—Brother and Sister L. R. Keys, 2530 Divisadero St., Fresno, Calif.

OPEN FOR CALLS.—Prefer northwest, Idaho, Montana or Washington. In fellowship with the General Council. Wm. F. Kirkpatrick. Present address, 815 Second Ave., N. W., Minot, N. Dak. Permanent address, 4342 Magoon Ave., East Chicago, Ill.

OPEN FOR CALLS.—Brother Milton W. Richards, Jr., reports blessed results in meetings held in Md., W. Va., and Pa. He is open for calls in evangelistic work, is in full fellowship with the General Council. Address 245 Smith Ave., S. W., Canton, Ohio.

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Set aside July 4, 5, 6 for Prayer.

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(Continued from Page Eleven)

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Allowances of missionaries	\$ 125.00
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*Native workers—Gombari	30.00
Egyptian Field	
Allowances of missionaries	70.00
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Native work and workers	100.00
*Assiout Orphanage	189.75
French Sudan Field	
*Allowances of missionaries	150.00
*Missionary on furlough	50.00
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*Prospective missionaries	4.00
*French Sudan work	111.80
Liberia and Sierra Leone Fields	
Allowances of missionaries	331.00
Missionaries on furlough	100.00
*Native workers (Liberia)	50.00
Liberian work	100.00
South African Field	
Allowances of missionaries	436.35
*Native workers	10.00
Total distribution for Africa	
	\$2267.90
North China Field	
Allowances of missionaries	\$ 966.30
Missionaries on furlough	35.00
*Native workers	53.00
*Buildings (Peking)	80.00
Mission station expense	70.00
Transportation from field	447.63
*Home of Onesiphorus	283.47
South China Field	
Allowances of missionaries	324.93
Missionaries on furlough	267.25
*Native workers	49.00
Transportation of missionaries	83.00
Mission station expense	296.00
*Chinese girl	12.00
Western China and Tibet Fields	
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Missionary on furlough	75.00
*Native workers	18.00
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Southwest China (Yunnan Prov.)	
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Central China—Miscellaneous	
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Missionaries on furlough	117.00
Transportation of missionaries	66.00
Building fund	100.00
*Orphan child	3.00
Total distribution for China	\$4061.58
North India Field	
Allowances of missionaries	1680.31
Missionaries on furlough	532.50
Mission station expense	310.96
*Native workers	61.50
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*Baby Christian Nursery, Bara Banki	111.20
*Transportation from field	65.85
*Building, Lakhimpur	1354.95
*Buildings elsewhere	24.54
*Lepers	32.35
South India Field	
Allowances of missionaries	30.00
Missionaries on furlough	100.00
*Native workers	25.00
*Untouchables in S. India	45.03
Total distribution for India	
	\$4454.19
Japan Field	
Allowances of missionaries	367.50
Missionaries on furlough	25.00
Mission station expense	200.00
*Native worker	15.00
Total for Japan	
	\$ 607.50
Palestine and Syria Fields	
Allowances of missionaries	167.90
Porto Rican Field	
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Native work and workers	150.00
South American Fields	
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Miscellaneous Fields	
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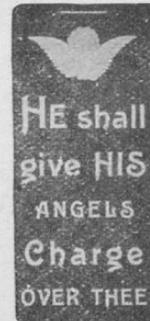
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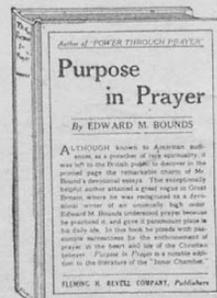
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