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What Saved Herrin?



HELPLESS, hopeless, hardened, hell-bound; a rendezvous of criminals, a school of crime—such was godless, bloodshedding Herrin, Ill., six months ago, and such in a measure is America today!

For **every thousandth man** in the nation at large is an unpunished murderer; **every sixth person** (the Chicago Health Institute says every fourth) is socially diseased; **two children out of every three** are growing up totally uninstructed in spiritual things.

America, says the "Literary Digest" (July 19, 1924), is threatened with a "revival of Paganism." Quoting another it declares that "we are on the brink of that corruption and sensualism which preceded the crash of the Roman world and the emptying of her temples." Suicide, passion, hoodlumism, social immorality, divorce, leniency of juries, are among the "appalling increase" of evils mentioned.

But it was a religious revival that saved Herrin, and it is only that that can save America—**God alone, in answer to prayer!**

When Herrin's churches united, Herrin's deviltry disappeared; and today (August 18), according to a newspaper dispatch, **there's not a criminal case on the docket!**

Let America's true orthodoxy unite in believing prayer, and what saved Herrin will save America! THERE ARE SIGNS OF UNION!

A SUGGESTED NATIONAL "DAY OF AGREEMENT," MONDAY, OCTOBER 12

"If two of you shall agree on earth as touching ANYTHING that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. 18:19).

Said the World's Christian Fundamentals Association at its annual meeting in May:

"All the signs of this present hour point to one of two things: either an increasing apostasy and falling away to the utter breaking down of civilization, or a great spiritual awakening. Let us pray, hope, believe, expect and look for a great revival."

And in "Serving and Waiting" (Philadelphia), one of America's leading pre-millennial publications, appeared in June the following powerful appeal by Pastor John Linton:

"We must seek a heaven-sent revival. It was the revival under Wesley that saved England from the blight of Materialism in the eighteenth century. It was the sweeping revival of 1800 that saved America from the open infidelity that threatened the young republic at that time; and **ONLY A HEAVEN-SENT REVIVAL CAN CLEANSE THE CHURCH OF TODAY FROM THE BLIGHT OF RATIONALISTIC MODERNISM, AND CAN STEM THE RISING TIDE OF LAWLESSNESS IN THE WORLD.** If the evangelical churches are content with a cold, dead, non-combatant orthodoxy, the present apostasy will rapidly ripen, and ere long the dark shadow of the Antichrist will fall athwart the world. The call of the hour is a call to prayer. Let every evangelical church become a red-hot furnace of spiritual fire, and the Lord that answereth by fire, let him be God."

Four hundred and thirty-three years ago Genoa's devout sailor discovered America. Would that **this year** (shall it be October 12?) America's devout and re-united Church might discover God—discover Him anew! The Cross is the world's only hope.

PRAY FOR THE CHURCH, FOR AMERICA, FOR THE WORLD!

The Chicago Church Federation, representing the 800 evangelical churches of Chicago, and in an important sense representative of the entire Protestantism of America, will say in its October Bulletin:

"Let us waste no breath on spurious revival. The churches do not desire counterfeit of any sort, least of all counterfeit revival. For true revival is the extraordinary working of the Holy Spirit, and evangelism that is not profoundly spiritual is an offense to the Spirit and a blight upon the church. To discourage true revival is to resist the Holy Spirit. . . ."

"The misunderstanding and strife that imperil Christian love in the churches; the surrender by many of foundation beliefs of the whole Christian movement—beliefs held as facts from the first Easter morn'g till now; the needless conflict between some scientists and some religious persons—often due to misjudgment and sometimes to wrong temper; laxity in domestic morality and the appalling increase of divorce; excessive violence and fraud in many cities; alarm and foreboding of responsible statesmen; distrust of peoples in their governments and officials; class struggles everywhere; frequent clashes due to bigotry and religious and racial hatred—surely all these and other evils call for a re-empowered Church, mightily re-enforced by the reserve energies in the Godhead. There is no substitute for God. These divine energies have been available in former times in response to penitence and prayer. The Wesleyan revival burned up deism in England, prevented revolution, and impressed historians as of more value to England than her statesmen. The American revival of 1857 prepared the way for emancipation and the preservation of the Union. But the greatest and best results of revivals are the eternal results. . . ."

MEPHIBOSHETH

Pastor Ernest S. Williams, Philadelphia, Pa.

Mephibosheth was grandson to perhaps the greatest enemy David ever had, King Saul. He was lame on both his feet having been dropped by his nurse when but five years old. His dwelling was with friends at Lo-debar. His father was Jonathan.

When David became ruler over all of Israel he remembered Jonathan, the son of Saul, who was now dead, and in consideration for him and a covenant which had passed between them, made inquiry if there were any left of the house of Saul that he might show to such the kindness of God. At length Mephibosheth was found (2 Sam. 9) and here we have a beautiful type of God and the gospel.

Mephibosheth belonged to an enemy family. Saul, who represents the flesh, was the result of clamorous Israel, much backslidden in heart, wishing to conform to the world, and crying for a king that they might be like the nations round about them. At their request God gave them one who could gratify their lust. He gave them Saul the son of Kish, a goodly man who stood head and shoulders above others of Israel. But in this God saw He was being rejected which did not please Him, and later He had David the son of Jesse anointed, "a man after His own heart who would fulfill all His will."

It was unbelievable to members even of David's family that he could qualify for the headship of Israel, so slow is man to see that "the flesh profiteth nothing." But God sees not as man sees. And it would seem that Saul did not know of this appointment which God had ordained for David, but the very conflict of their natures—"the flesh lusting against the Spirit"—gave Saul no rest. Beholding the sweetness of David's life, and the power of his service, Saul twice tried to pierce him with his javelin, and later spent his time with all the forces at his command determined on his extinction. But David, ever guided by a wise Providence, continually escaped from his hand. It was but a repetition of "him that was born of the flesh persecuted him that was of promise." From this enemy Mephibosheth descended.

And what were we and what was our condition? Alas! we were Mephibosheths. From Adam had come a nature at "enmity against God, not subject to the law of God neither indeed can be." Proud flesh, self-will and all the elements of fallen nature were ours by natural inheritance. We were, moreover, cursed by our own rebellion and hatred against God and the things of His kingdom, "walking according to the course of this world, according to the prince of the power of the air, the same spirit which now worketh in the children of disobedience." Yes, an evil spirit troubled us.

But we were cursed not only by what we were by nature and practice, but, like Mephibosheth, we were helpless—not partly so but wholly so—lame on both our feet. Who of us knew how to come to God? Who of us could do His will without His saving power? We were helpless, tossed by a raging tempest of our own ungoverned passions. But now we are redeemed because He drew us; we live His will because His Spirit endues us. It is God which worketh in us both to will and to do of His good pleasure. We can of ourselves do nothing.

Moreover, we had lost all. What havoc sin has made! Man's sovereignty over sin was lost; the divine image was gone; carnality and corruption reigned.

Then we were living at Lo-debar. I think that a pretty name, sufficiently so to grace an upland village nestled quietly amid the trees, surrounded by neighboring hills. But what of its real significance? Its meaning is "without pasture." Poor Mephibosheth! cursed with the blight of his father, helpless in his infirmity, all hope gone of recovering his lost estate, living at the mercy of friends in a place, perhaps of beauty, but of barrenness. How clearly it pictures the bonded soul, trying to hide the waste barrenness of spirit by a gloss of outward show.

But behold the consideration of King David! It was not Mephibosheth who sought him, but David who inquired for any of the house of Saul, so like the "whosoever" of our heavenly Father, the great King. Learning of the impotency of Mephibosheth did not daunt the desire of David for he wished to show "the kindness of God unto him." His desire was not carnal, but spiritual, full and free for any and all of those who had been his enemies. Such was his majestic desire to forgive and bestow his love.

But behind that desire was a sacred covenant, the heart of the beautiful story. Two hearts had been united—the hearts of David and Jonathan—and David had covenanted with Jonathan to remember any of his. Now he wishes to show kindness to any of the house of Saul, but it is for Jonathan's sake. And here is the great theme of the gospel. God is showing the grace of God to all who will receive, and He is doing so for the sake of Jesus, His only begotten Son.

At the meeting of David and Mephibosheth the latter prostrates himself with a confession of unworthiness, saying, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" But David answered, "Fear not." He no doubt trembled as he approached the king, and trembling in heart one comes before God, conscious of his guilt and enmity that have been, and realizing his helpfulness and need. But God's first step in grace and restoration to favor is to remove the fear and gloom. "Fear not," is a vital part of the gospel. "Fear not ye, behold ye seek Jesus," was the word of angels to those who came early to the Saviour's tomb. "Fear not, little flock," is the word of the Saviour Himself. What a holy calm pervades the soul when the infinite Jehovah removes condemnation and guilty fear!

Then there was restoration. To Mephibosheth should be restored all the heritage of Saul, while, for Jesus' sake, God is restoring to redeemed man all the inheritance lost through sin. "Christ hath redeemed us from the curse of the law." "He restoreth my soul." "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." All that was lost in Adam is restored in Christ. Thus grace is lavishly bestowed on such as were once offenders.

But restoration alone would not suffice. David

would not be content with anything less than to have Mephibosheth sit as one of his own sons continually at his table. Thus does grace wonderfully exalt, bringing the soul into glorious fellowship, granting a relationship of sonship and satisfaction, from deepest depths to highest heights. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." "Truly our fellowship is with the Father and with His Son Jesus Christ our Lord." And all to helpless sinners for Jesus' sake.

"BEWARE OF THE SCRIBES"

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow . . . which things the angels desire to look into" (1 Peter 1:10-12).

There was a strong stirring, a moving in and upon the prophets, an intimation of a salvation that was to come through a Person. But there was an intermingling, suffering and glory—when and how, they could not understand. The beginning and the ending were mixed and they searched as to the time. They were perplexed concerning the sufferings, and the glory which was to follow. We have been able to differentiate, to dissect the one from the other. (We have a clear vision of the sufferings of Christ through the Word and the illumination of the Spirit. But of the glory that should follow—as to its quality, extent, and nature—we are almost as ignorant as those prophets.) Truly we have the transfiguration and John's revelation of the glorified Christ, but after all John could only use figures of speech. He spoke of the sun, burning brass, the two-edged sword, to try to convey the glory and the vision of the glorified Christ. Poor representations, for the glory that Saul saw of the unseen Christ was greater than the brightness of the noon-day sun.

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." They had to wait to see the fulfillment and so will we. But we are not forbidden to inquire and to search. It is our glory to search out, our privilege, and the Spirit searcheth out the deep things of God. You have the stirrings of the Spirit within you, and you have a reflection, distant though it may be, of the coming glory. The sun shines on the moon. The moon shines on the water. And again its diminished rays on the water are reflected on to you. Diluted glory! When you look at the rays of the moon on the water, you are looking at the sun's rays third hand. But they are the sun's rays nevertheless.

Abraham saw the promises afar off and embraced them. They were the rays. You say, "Glory!" It is the advanced rays, toned down, to meet your finite condition. But it is an expression of the true glory of Him, of whose glory the prophets inquired about. It is the advanced rays, like the dawn emerging from the darkness, driving back the darkness, heralding the Sun of Righteousness Himself who is shortly to arise. Christ is coming in the glory of His Father and the holy angels. Indescribable glory! Unapproachable glory! Yet this glory is to be appropriated by, in, and through His saints, for that glory is perfected when He is to be glorified in His saints. There is the glory of a star. There is the glory of the moon. There is the glory of the sun. What is

the essential quality of this glory? The degree of light, the extent and quality of its light. One star differs from another in glory. "Now are ye light in the Lord" (Eph. 5:8). Shine as lights now and hereafter. It is a command (Matt. 5:16).

(The prophets sought diligently, and the angels desired to look into these things concerning the prospective, marvelous, mysterious Person who was to bring salvation by a circuitous route of suffering and glory. But contrast the scribes at the time of Christ (Matt. 2:1-8). The chief priests and scribes were less anxious to investigate the fulfilment of prophecy than Herod was. We condemn Herod and his cruelty. The greater crime was the indifference of the high priests and scribes. They will be condemned by the prophets who wrote the prophecies they read, by the angels who wanted to understand and could not, and by Herod who believed the prophecies and sought to locate the newly born Ruler. I would rather be Herod in the judgment than the scribes who copied, read, and rehearsed the prophecies relating to Christ and did not believe them.)

Let us take heed in the twentieth century we are not doing the same thing. The blasphemer of Jesus Christ today will have less punishment than those in the pulpits who ignore and set aside the sufferings of Christ as a Saviour and as a Redeemer, and the glory which is His by right. To set aside the prophecy concerning His office and ministry, the claims that God Himself states are His, is a greater crime than murdering innocent babes. It is a greater crime than the unwitting taking of His name in vain by those who have no religious training, who are out of the pale of Christian ministry just as Herod was outside the ranks of the religious leaders of those days.

(The prophets sought, inquired and searched. The angels were perplexed. They looked into this amazing, nebulous light that confronted them. The scribes had the letter, could recite it, could locate chapters and verses, but they ignored the spirit of it. We have chapter and verse in the pulpit today, the Spirit is minus.)

The scribes and Pharisees even went so far as to furnish information to the would-be murderer, King Herod. The pulpit playing to the gallery is dangerously near playing to the tyrant and afterward playing to the mob who, incited by the priests, cried, "Crucify Him!" Those who ignore, slight, neglect, and misinterpret the Word relating to Christ will later on lead the mob to cry, "Crucify Him!" Those priests and scribes neglected to find out the Babe and to worship Him as the shepherds and wise men did. They ignored His claims and thereby left their flocks in doubt and ignorance—for all Jerusalem was stirred—and so the result was that the people were prepared to respond to the terrible incitings of those same leaders when they cried out, "Crucify Him!"

(The modernist pulpit today is preparing the audience, the constituency, for the Antichrist. It will not be "Crucify Him"—the Christ, but "Enthroned him"—the Antichrist.) Barabbas released from prison to join the ranks of those who mocked the sufferings of Christ on the cross! Barabbas released from prison! Antichrist released from his jail and enthroned, lauded, exalted.

Christ said, "Beware of the scribes." Beware of the scribes, modern as well as ancient. Amen.

God has promised forgiveness to your repentance; but He has not promised tomorrow to your procrastination.—Augustine.

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(A REVERIE)

"Serving the Lord . . . with tears" (Acts 20:19).

Have there been tears? Many, Lord! Tears of rebellion, tears of self-will, tears of unyieldedness, tears of stubbornness, tears of anger, tears of wounded pride, tears of being misunderstood, tears of being slighted, tears of self-pity, tears of disappointment, tears of remorse, tears of failures, tears of heartaches, tears of loneliness, tears of physical suffering, tears of mental anguish, tears of spiritual strife!

No others, Lord? No tears of service to Thee? No tears for others? No tears for the unsaved? No tears for the erring? No tears for the wayward? No tears for the fallen? No tears for the lost? No tears of pity? No tears of compassion? No tears of entreaty? No tears of intercession?

No tears of soul-longing? No tears of soul-filling? No tears of thanksgiving? No tears of praise? No tears of worship?

No tears of the Father's love? No tears of the Son's sufferings? No tears of the Spirit's longings? No tears **with** the Father as He lays the stroke upon His beloved Son? No tears **with** the Man of Sorrows, as He pours out His soul unto death? No tears **with** the Spirit Divine, rejected, grieved and quenched by the people of God? No tears of travail for the church that she be purified, enlightened, endued and empowered from on High? No tears for the return of my blessed Lord?

Yea, Lord! All these there have been and with tears, such as these let me serve Thee until the end! "Jesus wept."

And He shall wipe away every tear from their eyes (Rev. 21:4).—Violet Schoonmaker.

DISLOCATED—NOT SEVERED

A child of God on the foreign field, who for some years had known the preciousness and power of the Christ life lived out in her, suddenly came face to face with conditions that meant tremendous daily testing. Her eyes became turned from her Saviour to self—her power lessened, her peace was gone. Satan came with the taunt, "This is the victorious life you have talked so much about, is it?" "A chain is no stronger than its weakest link," she thought, "if in the time of great testing I have failed, how can I believe or teach the life of victory again?" Her agony of mind and darkness were very great.

Just at this time she had occasion to visit another station where her host was a medical missionary. One morning the doctor told her of a Chinese Christian man who had been brought to his door the night before with a dislocated shoulder. The man was com-

ing from a distance to attend the meetings. He had been overtaken by the darkness, the road was rough, and in the dark he had stumbled and fallen, dislocating his shoulder. The doctor graphically described how he had not waited to hear all this at first—that came later. As soon as he saw the man he took hold of his arm firmly but gently, the man meanwhile groaning with pain. The doctor knew just where the arm should fit in, then in a moment after a short strain the arm sank quickly and easily into the socket for which it was made.

As the doctor told the story he wondered to see his listener deeply affected. He did not know that God was teaching her a wonderful lesson through it all. Had she not got into darkness, had she not fallen, had she not become dislocated? Yes, surely, but not as she had thought with grief—**severed!** Would her loving, her great Physician not do with her as this doctor had done with that arm—refit her unto Himself? As those thoughts flashed through her mind, then and there she knew the joy which only **oneness** with Christ can give, and peace came.—Rosalind Goforth, in Sunday School Times.

THE WEDDING ROBE

There are some folks today who would have us believe that the "robe of righteousness" is the Bridal Robe.

'Tis true that the robe of righteousness is clean and white, "made white in the blood of the Lamb," but there is no "needlework" in it, until "worked in" by the power of the Holy Ghost through the trials in our daily lives.

All clean, white dresses are beautiful and attractive, and we admire the good taste of those who wear them, but not all white dresses are "wedding" dresses; only those which have been prepared as such through fine needlework and special embroidery, are wedding dresses.

The dress is prepared especially for the Bride and she prepares herself for the dress as she has never prepared for one before, that she may be beautiful to her Bridegroom (Psalm 45:13, 14).

"The King's daughter is all glorious within. . . . She shall be brought unto the King in raiment of needlework." Our "needlework" is being done in the inner life, that we may be exactly like our Lord, for we have the word that "when He shall appear, we shall be like Him; for we shall see Him as He is."

Revelation 19:7-9 looks ahead to the time when "the marriage of the Lamb is come, and His bride hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." "Blessed are they which are called unto the marriage supper of the Lamb." "Many are called," but "few" are willing to pay the price of the bridal robe and be "chosen" by the Bridegroom.

"Not as though I had already attained, either were already perfect; but this one thing I do. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." In the blessed hope.—Grace C. Thomson.

The Eleventh General Council will convene, D. V., at **Eureka Springs, Ark., Sept. 17 to 24, 1925.** Cheap railroad fares from all points. See last week's Evangel. Pray much for this meeting.

THE SIGN OF UNIFICATION

There are many signs of the soon coming of Christ. The one we hear but little spoken about, and that strikes us so forcibly these days, is the **sign of unification**.

"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body (or church); one Spirit (Holy Ghost); one hope of your calling; one Lord (Jesus Christ); one faith; one Baptism; one God and Father of all" (Eph. 4:3-6).

God has put all the Spirit-gifts and ministry-gifts into the one body, "for the perfecting of the saints, till we all come into the unity of the faith" (Eph. 4:13). Christ prayed "that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me" (John 17:31).

That prayer will be answered. "But when?" you ask me. Let the Scriptures answer for themselves.

(1) "They shall see eye to eye, when the Lord shall bring again Zion" (Isa. 52:8).

(2) "That in the dispensation of the fullness of times He might gather together in **one** all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:10).

This, the seventh and last of the ordered ages which condition life on the earth is identical with the Kingdom covenanted to David (2 Sam. 7:8-17; Luke 1:31-33; 1 Cor. 15:24-28).

The prophecies and promises of the Kingdom of Heaven **converge** and **unite** here. The spirit of **unification** is at work on **earth**, in **heaven**, and in **hell**—but there are two spirits or forces at work. "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matt. 12:30).

Take the parable of the wheat and the tares to illustrate our point (Matt. 13:24-30; 36-43). The wheat, "the children of the Kingdom," are with Christ; the tares, "the children of the wicked one," are against Him. The sign of **unification** is visible everywhere among those who "are gathering with Him," and also among those who "are gathering together against Him." It is organize, organize, organize. This is an age of organization; gigantic organizations; international organizations; super-international organizations!

(1) **Political unification**; League of Nations, international courts, world empires, Pan-American congresses, United States of the World; Gentile world dominion (Dan. 7:8).

(2) **Commercial unification**; consolidation of financial centers, railroads, banks, big business interests, trusts, and great manufacturing plants.

(3) **Religious unification**; congress of religions, league of the church of Christ, church union, and other anticipated unions.

(4) **Miscellaneous unifications**; in language, in races, in education, in sporting clubs, and murderous mobs!

The world is mad. It is running too fast. It is running in on high. **But in where?** "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Yes, it is a time of activity, a progressive age, a time of "getting together."

What of the tares? Shall we gather them up? "Let both grow together until the harvest and in time of harvest I (Jesus) will say to the reapers (angels), **Gather together** first the tares, and bind them in bundles to burn them; but **gather** the wheat into My barn" (Matt. 13:30).

Look at the bundles as they are being bound **together** for "the furnace of fire;" the bundles of Eddyism, Mormonism, Spiritualism, Russellism, Swedenborgianism, Seventh-Day Adventism, Campbellism, New Thought, Rationalism, Universalism, Bolshevism, Socialism. It is time the church of God should get busy. "Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 16:19). The devil is a **counterfeiter**. He tries to imitate everything God does. His "unions" are but counterfeits. His tares do hinder, but the wheat can grow and does grow even in the midst of them. "Let both grow together until the harvest." The wheat must have **special cause** for its continual growth in the midst of the tares. It has, "For where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:20). Who are they that compose this gathering? "The twos and threes." The "little flocks." How are they gathered? "Together," in **unity**. In whose name are they gathered? "In My name," the **name of Jesus**. Does He never fail us? Never. "I in the midst of them." "Lo, I am with you alway, even unto the end of the age" (Matt. 28:20).

"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

The two forces are at work, gathering together, unifying and enlarging, adding to and building up. The Lord has said, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psa. 55:5). Yea, verily, the Lord "is in our midst" and truly, "The scepter shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come; and unto Him shall the gathering of the people be" (Gen. 49:10). Shiloh is coming again, and all these signs of **unification** point clearly to that fact; the shams, the counterfeit, the imitators, the tares, will then be "bound in bundles and burned in the furnace of fire," while the "wheat will be gathered into His garner" (Matt. 3:12).—W. V. Kneisley.

PRAYER ANSWERED IN AFRICA

This is an incident in the life of one of the heart of Africa Missionaries. God had allowed her to spend her very last penny. At that time a black servant came asking for a penny to buy firewood for the household cooking. "I cannot let you have a penny because I do not possess one," was her reply; and the woman went away wondering. No sooner had she gone than a heathen man walked into the compound with a bundle of wood. "Do you want a pennyworth of wood?" he asked. "I do indeed," she said quickly, "but as I have not a penny I will give five pennyworth of salt instead." The man answered with annoyance in his voice: "I do not want your salt. Give me a penny or you will not get my wood. It's the penny I want and nothing else."

"Then wait a minute," said the missionary. She hurried to her room, and closing the door, knelt down and prayed earnestly to God. She reasoned with Him. Had she not come out to Africa at His bidding? Had she not taught those people that He ruled over all, was God of all, that the silver and the gold were His? Did not the heathen all know that the missionaries look to Him to supply all your needs? Yet here she was penniless, could not even get the necessary firewood. Then she left the matter with God to bring glory to His Name.

Returning to the veranda she saw another man had arrived. He was a Christian man, and perhaps the poorest of them. "White lady," said he, "while I was praying just now to the great God, He said to me, 'you have saved a penny, give it to the missionary.' So I have brought it."

"Why, that is just the thing I want," said she. "Wait a moment and I will give you five pennyworth of salt for it." The poor man was quite distressed at such a thought. "What?" he cried; "when the great God says, 'give Me a penny,' shall I not do it? I will take nothing in return for it, it is a gift."

Fellow Christian, do you not feel a thrill? Do you not see the glory flashing forth? Men and women and children will be the better and the brighter for that story. Christians will be thanking God for that revelation of Himself in the matter of a pennyworth of firewood. Whenever God allows His servants to be penniless or persecuted, to suffer pain or bereavement, it is with the purpose of bringing glory to His Name.—Selected.

HEALED BY THE LORD

Along in the winter when seeking a job, the Lord sent me into a wood camp among unbelievers. While working I accidentally cut my foot with an ax. Calling on the Lord in the presence of them, the blood stopped in almost an instant. Refusing the use of medicine, God healed my foot without the loss of even one hour's time. It caused them to wonder. Then I began to preach Jesus to them. Held one meeting early in the spring, 5 being saved and 2 receiving the Baptism of the Holy Spirit according to Acts 2:4.—R. B. Short, Pilot Point, Texas.

ON BEING FILLED WITH THE SPIRIT

Elder Chas. E. Robinson

"Jesus Christ the same yesterday and today and forever" (Heb. 13:8).

There are many who, like myself, before ever hearing of Pentecost were earnest, thoroughgoing, practical Christians. They knew that those instances mentioned in the Bible where men got filled with the Spirit, were made striking and unique by the recipients of the Baptism speaking in tongues they had never learned. They knew that God commands us in this day to be filled with the Spirit, but they had no idea that now, as then, the one filled would speak in other tongues. They knew and believed the fact that formerly they did so—but of course such things were not meant to continue to our day.

They knew that during the entire Bible period God had, when asked to do so, miraculously healed the sick, so that all sorts of terrible diseases, including leprosy, were conquered by God through prayer. They knew too that it was foretold of believers generally that they would be the instruments in God's hands of healing the sick. They knew also that God had expressly told His people, in case of sickness, to call for the elders and have prayer offered. But of course that was all a thing of the past—today we must take our place under the care of the doctor, and live or die as he was able or unable to bring us relief, just as sinners must do.

Then we discovered Pentecost. We found that in our day, too, God speaks in tongues through those He baptizes, just as he did in the days of yore. We learned that in our day God was willing to and actually does heal people of all sorts of diseases in answer to prayer just as he did in Bible days. These were wonderful things for us to learn. Learning them made the Bible so real and the service of God so delightful that we speedily disgraced ourselves in the eyes of our erstwhile friends—now turned critics—by our loud and indecorous shouting and by leaping and dancing. We knew it looked scandalous to our brethren in the churches—yes, it would have looked ridiculous to us only a short time ago—but now, somehow we didn't care. We felt springing up in us a feeling of kinship between us and David, as he told Michal his wife that if need be he was willing to be even yet more vile. We felt that way too.

Our old friends came with their reasonings, reasonings too that we ourselves would have deemed entirely correct and unanswerable just a few days before. They told us how that all such things while they were matters of history, and so really did occur, had all passed away, having ceased with the Apostolic age. They told us about our sainted mothers and reminded us that they did not believe any such foolishness. Yet surely we did not doubt their being in Heaven. They said healing by the Lord was for

the days of man's ignorance, something like the feeding by manna was for the days of his helplessness and need, but that now God had illuminated the minds of doctors, and we did not have the need our forebears had. Now people got well through medicine and treatments. Many such like things they said, but we, happy, gay and debonair, our mouths filled with laughter and our faces radiating the joy of the Holy Ghost, stood ever ready, on the street, in the home, up in the lot or down by the bars, to preach to them from Heb. 13:8, "Jesus Christ the same yesterday and today and forever." It was a text that seemed to us to fill all the requirements. It was an answer to all the doubts of our old friends. We reasoned from it, shouted over it, acted upon it, and got healed and baptized by it. How the very memory of it thrills our souls today as we look back over the years! Hallelujah!

We have settled down on these two formerly strange but now familiar doctrines, and no doubt about them ever troubles our minds. We pray for the sick to be healed with the utmost confidence that it will be even so. We have grown so accustomed to pains vanishing at the moment of prayer, that when the isolated cases appear where the patient says, "I am no better," we are much surprised. This is as it should be. That is the way it was in the days of the Apostles, and of course, as Jesus is the same, it should be so now, and we find it so. Praise the Lord! It is wonderful! It is blessed!

But as to the Baptism we have not gotten on nearly so well. We see by the Bible account that just as people got healed when they were prayed for, so the people received the Baptism too when they were prayed for. We walk right up and lay our hands on an aching head and expect the pain to vanish just as Peter or John did in their day. It seems easy and natural.

But not so with the Baptism. Much of the lack of faith that was formerly ours in our old churches remains. We had been accustomed from our earliest recollections to see spiritual blessings attained, and we knew the method by which they were received. The Baptism is a spiritual blessing and hence we did not feel we needed instruction as to how to obtain it. It did not seem so new or strange to us as to the method as healing had.

So we mixed our new-found understanding of what is signified by getting the Baptism, with our lifelong idea of how it, a spiritual blessing, is to be sought for and obtained. We had seen sinners seeking for salvation at the altar. It was a familiar scene to us. So we decided that would be the way for people who wanted the Baptism to seek it. We had seen them perhaps usually fail to get saved the first time they came to the altar, so it

was natural to rather expect that one would need to come to the altar more than once to get the Baptism.

Thus it is that we in Pentecost, at least in many places, have taken up the apostolic way of dealing with sickness, but retain the denominational church way of dealing with seekers for the Baptism. It has resulted in the greatest confusion as to methods of getting the Baptism, and in some places has actually degenerated into all sorts of physical expedients calculated to get the seeker's tongue confused beyond control. The quest is not for the Holy Ghost but for the unknown tongues. That is a totally different thing to seek for.

I know of absolutely nothing in the Scriptures about Seeking the Baptism, using the term in its well understood Pentecostal sense. On the day of Pentecost they were tarrying before the Lord, and had been so in one accord for some days past; but they were not seeking the Baptism, as we use the term. Jesus had told them to tarry and they were doing so, full of praise and joy until the Holy Ghost should arrive on earth from Heaven (Acts 2:1-4).

At Samaria there is no evidence of anyone seeking the Baptism. Peter and John, hearing of many getting saved and wonderful miracles taking place, came down and prayed for them that they might receive the Holy Ghost. That was all. But they were filled (Acts 8:14-17).

Saul got saved and in due time, God sent Ananias to pray for him, and without more ado or waiting he was baptized and we know he spoke in tongues (Acts 9:17-18; 1 Cor. 14:18).

Cornelius and his household were listening to a sermon. The preacher had no idea they would receive the Baptism (Acts 10:13-16). There is nothing to show that Cornelius thought of it either. Everyone was surprised when they perceived the Baptizer had come. It is in accord with the statement of the Holy Ghost (Acts 5:32) that God "hath given" the Holy Ghost to them that obey.

When Paul went down to Corinth he found twelve men who had not received their Baptism, and he proceeded at once to prepare them for this Heavenly Indweller. When the heart preparation was complete, he laid his hands on them and the thing was done. They spake in tongues and prophesied, but there is nothing to make us think they actively sought the Baptizer as so many people now think necessary.

If I am correctly informed, when the Spirit fell in Los Angeles and so many were baptized at the beginning, no one was seeking the Baptism as we understand the term. They were confessing their sins, rejoicing in God their Saviour, and drawing near to God by faith. This is the way it would seem, many worthies of the past century received, for surely they never sought it. They did not know they had it when they began speaking in tongues. But those who listened to their preaching knew they had something. They sought with great faithfulness and self denial to have the last vestige of the old man dead and buried, and while so engaged they began to speak in other

tongues. God hath given the Holy Spirit to them who obey him (Acts 5:32).

Brother W. Jethro Walthall, while carefully avoiding any admission that it is doctrinally correct to first get saved, then sanctified and then baptized in the Spirit, declares that formerly when many people held to that three step method as the true way, and so spent often much time in fully consecrating and dedicating themselves to God before they sought the Baptizer, the Baptisms resulting were more of them genuine than today when, according to the general teaching that the Baptism may be attained to by any saved person without any intermediate work of grace.

Now turning again to the matter of healing, you know that when you call for me to pray for a sick person I seek to prepare the sick one for the blessing of healing, before the prayer for healing is offered. If he is a sinner I tell him the first thing is to get truly saved, and so get on speaking terms with the Lord. When he seeks the Lord and gives evidence and testifies that he is saved, I pray for his healing, and surely expect it to take place. If he is saved I seek to get him to get everything in his life under the blood, and when he dedicates himself anew to God and his service and it seems there is no spot or wrinkle or any such thing not covered with the blood, and the robe of Christ's righteousness is over all his own rags of self righteousness, I pray for his healing, and of course expect him to be healed.

To do this way in regard to candidates for healing is comparatively easy, for it is not out of harmony with the preconceived ideas, usually, of the seeker, and even if he does feel he should be prayed for at once, his pain is so great, often, and his need so excruciating, that he is willing to do as he is told. But when one comes to seek the Baptism the entire mind of the church is opposed to any delay for preparation and understanding. Let him fall on his knees and begin praising the Lord. Say glory! Say it again and again a thousand times. Praise the Lord! After a time the tongue and brain both weary and confused get out of control, and uncertain sounds come forth, much to the delight of the workers and the seeker himself, for is he not now speaking in tongues, and does that not prove the Baptizer has come in? Surely it does. But then—does it?

In the matter of healing we are, many of us, very punctilious about obeying the letter of the Scripture, some going even so far as to aver that one who anoints with oil must be an elder. When we have done all, we feel that as we have done just what God said, God will now do just what He said, and so it comes to pass. But not so in the matter of the Baptism.

In multitudes of places it is deemed proper and well nigh essential that the seeker for the Baptism should himself lift up his voice loudly and constantly in praises to God and that he should be surrounded by the workers doing the same thing, and the more workers and the stronger their voices the better. But where is the scriptural foundation for such methods?

When one is seeking for salvation and

has, so far as we can see, sorrowfully confessed and forsaken all his sins, promised restitution and asked for pardon, we ask him if he feels that God forgives. He often tells us he feels no better. Then we assure him that salvation for the penitent like he is, is by faith. We hasten to assure him that it is not his faith or something that he can do in the way of believing, but it is the faith of Jesus. We show him Gal. 2:16, and, if we have time and opportunity, many more scriptures proving that salvation is by the faith of Jesus which is one hundred per cent miraculous, and assure him that just as soon as his repentance is satisfactory to Jesus the saving faith will be worked in his heart by Jesus who is the author and finisher of such faith. We urge him therefore to go over the ground again and again and make more thorough work of his confessing, forsaking, promising restitution, and asking for forgiveness. Soon if he seeks faithfully the work is done to the satisfaction of the Lord Jesus, and instantaneously the miraculous faith is given and he knows he is born again. Hallelujah!

You see the Lord Jesus works faith in the heart that is properly repentant. That is His part. He never neglects it or fails the seeker. It is just so with the seeker for the Baptism. Jesus wants to baptize the believer just as he wants to save the sinner, and he will do it the moment the believer or the sinner, which ever it is, makes satisfactory preparation.

To illustrate what I am saying: Here is a saint seeking the Baptism. He answers questions about his complete consecration and the full dedication of his life to God in a way that seems to us sufficient, but, as he does not speak in tongues, we assure him that he has failed somewhere in his full consecration and dedication for God has given the Holy Ghost to them that obey Him. We urge him therefore to go over the ground again and give himself and all he is and has and hopes to get, to God and His service; to cleanse his heart and his hands; to purify his heart and let God see that he wants the Holy Ghost more than anything else in this world. We tell him that when he has gone over the ground again and done the best he knows, to ask the Lord just simply to send the Comforter to abide, and while he waits for the answer and the incoming Spirit, to praise and love the Lord not only with his voice but with his heart as well. Soon the work is done. But he has to get through usually without the elder laying on his hands in faith that God will baptize him there and then. We have not gotten much further, generally speaking, than to be able to tell him how to seek the Spirit. If we told people about healing the same way, some of them could pray through and get healed, just as some pray through and get the Baptism. But what a wonderful help it is in either case to have the elder in abiding faith lay his hands on the head, and let the desired result take place.

When it is healing we are speaking of, we bring out our Heb. 13:8, with the greatest eclat, and tell how it was in Bible days and that Jesus is the same now as then. When the question is as to

the evidence of the Baptizer having come in, we bring forward Acts 2:4 and tell the objectors that if there is more than one way to receive, inasmuch as God is still using the old Bible pattern, we prefer that way.

But when the question is as to how to receive the Holy Ghost, we are not nearly so sure, and if the question is as to our preaching drawing the sinners in hosts to repentance as the Elders and Deacons of the early church did, we hide under the same bush our old friends used to take refuge under when we told them of healing. We say, as they said then, "Yes, but those times have passed away. The day when God does such things has passed."

I wonder that some Methodist or Baptist has not twitted us with our inconsistency. Why has he not said, "You will not take medicine, because Jesus has not changed and will still heal. But you will labor and sweat and preach for days and days to get a little revival started, without complaining, because you say Jesus has changed His methods as to revivals. Now-a-days you have to spend considerable time getting the church warmed up. The devil is so strong."

God is holding out the light to us, trying to get us to see that the Lord Jesus will give revivals now just as He did in the early days. He has found at least one who, when she preaches, the people come flocking to the altar drenching it with tears until the witness comes. This occurs at every service, weekday and Sunday, day and night, month in and month out. But many of us as to this are standing saying, "Jesus has changed. He does not save in great power as He once did." To us Pentecostal people, it seems strange they cannot see that Jesus will heal, because He has not changed. Why can we not see that He will save people in abundance as formerly, for the same reason that He has not changed. If we once come to see it, it will be just as it was when we came to see He would heal. When we saw it we went to praying for Him to heal and He did it. So we will go to praying for great revivals and He will send them. We will study the conditions as depicted in the Bible that resulted in the great revivals, just as we studied the conditions depicted in the Bible that resulted in the healings. Then when we meet those conditions the people will seek the Lord in groves the same as of yore.

Brethren, "Jesus Christ" is "the same yesterday and today and forever."

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YOUNG PEOPLE'S MEETING

Subject: Praise

When we remember for how much a real Christian has cause to praise, how strange it seems that a writer has called praise, "A Christian's Strange Work." It often is. Recently, in a prominent newspaper, a sermon was reported in which the absence of "joy" amongst Christians was strongly commented upon. When reading I thought—what a pity the preacher had not attend some live Pentecostal gatherings.

The beginning, and the end of the last five Psalms is, "Praise ye the Lord." How good if the beginning and end of every day were thus with us. Yea, the Psalmist says, "Let my mouth be filled with Thy praise, and with Thy honor all the day" (Ps. 71:8). "Whoso offereth praise glorifieth Me." (Ps. 50:23).

There is an attractive power in praise. Many years since I knew a very determined atheist. The only man he would listen to on spiritual things was an old illiterate brother who was always praising the Lord. The reality of his heart-felt praise was winsome. The world wants joy, and is often drawn to it, when love is the motive power.

A friend sent me a tract by the late Adolph Saphir (a noted Hebrew Christian) containing the statement that "The sole business of a Christian is to rejoice in the Lord." I questioned that, as we sorrow over sin, and sinners, and many things; but our Lord though "troubled" always rejoiced to do the Father's will (Ps. 40:8), even to go to the Cross: "for the joy that was set before Him."

The words of a hymn may be experienced: "I've found a joy in sorrow." So we should praise the Lord at all times. See Phil. 2:27. "Lest I should have sorrow upon sorrow" and 4:4: "Rejoice in the Lord alway: and again I say rejoice."

The late Charlie Alexander told a story of a man who was always praising God. One day, a friend said, "William, what have you to praise the Lord for today?" "Well," said the old brother, "I had thirty cents, and bought a beefsteak; I put it down for a minute on a doorstep, and a dog ran off with it; but, praise the Lord, I've still my appetite left!"

"Birds sing on a bare bough
O believer, can'st not thou?"

(See end of Habbakuk) R. W. Dale said, "We ask God to forgive us for our evil thoughts, and temper, but rarely, if ever ask him to forgive us for our sadness."

Rotherham's translation in the 63rd Ps. is worth noting: "My lips aloud shall praise Thee! . . . And with joyfully shouting lips shall my mouth utter praise." One writes, "The choruses of heaven do not drown the praises of the humblest saint . . . service for Him, is not so

great as service to Him. Praise is service in its highest form." "Praise is comely." "I will yet praise Him"—whatever happens. Someone has said, "Christians are walking Bibles or libels." If we do not praise we shall certainly be "libels."

Don't live back in Earth's earliest ages. From Adam to the flood—1656 years—the word of praise does not occur in the sacred records. From the flood to the death of Noah—300 years, no word of praise is recorded. "Thus during 2,000 years of the world's history praise seems to have been virtually dormant."

Praise brings victory. Israel was in dire straits, in the days of Jehoshaphat. It was when after prayer, they began to praise the Lord, that victory over their enemies was granted (2 Chron. 20:22).

On many fine ecclesiastical buildings may be seen some good symbol. Outside you can see some very ugly carved heads, and hideous faces. The sculptors symbolized praise within driving out the evil spirits from the house of prayer. Sister Woodworth-Etter whilst dealing with demonic powers loved to have music and praise proceeding.

It often gives victory over trials. C. H. Spurgeon said, "When we bless God for mercies we prolong them, and when we bless Him for miseries we usually end them. Praise is the honey of life, which a devout heart sucks from every bloom of providence, and grace. As well be dead as be without praise; it is the crown of life."

In Winnipeg I took a keen Unitarian business man to a Pentecostal Convention. There was a wonderful spirit of praise—many singing with countenances aglow (some sing praising hymns with funeral . . . well!!) After half an hour the Unitarian turned to me and said, "This is what I call real Christianity."

Praise, as well as faith, is the victory. Many hymns have the "I, mine, me" notes too dominant. It is good to sing praises to God who is "pavilioned in splendor, and girded with praise." In hymns—"Ancient and Modern"—there is a verse at the close of "When I survey the wondrous Cross" that I think, should be in more books:

"To Christ who won for sinners grace,
By bitter griefs, and anguish sore,
Be praise from all the ransomed race,
For ever, and for evermore."

Dr. Pierson's words to the tune known as "The Glory song" are good: the chorus runs not "glory for me," but:

"Crucified, glorified, Saviour, and King;
How shall I sing praises to Thee,
Since by Thy blood Thou hast brought
me to God,
I will give glory, all glory to Thee."

What we often lose through not praising! Who can tell what blessing for ourselves and others. How often praise will change a dull meeting into one of power.

I knew a woman in Canada who lost \$10.00 through not praising the Lord. She had come into town with ten dollars, for her return rail fare home. She lost it. She bemoaned her loss to a pastor. "Well," said he, "never mind—praise the Lord." No, she would not. He had ten dollars in his pocket, and decided to give them to her if she would praise the Lord. But she persisted in her complaints, and would not praise the Lord—so she did not get the ten dollars!

May our prayer be, "Open Thou my lips, and my mouth shall show forth Thy praise" (Ps. 51).—A. E. Sidford.

AN ARROW FROM GOD

An earnest Christian lady was distributing Gospel tracts on board a steamer laden with passengers. Many received them willingly, others sneeringly refused them. One man who had received a tract, probably without knowing what it was, tore it to fragments and threw it overboard. As the lady walked along the deck she simply said, as she passed him "You will have to account to God for that."

The incident passed, and may have been forgotten by all who saw it; but not by the eternal God. That torn tract, and these simple words, were destined to be in His hand, the arrows of conviction to a precious soul.

At night, when the man was alone in his room undressing for bed, a scrap of paper fell from his bosom. It was part of the tract which he had torn and thrown into the sea. The breeze had lodged the one fragment in his bosom. He picked it up, and found that it contained two words. They were "God," and "Eternity." Then the words of the lady, uttered on the steamboat's deck came back to mind—"You will have to account to God for that." He lay down, but not to sleep. These three great realities—God—Eternity and the Judgment—were uppermost in his thoughts. He tossed restlessly on his pillow for several hours; then rose to drown his fears in the intoxicating cup. But it was of no avail.

More intense did his agony of mind become; deeper still sank the arrow of conviction in his soul. He had many days of conflict; his stubborn will was unwilling to bow. His proud spirit was unwilling to yield and own before God that he was a sinner, an enemy, and a rebel. Satan and the world were unwilling to lose their captive. But in the mercy of God, like another Saul of Tarsus, he was brought to the dust, and there, as the chief of sinners, broken down before God, he took the guilty sinner's place, and claimed the guilty sinner's Saviour.

He was saved, and began to bear testimony to his new Master, by distributing tracts in the very way that Christian lady had done on the day of his awakening.

There is a God to meet: a Judgment to face: an Eternity to spend. Where will you spend that Eternity?

Dog in army camp

THE CHILDREN'S CORNER

A MISSIONARY STORY

(Continued from last paper.)

"As we neared the village, men came out to drive us away, but I begged them to help us. By this time Mr. Goforth had sunk to the ground. Putting my baby in an old woman's arms, I knelt beside my husband. All the children were now crying bitterly. Mr. Goforth looked as though he were dying. The women standing about us began weeping also. This was too much for the men, who came forward, saying, 'We will save you.' One ran and got some stuff to put in the wound, assuring us that it would stop the flow of blood, and it did. This man helped me to bandage up the wound, with Landages made from garments taken from myself and the children. They helped my husband and we followed them into a little hut, where they laid him on a straw bed and locked us in. Hot water for bathing our bruises and food and drink were handed us through a small window; and we could hear them planning how they would save us. We told them how anxious we were to hear about our friends and little Ruth, so they sent a man to inquire.

"We found that these people — this whole village—were Mahomedans, and had taken no part in the attack. Surely God wonderfully directed our steps to that village.

"All that day Mr. Goforth lay quite still, but looked so white at times that I feared the worst. Not for one moment during that day did I cease to pray for his life; and when Mr. —, one of our party, arrived about 4 p. m., looking for us, Mr. Goforth, at once got up as if perfectly well, insisting that he was quite able to walk to the cart. To me, knowing how he had looked that day, it seemed only a miracle. His only answer to my protest was 'Only pray; the Lord is giving me strength, and will as long as He has work for me to do.' As we were leaving, the kind friends at the village gathered about insisting on my taking some old clothes to put around the children, who were almost naked, saying, 'It will be chilly at night.' As we went forward on our journey, Mr. — told us how, one by one, the entire party escaped. Dr. — was the only one beside Mr. Goforth seriously injured, the poor fellow having had his knee-cap severed and the tendons of his right wrist badly cut, besides many minor wounds.

"All that day, some members of the party had been waiting by the roadside, utterly unable to proceed without carts, owing to the doctor's condition. We all joined in one petition that God would move our carters to come. Those who know China and heathen carters, will acknowledge that it was nothing short of a miracle of answered prayer that made these heathen carters come for-

ward to our help, after all they had already gone through. For come they did, five of them, all that were needed, now that all our luggage was gone. We learned, too, that our faithful Chinese nurse, who had charge of little Ruth, had saved the child at the risk of her own life, lying upon the child and taking many cruel blows, until greed for loot drew the men off.

"By six o'clock that evening we reached a large city, Nang Yang Fu. The city wall was black with people, and as we entered the gates, the wild crowds rushed against our carts. Sometimes the animals staggered, it seemed that nothing could save the carts from being overturned. Every moment or two a brick would be hurled against the cart, and that cry, 'Kill, kill,' which can never be forgotten when once heard, was shouted by perhaps hundreds of voices. Yet the Lord brought us through, and 'no weapon prospered.' When we reached the inn, a wild mob of over a thousand men filled the yard, and, as we alighted from the cart, these men literally drove us before them into one room, which in a few moments was packed to suffocation. For at least an hour the crowd kept crushing us into one corner; then those outside became impatient at not being able to get in, and demanded that we be brought out. We managed to keep some of the women from going out; but the rest of us—men, women, and children—stood facing that seething multitude until relief came in the darkness. Why did they not kill us then? Why, indeed? None but an Almighty God kept that crowd back!

"As soon as we had reached the city, a servant was sent to the officials demanding protection. It was dark when the man returned and he was greatly frightened; his story was that as he was waiting for an answer from the official he heard a conversation between two soldiers, and gathered from what they said that the official had sent a party of fifty soldiers along the road that we would have to take, with the order that every one of us must be put to death. The official was afraid to have us killed in the city, lest he should be blamed; but if we were killed on the roadside he could say that brigands had done the deed. So sure was this servant that we were all to be massacred that he would remain with us no longer, but returned that night to Honan with the report that we were all killed.

"A consultation was held, and the question was, should we stay in the city and again demand protection, or should we go on and trust God to open the way before us? We decided on the latter course. For a long time the carters refused to go forward; but again prayer opened up our way, and by two o'clock in the morning all were ready to start.

The official had sent a few foot-soldiers to guide us to the right road! (to the way-aying party.) The night was very dark, and as we were passing through the gate of the city, we noticed what seemed to be signal-lights put out and drawn in. We all felt these to be signals to the waylaying party ahead. A short distance from the city, probably about one hundred yards, our carts suddenly stopped. Some one ran up and whispered to Mr. Goforth, 'Paul and Mr. —' Search was made for them, but without success.

"A veil must be drawn over these terrible hours of suspense; my faith seemed to fail me and I could only cry in my agony, 'Paul is gone, can I ever trust God again?' Then I remembered how marvelously God had given back to me my dear husband's life, and I just committed Paul into His hands, and waited to see what He would do.

"When all hope was given up of finding the missing ones, a cart was left behind with a trusted servant and we went on. Then we saw God's wonderful plan for us. While we were waiting, the soldiers had fallen asleep in the carts and were not aware that our carters were taking a side road until we had gotten miles from the city and beyond the reach of our would-be murderers. The soldiers were infuriated at this discovery, and finally returned to the city. Thus again we saw that God was indeed unto us a 'God of deliverance.'

"Again and again that day we were surrounded by mobs. Many times I held up the poor, dirty cloths which the Mohammedans had given us, and the story of how these had been given quieted the people perhaps more than anything. Once the cry was raised to drag our children's nurse out of the cart but as we cried to God for her the people let us alone and we passed on. Another time a man snatched the remains of Mr. Goforth's raiment away from us, and tore it to pieces. I had hoped to keep it as a trophy if we ever got out safely. We were at this time in a pitiable condition, most of our men had head or arms bandaged; Dr. — was unable to raise his head. What we suffered in those carts with nothing but the boards under us cannot be told. Nine persons were packed into five carts, which should hold only four or five. At noon we reached a large city where the animals had to rest and feed. Then again we saw an evidence of the Lord's loving kindness over us. Just as we were getting down from our carts, the crowd became very threatening, and it looked as if our hour had come; but at this critical point two well-dressed young men of the official class came through the crowd greeting Mr. Goforth in great surprise. They had been received by him in our home at Chang Te Ho. A few words of explanation were spoken then they turned to the crowd, told them who we were and of the work at Chang Te Ho. The attitude of the people changed instantly, and they made way for us, giving us good rooms, and food was brought, which was greatly needed.

"That noon as one after another came up to express their sympathy at our loss of Paul, I could say nothing—I was wait-

(Continued on Page Fourteen)

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 GLORY OF MISSIONS

The crowning work of the church is MISSIONS. Today the foreign field presents opportunities for missionary work vaster than that ever afforded in the history of Christianity. Pentecost is spreading rapidly. Everywhere doors are opening. "Behold, I set before you an open door!" God wants "all men to be saved and come to the knowledge of the truth." Many will not come. He is evidently calling out a people for His name, scripturally saved and baptized in the Holy Spirit and fire, with a view of preparing a body of saints for the rapture, which will anticipate the establishing of the Kingdom age upon the earth.

What a glorious day that will be! Strife, bitterness, malice, death will end, and everywhere peace, joy and harmony prevail.

Glad day! Glad day!
It is the crowning day!

But how shall we hasten that glad day, the glorious appearing of our King of kings and Lord of lords? By obeying the great commission of Christ, "Go ye into all the world and disciple all nations." That means to the uttermost parts of the earth. It means every nation and people under the sun and be a constant living witness to Jesus of His saving and keeping power.

China is in a state of revolution. Only the principles of Jesus Christ applied to the hearts of the people can save the situation. Poland is clamoring for the Pentecostal truth with its life, power and happiness. They need our help, prayers and sympathy. This may be said of other European countries. Russia, for some years, has been in a state of Bolshevism. Christ alone can readjust her difficulties. Tribes in Liberia are pleading for Pentecostal missionaries. Egypt wants a leader. Other parts of Africa are wide open. In Palestine and Syria are many open doors. India is in a transitional state. Will she accept Christ and Christianity or the gods of Baal? Her future depends upon what you do today. Tomorrow may be too late. South America, the islands of the sea, the world, they all need Christ—the Gospel and Pentecost in its fullness. This alone can fully satisfy every heart and cause the "glory of the Lord to cover the earth as the waters cover the sea."

Beloved, how can it be done? Only by one grand, universal, united consecrated effort energized by a world kingdom vision, an inborn and yearning passion for lost souls, and the sublime purpose to realize in it all the whole will of God in His plan for humanity. The one hundred and twenty "continued with

one accord in prayer and supplication." They were then endued with power from on high. Then they were everywhere demonstrating by example and precept the superiority of Christianity over that of any other religion and the Lord added daily to the church such as were being saved. This must be done today to effect radical changes in the lives of humanity.

At present there are many separate, independent missionaries and little missionary bodies on the foreign field, all working more or less independently and in many instances at variance with one another or in a spirit of envy. Such existing conditions are a great hindrance to the success of Missions. It is unscriptural, unsound and ineffective. In Scriptural unity there is strength. "United we stand, divided we fall." Jesus in His great intercessory prayer prayed "that they might all be one," working together to one common end to save a lost, dying world from sin. That is the glory of Missions.

Then there is the need of a more vital and wholehearted consecration to the work of Missions. By this we mean a willingness to go or stay according to the threefold leading of the Lord. It is the putting of one's being into the very heart of Missions so that everything is on the altar for God. To this end we need a world-wide vision of Missions. "Where there is no vision the people perish." Our resources are boundless, our spiritual power is unlimited—"Greater works than these shall ye do"—and our opportunities are innumerable.

How? Get back to the days of Pentecost, back to the old-time Holy Spirit power and fire. Not wild fire, that confuses and destroys, but fire that kindles, that is warm, that melts, that glows, that flows, that merges us all into one sublime oneness. It is the warm heart aglow with love, the sympathetic nature, the tender spirit and the firm steadfastness to the Word that produces hearty cooperation, sweet unity, blessed equality, mutual agreement and hallowed fellowship.

NEEDS

Please pray that we may soon see the Holy Spirit fall out here. The saints are praying honestly for the fullness of the Spirit. Boliver, Argentina.

Support for a boy in India preparing for native work. He has been disinherited by his parents for becoming a Christian. He is worthy.

A married couple for Jerusalem. Must be capable, consecrated, Spirit-filled and of a steady temperament. A remarkable opportunity with great possibilities.

NATIVES PLEAD FOR MISSIONARIES

Sister Emily De Groat writes from Cape Palmas, Liberia:

"Often times our hearts are grieved when boys and girls come to us to be taken in and we have to turn them away. Just this morning a mother brought her little girl and begged us to take her. A few weeks ago a heathen father came and asked us to take his girl and boy, but we had to turn them away. We don't like to turn the girls away for it is only the last few years that the girls have come to us. We have that heathen custom here of marrying the girls at a young age. This brings the family money or bullocks and goats. We would like to see more girls in our missions so our mission boys would not go to the heathen towns to look for their wives.

"Last month we had some very heavy rains and many of our boys and girls were sick with colds and fever. Many have testified to the healing power in the Blood. To Him be all the praise and glory! There are so many sick people in the towns. We will be glad to see some bright sunny days for our bones seem saturated with the dampness.

"Right here in Liberia we see signs which foretell the soon returning of our Lord. The custom duty is about 24 per cent on every thing, our outgoing mail 10c and the steamers must pay over \$100 anchorage fee. Many steamers are not stopping at the Cape and our mails stay over several weeks at Monrovia. A new law just passed takes all our boys from sixteen years and mission men to drill for life. High fines are collected if any are absent. We wonder what is coming next.

"There are many tribes calling for missionaries. This week a messenger came to Cape Palmas to Mrs. Neely and asked for a missionary. He came from up the Coast, this side of Sinoe. There is a Methodist worker near and the worker asked this people to join his work. No, they didn't want to be Methodist and told him they wanted to be Pentecostal. Surely the Lord has called workers to these places, but where are they, 'Oh, where are the reapers?'"

This missionary receives only \$31.22 per month. Pray that more means be forthcoming so that these many new open doors may be entered. God wants Pentecost everywhere.

MISSIONS IN POLAND

The work in Poland is new and large and there is a great need for workers. Brother Rieske says,

"I travel most of the time, do evangelistic work and help out the native workers in different villages. Last year I baptized 120 in water and a number received the Baptism of the Holy Ghost.

"Everywhere we go we can hear the Mace'onian call, 'Come over and help us.' We are praying for more workers. There is a hunger for God among the people, for the deeper things of God, and no one to tell them and lead them on. Pray that God may have His way and keep us in His will."

SNAKE WORSHIP DAY

"Snake Worship Day" is a day in India that comes yearly at the time of the heavy rains. During the rainy season snakes abound everywhere. The people of India look upon snakes as gods whose anger must be appeased and who must be coaxed to do them no harm. So on Snake Worship Day they take mud and smear it in certain marks on the front walls of their houses. They worship snakes by making feasts for them. The people go about looking for snake holes into which they pour milk and they lay grain and sweets at the mouth of these holes. The snakes in the snake charmer's bag have a happy time on that day. Special food is prepared for them and dishes of milk are given to them.

Sometimes missionaries are kept awake way into the night by the noise of singing and beating of drums which the people are doing in worship to the snakes.

Saints of the Lord, cry to God with the missionaries that the darkness which is upon the hearts and minds of these people may be enlightened by the Light of life. Stir yourselves up to do all you can to get the Good News of Salvation to these priceless souls before it is too late. What a wonderful message of Good News we have. To us the News is old. But to many of India's millions it is absolutely new. They have never heard it. Then, tell it out, send it out to the millions sitting in heathen darkness until "Jehovah shall be exalted among the nations in the earth." "There is none other name given under heaven among men whereby we must be saved, neither is there salvation in any other."

KALI MAI OR BLACK MOTHERS

This is the name of a goddess whom thousands of India's poor deluded souls worship. "Is she a kind mother?" "No, just the opposite." All the stories about this supposed being are full of hatred, revenge and jealousy. The image of this goddess shows the nature of her blood-thirsty heart. She wears a necklace made out of human skulls, holds in her hand a sword dripping with human blood and stands on the body of her victim.

She is said to have an army of all sorts of animals which she sends forth to put disease and death on the people. At many places groups of clay elephants, which the people worship, are seen under a tree. At a time when Bubonic plague rages, the poor people try to appease the wrath of the "Black Mother" by worshipping these clay elephant images and sacrificing fruit, flowers, milk, etc., to these idols.

Often times the people make bargains with their gods. For instance, if a mother has a fine little baby boy which she is very anxious to protect against the wrath of the "Black Mother," she cuts off a very small piece from the ear of a goat and offers it before the idol—"Black Mother" with the promise that if the child is doing well after three or four years she will sacrifice the whole goat to her.

One day a missionary was telling some women in a village about Jesus, who alone can give salvation, joy and peace. She exhorted them to give themselves wholly

to Him and leave off idol worship. One of the women answered, "Alas, if we were to do that what would the 'Black Mother' do to us?" This instance gives only a little idea of the awful fear and bondage under which the people of India live.

Do these people NEED Jesus who has come to proclaim liberty to the captives? He only can set them free and loose the chains of fear, caste, custom and superstition which bind them. Jesus said to His disciples "Loose him!" He has put the "loosing work" in our hands. These precious souls are fear-bound. Shall we loose them and free them in the Name of Jesus?

These people know nothing about a God of love. When they hear about the love of Jesus, they marvel and say, "There is nothing like that in our religion." Poor, deluded, bewildered, fear-frightened souls! Who will give the knowledge of His love from North to South and East to West in dark India? Let us unitedly, prayerfully and heroically do all that lies in our power to spread the Tidings of a Saviour's love and freedom from Satan's power. If we help the missionaries they can do it. Who will? "Jesus is coming soon and we must hurry."

A Ford car in every station, with the many miles of good roads, would mean three or four times the amount of work being done under ordinary conditions and slow animal travel. It is hard to make a bullock cart or "ox-o-mobile" go three miles an hour. Pray God to touch hearts, open minds and loosen money for missions.

WEDDING BELLS

Word has just reached the office that our honored and beloved brother, W. W. Simpson, a missionary in West China, has taken to himself a beautiful, charming wife. On June 25th, he was happily married to Miss Martha Merrill, an Assembly missionary. The whole Evangel family and Pentecostal constituents join in extending them hearty congratulations.

NEEDS

Much earnest prayer is needed today for our missionaries in China. The condition there is yet critical. What the outcome will be no one knows. Evidently, God has allowed this for a purpose. It is our privilege to seek the Lord and pray earnestly that we may learn the lessons He has for us in this unfortunate condition. Pray, therefore, much for our missionaries and the native Christians that out of this, greater opportunities for reaching the unsaved may come forth.

In Porto Rico, Brother Finkenbinder needs a horse and saddle to reach outstations recently opened up to the Gospel. At Ponce they need a building to accommodate the crowds who attend the meetings. About \$6000 will purchase a property suitable for the work.

A married couple for Syria. A man with a passion for souls, spiritual, well balanced, of good judgment and all on fire for God. Here is an unparalleled opportunity for work. Many, many villages are hungry for God and are calling for help. Who will go and answer the call?

RAIN! RAIN! RAIN!

One never realizes what heavy rain is like until they live in a tropical climate during the monsoon or rainy season. The rain simply comes down in torrents. Umbrellas are of little use for the force of the rain sends it through the cloth.

Some missionaries conduct purely evangelistic work. This consists in telling the people the story of Jesus' saving grace through His shed blood, in the villages, at the roadside and wherever they can get a hearing.

The villages are scattered here and there with fields between and in many places the fields are flooded over with water from the excessive rains, and mud,—mud everywhere. Do the missionaries let these things hinder them? No! No! They watch for opportunities to go between the rains on their errands of love.

The other day, while preaching in a village and on the roadside, the missionaries felt they had some "good ground" hearers. One man remained behind after the others had gone. They asked him if he wanted to give his heart to Jesus. He asked them to tell him how to do it. There were also three high caste Brahmins who seemed to be deeply interested and a little boy of the lowest caste. The Brahmins are very, very hard people to reach. The little boy said he would pray and turn to Jesus. The little fellow looked so bad as he stood there in his dirty, ragged clothes. What a joy to tell such that Jesus loves the poorest and the lowest. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

BLESSING IN SOUTH AFRICA

Mrs. Anna Richards writes as follows:

"The Sunday schools and Women's meetings and hospital visiting is the part I usually play, helping along elsewhere when I can. Sister Rigg has been surely sent of God to us and I am greatly encouraged to have a sister with me. Just the week before Sister Rigg arrived, the Lord graciously blessed in one visit to the hospital. One woman was healed and left next day and two others were much blest in soul. The next week Sister Rigg, being rather weary, did not attend; she was soon rested and has been going with me since. Last week we found another very hungry soul and others interested. I have also been so thankful to have Sister Rigg and her little organ for the Sunday school. Please continue to pray for us."

MEN WANTED

Important

No recruits have yet been heard from in response to our urgent appeal for two married men speaking the French language for missionary work in the French Sudan, West Africa. Here is a magnificent opportunity for several capable, consecrated, Spirit-filled men to obey the Great Commission and win precious souls for Jesus. Who will go? The need is urgent the call is loud. "Here am I, send me."

THE WORK AND WORKERS

ILLMO, MO.—Pastor Harvey Dunn writes, "The Lord gave us a splendid revival. One hundred and nineteen conversions. Three received the Baptism of the Holy Spirit. Brother John Bryan from East St. Louis was with us. Unto the Lord be the glory."

HECTOR, ARK.—Pastor R. I. Derryberry writes, "Just closed a good meeting at New Hope with 12 saved, 1 reclaimed, 7 baptized in the Spirit according to Acts 2:4, and the Church was built up in Spirit. Brother Ed. Williamson did the preaching."

DALLAS, TEXAS.—Brother B. B. Baland reports, "Began a revival last Wednesday night in South Dallas on Wall Street under a small tent. The Lord is blessing wonderfully. There have been 14 saved in the first three nights. We have a little girl ten years old who is helping us."

PILOT POINT, TEXAS.—Pastor L. A. Toller writes, "Just closed a two-week meeting with Brother F. A. Toller as evangelist. Brother and Sister W. H. Whelchel were in charge of the choir. There were 10 saved and 4 received the Baptism as in Acts 2:4. Large crowds attended the services and showed great interest."

SIOUX CITY, IOWA.—Pastor I. M. Glanville writes, "Our campaign closed here Aug. 16 resulting in about 60 professing faith in our Lord as a personal Saviour, a goodly number having been prayed for and several testifying to healing; some testified to having received the Baptism in the Holy Spirit. Some few have been added to the Assembly Roster."

JENNY LIND, ARK.—Pastor C. M. Riggs writes, "I have just closed a meeting for Pastor J. L. Jones at Empire City, Okla. There is a blessed band of saints going on with the Lord. Twenty-six got saved, 7 received the Holy Ghost for which we praise the Lord. I am on the field and open for calls either as pastor or evangelist."

BUNKER, MO.—Pastor E. D. Cockman writes, "We have just closed a two-week meeting here, held by Pastor Marvin D. Hartz of Thayer. The Lord gave us a good meeting; 8 saved and 1 received the Baptism of the Spirit; others were seeking the Lord. After closing the meeting here we went to Edge Hill where wife and I had lately held a successful revival and a number were saved and filled with the Spirit. Brother Hartz set the Assembly in order with the Council while we were there. Twenty-six came in the assembly and others will come later."

CLAWSON, TEXAS.—Brother Roy Willmon Keltys reports, "I wish to announce that the saints of Clawson Assembly at Clawson, Texas are praising God for a two-week meeting in which 2 souls were saved, 1 baptized in the Spirit, and 1 followed Jesus in water baptism. Our pastor, Brother Andrew J. McCuiston, was in charge of the preaching."

BRIDGEPORT, TEXAS.—Brother E. L. Newby writes, "We came here from the District Council at Fort Worth and the Lord met with us from the first service. Souls are being saved and filled with the Spirit in every service, the old-time power falling, the long altar is full at each meeting. This is that that was spoken of by Joel the prophet, praise the Lord."

DELAWARE, ARK.—Pastor Tom Gotcher writes, "We praise the good Lord for again visiting this place in revival power. Brother A. W. Tanner came to us on July 15 and stayed until August 1. Twenty souls were saved, some few received the Spirit as in Acts 2:4, 13 were baptized in water, 16 new names were added to the assembly roll."

TRUCE, TEXAS.—Pastor C. P. Robinson of Ryan, Okla. writes, "Just closed a series of meetings that continued from July 26 to Aug. 13. Thirty were saved, 13 received the Holy Spirit and 10 were baptized in water. Evangelist Floyd L. Hawkins of Oklahoma conducted the meetings. The evangelist announces that he is open for evangelistic calls at any time."

BERNEICE, ARK.—Pastor P. F. Ramsey writes, "We are glad to report that the Lord is still blessing at Berneice. We have just closed a fourteen-night meeting. Brother L. D. Parton was with us, and did the preaching. God wonderfully blessed him in giving out the Word. Fourteen were saved, 18 baptized in the Spirit, 13 baptized in water, and 10 joined the assembly. The meeting closed with fine interest."

HANFORD, CALIF.—Pastor A. B. Badal writes, "I have taken the pastorate of the Clad Tidings Assembly at Hanford, Calif. There is a band of precious and devoted saints here who are in earnest about seeing souls coming to God. Also a nicely located church building with a seating capacity of 200. This is a new assembly and the work is flourishing. The interest is increasing and the attendance is very good. Any minister of the Gospel in full fellowship with the General Council of the Assemblies of God, when passing through, is welcome to stop and pay us a visit."

Send 25 cents for sample package stitched tracts.
The Gospel Publishing House, Springfield, Mo.

ASHPORT, TENN.—Evangelist Dennis J. Thorn writes, "Just closed a three-week meeting at Ashport, Tenn. The Lord blessed in a wonderful way. Thirty-three saved and reclaimed, 26 baptized in the Mississippi River. This is a new field where Pentecost has not been preached before and the people on all sides are wanting meetings. Pray for these people."

KINGSPORT, TENN.—Brother A. J. Kennedy reports, "The interest at this place is good; there is some hungry soul at the altar nearly every service. We have many requests for prayers for the sick and to hold meetings. We have made one payment on a lot and intend to erect a substantial church building soon. This is a needy field with few workers. Remember this place much in prayer."

EUREKA SPRINGS, ARK.—Evangelist J. M. Goodson reports, "Many are praising God for what they saw, heard, and received in the 20-day meeting just closed here at Union Valley school house near Mundell, Ark. Three were saved and received the Baptism of the Holy Spirit as in Acts 2:4, one being a lady 73 years old who has been serving God 61 years. We are to start another meeting at Beulah Union Church 7 miles south of Eureka Springs."

NELSON, MO.—Evangelist W. H. Lutgen writes: "We are in a big revival campaign at Postal School House in a brush arbor. There are from 8 to 10 persons at the altar every night. There have been 8 souls saved, 2 received the Baptism in the Holy Ghost and fire with the evidence of speaking in tongues. We went to Hess Creek Sunday afternoon and seven were baptized in water. The sick are being healed by the mighty power of God. The Lord willing, we will go to Nelson Sept. 1 to begin an old-time Pentecostal meeting. Brother Wm. E. McCorkel who is with us is a real evangelist and preaches the Word on straight Pentecostal lines. Any one in need of us write us at Nelson, Mo., c/o B. R. McCorkel."

INDIANAPOLIS, IND.—We just closed our mid-summer tent revival which lasted three weeks. It was our second tent campaign during the summer, and we believe in many ways, was the best ever held in the history of the Woodworth-Etter Tabernacle. A safe estimate is that more than one hundred accepted Christ during the two campaigns. In both districts where the tent was pitched, the people of the neighborhood begged us to continue the meetings. We purpose to pitch the tent again before Fall. I may also say that the work in the Woodworth-Etter Tabernacle is going on with unabated interest and power. The book "Life and Testimony" (178 pages) which finishes the biography of Sister Etter is now off press and will be sent to any address for 80c postpaid. We believe that all saints will enjoy this book. The same can be obtained from the Gospel Publishing House, Springfield, Mo.

—August Feick.

THE DAYTON AFFAIR AGAIN

As a resume of the lamentable "Dayton affair" in the case of "Evolution vs. The Tennessee laws," one cannot but see the trend of modern Liberalism toward an open fellowship with agnosticism.

One would be justified in one's assumption that evolution can be nothing short of irreligion in a modernized garb, when the leading Council for the defense was an avowed agnostic fresh from a successful battle against Christian Education in the Schools of New York State.

The agnosticism in evolution can be judged at the bar of one's own reason by comparing the assertions of Mr. Darrow and his kind with those advanced by his co-laborers in our Schools and Pulpits against the inerrancy of God's Word.

Though it is difficult to make definite statements regarding the beliefs of all Christian Liberals; since there are as many shades of thought as there are individuals; yet in general their attitude toward the fundamental principles of orthodoxy can be stated in comparison with those of agnosticism as follows:

Mr. Darrow denies the infallibility of God's Word.

Modernists cannot accept belief in any infallible authority or divine revelation.

Mr. Darrow denies supernaturalism.

The Modernist allows there may be a supernatural world though he admits there is no knowledge of its reality. Heaven and hell, if there are such must be states of being and not localities.

Agnosticism scoffs at the probability of the Virgin Birth.

Modernism denies it.

Both Agnosticism and Modernism deny the literal orthodox beliefs in the Trinity, the devil and the Fall of Man, departing only on the modern assumption of there being a God of Love and the immortal destiny of the soul.

Mr. Darrow does not believe in miracles, neither does the Modernist accept what cannot be proved or explained by evolutionary science (?).

To the agnostic the claim that Jesus was "God Incarnate" is utterly without foundation, while the Modernist, not daring to go so far as to say that Jesus lied when advancing His claim to deity, still affirm that Jesus was a mere man though perhaps with a higher degree of divinity than other men.

While agnosticism, true to its premise, concludes that the Christ on the Cross, assuming the Cross is a historical fact, was simply one of a thousand in a land where the extreme penalty was rigidly enforced, is far more consistent than Modernism which agrees in the historical fact yet believes He was deluded, or that the writers of the account were mistaken in the atonement through the blood of Jesus: while at the same time they give Him credit for being somehow unique among men.

Both Agnosticism and Fundamentalism, though at opposite ends of the poles, are consistent in their assertions, while that of Modernism is a compromise between two extremes impossible to be cemented together.

Agnosticism scoffs at the POSSIBILITY of reconciliation between God and man, while Modernism denies the NE-

CESSITY for such a reconciliation; believing that evolution is the principle upon which God works there can be no necessity for the atonement, since man is evolving upward in the scale of life anyhow.

Mr. Darrow will not accept divine revelation in any sense of the term, but the Modernists, while admitting there are some portions of Scripture that might be the inspired Word of God will not hesitate to extract other portions from the Text and endeavor to "explain" them away.

This being true we shall find it rather difficult to discover the line of demarcation between the Modernist and the agnostic, while on the other hand we shall have to admit that the latter is more honest in remaining on the platform of open opposition to the Word of God than is he who, professing friendship to Christ, works for the same end in the destruction of faith in God's Word.

Reviewing the Dayton case one feels confident that eyes have been opened to the poison of so-called Modernism, from the fact that an avowed enemy of the Cross of Christ was hired for its defense; whereas the Word of God needs no defense, and its advocates will borrow none from the camp of the enemy believing that, "No two walk together except they be agreed." For it is impossible for light to dwell with darkness.—Wm. J. Bennett, M. A., Jamaica, N. Y.

READING, PA.—Brother A. Whitman reports, "Tent meetings were held for 4 weeks and the presence of the Lord was with us. The ministry of Brother Ben Harden from Gary, Ind., and Brother L. A. Hill from Lancaster, Pa. was a very great help to the people and God blessed in saving souls and stirring hearts to see the deeper truths of the Baptism of the Holy Spirit and some also received this blessed experience. The last Saturday of the campaign our first baptismal service was held and 13 candidates were buried with Him in the waters of baptism. Pray for us."

EARLE, ARK.—Pastor W. B. Snelson writes, "I want to report victory at Attwell School House 13 miles north of Earle. At the first meeting, the Lord began to work and there were 17 who came to the altar. There were 31 saved and 23 received the Baptism in the Spirit. Thirty-one were baptized in water. Two wonderful cases of healing stirred the people far and near. A deaf and dumb girl, 19 years old, received her speech and also her hearing. A man of epileptic fits and high blood pressure, which the doctor said would take an operation to cure, was healed. We had Brother S. B. Drew to help in the evangelistic work, also other helpers from Earle."

SEAGRAVES, TEXAS.—Brother A. E. Echols reports: "Just want to thank God for the way He has worked here in the past two months. Brother Albert Bates of Portales, N. Mex. began a meeting here July 3, lasting until August 2; 25 were saved and 16 filled with the Holy Spirit, and 10 baptized in water. Many fell under the power and lay for

hours seeing many visions of the Lord—one woman lay for several hours. On August 14 Brother S. G. Shields came to us for a week's meeting in which 7 more received the Holy Spirit and 9 were baptized in water, among them our pastor W. D. Hall, who had not been baptized since receiving the Holy Spirit. Many more souls here are hungry for the Lord. People came from 10 and 15 miles, and all the crowd could not be seated. There are now about 60 baptized saints here and many others seeking the Baptism."

DUNSMUIR, CAL.—Pastor-Evangelist W. C. Anderson writes, "After making a trip up through Oregon and Washington visiting a number of Assemblies, including Brother Shaffer's place at Canyonville, Ore., where we found a real live band of saints, we stopped at the Full Gospel Tabernacle in Portland, Ore. where God is blessing. Then on to Kelso, Wash. where the Lord met us in a wonderful way. A number were saved and one old man was wonderfully baptized with the Holy Ghost, praise the Lord. From there we went to Tacoma, Wash. where we found Pastors Frank Gray and K. G. Stolsen in the midst of a tent campaign. Then we came south covering over 2000 miles by motor preaching the Gospel on the streets and in the assemblies, God working with us with signs following. The Lord led us to Dunsmuir where we found a band of real hungry consecrated saints crying to God for a real outpouring of the Holy Ghost; so after much prayer and having received a call from the saints, we felt it was the Lord's will to take up the work here. God put His seal on it by saving one young man the first Sunday night and later baptizing one with the Holy Ghost."

HEALED OF STRANGULATED HERNIA

About July 20 this year I sent a request to the Great Commission Prayer League, Chicago, asking them to pray that the Lord would heal me of hernia. In about six days I was taken very ill with strangulated hernia and for six days and nights wrestled in prayer for deliverance. I became so exhausted and weak (not being able to even retain cold water during this time) that my husband called a doctor and after much difficulty, he replaced it, but it would not stay in place. Three days later he advised an operation, for I was living on broth and lying quietly on my back. Yet it would not stay in place. Having never lost my faith that the Lord would heal me, I called in the saints from our assembly here and they obeyed the Word according to James 5:14 and the Lord Jesus raised me up every whit whole. Praise His name! Have been on my feet and have done my own housework since that day.

Our pastor, Brother Melvin Hixson, anointed me in November, 1924 and prayed for my eyes and I took off my glasses after wearing them continuously for 25 years. All the glory belongs to the Lord Jesus whose power is still the same. Praise His dear name! —Mrs. L. A. Starnes, Sunnyside, Washington.

A MISSIONARY STORY

(Continued from Page Nine)

ing to see what God would do. When Mr. Goforth told the young official about Paul and Mr. —, they were greatly concerned and promised to send a searching party at once. These friends in need also sent with us a man of the district to guide and help us, and also an urgent letter to the official of the city we were to stay in that night, asking him to give us an escort and help us in every way he could.

"About four o'clock that afternoon, a man came running after us with the joyful news that Paul and Mr. — were safe, and would reach us that night. As I heard this news, my unbelief and faithlessness in the hour of testing came over me with overwhelming force and I could only bow my head and weep. Oh the goodness and mercy of God! Never had the love of God seemed so wonderful!

"Could we with ink the ocean fill,

Were the whole sky of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade;
To write the love of God above
Would drain that ocean dry;
Nor could the scroll contain the whole
Though stretched from sky to sky.

"That night we reached our destination about nine o'clock, having traveled seventeen hours over those roads, with but a short break at noon. It was simply marvelous how Mr. Goforth was sustained, for he was obliged to start at once for the official's residence with the note to which I have already referred. On the way through the streets the mob about succeeded several times in getting him down under their feet; but God was with him, and he reached the Yamen in safety, where he was received with courtesy. The official promised protection and sent him back to the inn under escort.

"When Paul and Mr. — arrived that night, they tried to wake me, but nature had to have her way. I knew nothing till I awakened with a start about 2 a. m. Jumping up, I started to look for Paul and never can I forget that scene! The whole party was lying on the bare earthen floor without bedding or mattresses."—From How I Know God Answers Prayer by Rosalind Goforth. Price \$1.35 postpaid.

(To be Continued.)

HEALED OF A BROKEN BLOOD VESSEL ULCER

I have been healed of a broken blood vessel ulcer in the knee. For fourteen years I have suffered greatly at times making it very hard for me to walk, not being able to place my foot upon the ground, the limb being stiff from the effects of the terrible sore. It reached clear around my limb and part way to my ankle at times. The sore itself was deep, eaten nearly to the bone. I have trusted the Lord for seventeen years for my body without the slightest remedy, and this was a severe test for me, as there were many of "Job's Comforters" telling me to try remedies. But I knew my God was able to deliver, and praise

God, He has made me whole to the astonishment of the people of this city who knew my case. Glory to Jesus! I feel like the man at the Beautiful Gate. I am leaping and dancing for very joy. Bless His holy name!—(Mrs.) Virginia E. Hinton, Shenandoah, Va.

WORT UND ZEUGNIS

Wort und Zeugnis is a free paper supported by freewill offerings, and published in the German language by the German branch of the Assemblies of God, as regularly as possible and as means permit, in the interest of the Full Gospel. It contains nothing but teachings and testimonies concerning Pentecostal truths and the preparation for the glorious coming of our Lord Jesus Christ. It also intends to arouse a missionary spirit among God's children to send forth laborers into His vineyard.

Any assembly having German speaking people or working in a German speaking community is invited to order papers from THE WORD AND WITNESS PUBLISHING HOUSE, 875 28th St., Milwaukee, Wis.

It costs the German brethren \$1.50 a year to fill each subscription.

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.

STERLING, ILL.—Evangelist Mae Eleanor Frey is coming to begin meetings Sept. 6-20. This meeting is to be held at Gospel Tabernacle, corner 5th Ave. and 10th St., Sterling, Ill.—Blanche Hendricks.

WALLACE, NEBR.—Meetings will commence in the Congregational Church, September 15, lasting to October 15 and longer if the Lord leads. Pray for this meeting. Evangelists W. O. and Etta Thornberry and workers. Any Council minister passing this way is welcome.

CHICAGO, ILL.—Pentecostal Evangelistic Campaign in charge of Evangelist Mae E. Frey, of Los Angeles, Calif., at 2120 Sunnyside Ave., Chicago, Ill., from October 4 to 18 inclusive. Evangelist Frey has met great success in her evangelistic work in the East, addressing large audiences. Prayer for the sick, a part of the campaign. For further information address Pastor S. A. Jamieson, 2120 Sunnyside Ave., Chicago, Ill.

CAMDEN, N. J.—Former Presbyterian Church building now opened with the Pentecostal message, Calvary Tabernacle on N. 2nd Street, corner of Pearl Street, Camden, N. J. Evangelist Charles A. Shreve to hold opening meeting September 20 to October 4 inclusive. Meetings every evening and Sunday afternoons. Grand opening Sunday afternoon, September 20 with first service. Young people's rally Saturday evening, September 26—Walter J. Palmer, pastor.

DURANT, FLA.—The old Pleasant Grove Camp Meeting at Durant, Florida, convenes October 15 to 25. Evangelist J. L. Slay, of Biloxi, Miss., in charge. Quite a number of pastors and good speakers from other assemblies will be present. Durant is seventeen miles southeast of Tampa. Our campground is covered with beautiful oak trees, an ideal place to camp. There are ten acres, all fenced. Anyone coming to Florida this winter will receive a hearty welcome. Bring your tents and enjoy old-time religion with us. A good restaurant on the grounds; meals at a reasonable price. For further information, write Pastor J. L. Webb, Tampa, Fla., Route 2, Phone 54351.

SOUTHEASTERN DISTRICT CAMP MEETING at Dothan, Ala., Oct. 1 to 15. Meals and camping arrangements on grounds. All expenses taken care of by freewill-offering plan. Evangelists A. H. Argue and daughter Zelma will be in charge, together with efficient and able workers. Dothan is easily reached by rail from any part of the Southeast and its highways afford the very best motoring from all near-by states. For further information, write C. H. Johnson, Secretary of Camp Meeting Committee, Enterprise, Ala.

GRAND RAPIDS, MICH.—This assembly intends holding a few days convention to be followed up by four or five weeks evangelistic services in November. The following brethren are expected to be present: Pastor David M. Wellard, Syracuse, N. Y. Paul J. Amis, of South America, will have charge of the missionary program. Also other Spirit-filled workers. We are withholding the date pending a settlement with Brother P. C. Nelson, whom we expect to have as the evangelist. Workers will be entertained. Write Pastor T. W. Wellard.

OKLAHOMA DISTRICT COUNCIL.—Sand Springs, Okla., Oct. 27 to 30, inclusive. We have secured the Methodist Church for the Council session. The church is located on Main St. one-half block west and one north of Interurban Waiting Station. Those coming via Tulsa catch cars at the Tulsa Interurban station two blocks north of the Frisco station (cars run every twenty minutes). The ladies of the Methodist Church will serve meals. Rooms can be secured at moderate prices. Write Pastor Oscar Jones, Box 112, Sand Springs, and make advance arrangements for rooms. We desire that all of the ministers of the District will be present, as some important matters will come up at this District meeting.—Glenn Millard, Secretary-Treasurer.

OPEN FOR CALLS IN THE EVANGELISTIC FIELD.—In full fellowship with the Council. Can give references if desired. Mail address 141 W. Front Street, New Philadelphia, Ohio.—Veredon K. Fries.

OPEN FOR PASTORATE OR EVANGELISTIC WORK in new fields. Am in full fellowship with the General Council.—John W. Gary, Box 242, c-o S. L. Wilson, Burkburnett, Texas.

CHANGE OF ADDRESS.—The address of Pastor I. J. Bolton and wife has been changed from Route 3, Ybor Station to Route 2, Box 383, Tampa, Florida.

FOREIGN MISSIONS CONTRIBUTIONS

September 1 to 3, Inclusive

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

\$.50 Mrs W L Mc Geneva Ala
1.00 Sister C's Class West Laurel Miss; Mrs M E W Boswell Pa; Mrs S P Wheatridge Colo;
1.50 Miss M T Austin Tex
2.00 W B G Aquilla Tex; J D I West Toronto Can; J F S Yoakum Tex; B H C Coffeyville Kans; 2.20 N S Baltimore Md; 2.36 C P Yellville Ark; 2.60 Miss E O Carthage Mo
3.00 Young People's Class Russellville Ark; S & C H Angleton Tex; D B Wichita Falls Tex; Mrs S W Macon Mo; 3.50 Bear Creek Assembly Franklin Tex; 3.90 Assembly of God S S Picher Okla
4.00 Miss G H Spokane Wash; 4.50 P H P Roscoe Tex; 4.95 Christian Assembly Sioux City Ia
5.00 Young People's Evangelistic Band of Rosen Hts Assembly Ft Worth Tex; F O B Johnson City Tex; Mrs J S Newport Ky; Children of God Carlow Mo; Mrs J H S El Dorado Springs Mo; J D Z Kansas City Mo; N D Winnipeg Canada; Mr & Mrs L S B Coffeyville Kans; Assembly of God S S Pittsburg Kans; A Friend; 5.65 Pleasant Valley Clotho Assembly Eagle Bend Minn
6.00 W J W Malvern Ark; Assembly Crichton Ala; Mrs J L B Chickasha Okla; 6.31 S S Franklin Neb; 7.00 N H W El Dorado Springs Mo; 8.50 W S Y Minden Nev
10.00: Birthday Fund—Gospel Tab Portland Ore; Mrs C E C Ashland Ore; Mrs J F Lomita Calif; Mrs N C Ainsworth Neb; W E M Lockland Ohio; F D Belle Fourche S Dak; S A H Bury England
11.25 Pent'l Church of Christ St Louis Mo; 15.00 S S of Edwards St Pent'l Church Upper Alton Ill; Pent Assembly Witherbee N Y; 16.39 Hoxie Camp Meeting Malvern Ark
20.00: Pent Church Oxford Pa; S J D Dansville N Y; 24.00 Assembly St Louis Mo; 24.55 Mr P L Wimbledon England; 25.00 L S B Alhambra Calif
33.00 Stormlake Camp Meeting Stormlake Ia; 35.53 McCracken Camp Meeting McCracken Kans; 37.42 First Pent'l Church Chelsea Mass; 42.00 B P N Winter Garden Fla; 50.00 Assembly Findlay Ohio; A N H Madison Wis
100.00 Lighthouse Assembly Brooklyn N Y; A L W Pokepsie N Y; 250.00 Md & W Va District Hagerstown Md; 438.00 The Pent'l Church Cleveland Ohio; 800.00 L M C & wife Bon Ami La
Total amount\$2325.61

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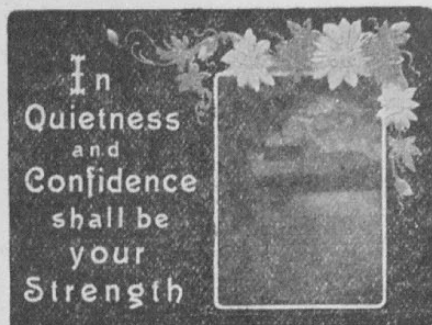
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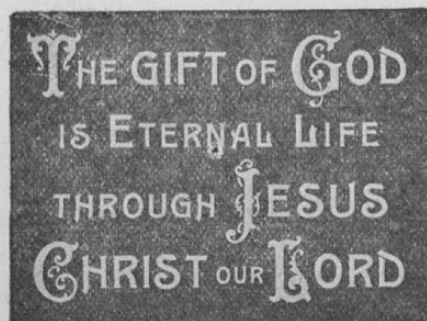
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