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Getting Things From God

Elizabeth Sisson

"Be not as the heathen: they think they shall be heard for their much speaking."

Our blessed Lord Jesus well knew that when we came to prayer we would reach a battlefield in which we would fight, not flesh and blood, but spirit forces of hell, principalities and powers "and demons in the upper atmosphere," forces that by subtle wiles and devices would make non-effectual or as much as possible diminish the force of prayer. It was because of this that our Wonderful Teacher instructed us in the above way. We were to be definite in prayer. For how much better our arch-enemy, Satan, would like it, if when we came to supplicate, we spent the occasion in talking about, or asking one thing twenty times, than if we in the same time asked and **received** twenty or one hundred things, praising for each as we by faith received them. "Be not ye therefore like unto them (the heathen)." Matt. 6:8. Jesus says, but "whatsoever ye shall ask in **my name**, that will I do." John 14:13. Not something else, but "**that**" very thing "will I do."

Now if we go to the grocer and ask him to send to the house a bag of flour, and the man behind the counter says, "I will do it," what then? Why we leave off asking for that thing; and say "Thank you," and go about our next business in that or some other shop. So the Bible bids us pray and receive definitely, with "all prayer and supplication, **with thanksgiving**." Thus we can go all around the world in prayer, praying for India and Africa, South America, Belgium, China, Tibet, Japan, Mongolia, Russia, etc. With **each** request as we definitely ask it in Jesus' name (and God has **no** dealings with us in any other name) we are, thank God! "accepted in the Beloved," knee-deep in the blood of Jesus. Over each separate request as we say, "In Jesus' name," we are to pause and recognize His voice, "I will do it," (John 14:14) and **thank** Him for **that** gift, and we can stop and

worship and adore Him a good bit over that matter before we proceed because "Whoso offereth praise glorifieth me." Then we can pass on to the next desire, to the next land, person, or particular work, hearing Him say each time you present a matter in His name, "**That** will I do." As you again pause and praise God, oh, remember you are doing a bigger real estate business than any of the great realty companies in the world! When the bottom drops out of their values, as we shall find it soon will, for

we are coming rapidly on the Great Tribulation throes; then more clearly than it can be shown to us now, it will be seen that we have been dealing with Real Estate of Eternal values.

But in spiritual matters we know that everything is done by faith—"According to your faith be it done unto you." And faith is counting "the things that are not as though they were." Mrs. C. J. Montgomery tells a story of a happening soon after her miraculous healing as a young girl, when she had to leave her parent's house and open a Faith Home where she might receive and pray for the sick who crowded in from everywhere. Most of her life had been spent in the solitude of the sick-room. She knew little of business ways, and when someone gave her a check for her faith-venture, and she took it to the bank, the cashier instructed her to sign her name before he gave her the money. She found her name had to go on the formula of that check, right under the printed words, "**I have received**," and there she put her name, before she got her money. She called the cashier's attention to it, and made it a testimony. "So I got my healing in yonder sick-room when I put my name under the Bible words, 'With his stripes ye (I, Carrie Judd) were healed.' "Yes," said the cashier, "and you would never have gotten that money if you had not put your name **first** under the words 'I **have received**'—I could never have cashed the check for you."

So Jesus says, "Have faith in God," **for** "Whosoever shall say unto this mountain, Be thou removed, be thou cast into the sea, . . . **and shall not doubt in his heart**" (oh! it is not the question of the size of the mountain—one thing is as easy for God to do as another!)—he shall have **whatsoever** he saith." Matt. 11:23,24. "Therefore—because these things are so—this shall be the manner of your praying! What things soever ye desire **when**

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THE SONG OF THE BLOOD

The tempter's voice will not be heard when the song of the Blood is raised. "Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever. Amen." Sing it again and again. This song is going on right through the eternities. Jesus! Jesus! Jesus! Thy blood! Thy blood! Thy blood! Thine own blood!

Oh, the sophistry of Satan, explaining it away, counting it of no avail, ignoring it and abusing it! The resources of hell have been brought to attempt to take from the power of the Blood. But God is more than a match for all the devices of Satan. The Blood is going to have the right place.

"They overcame by the blood of the Lamb and by the word of their testimony." They overcame him who tried to overcome Jesus. The Blood is the only defeat Satan will acknowledge. As sure as the Blood is shed, so sure is his doom sealed. The song of triumph has already started in the heavenlies, and the echo has already come to the earth. We are taking up the strain, "Unto him that loved us, and washed us." The song penetrates into the place of the doomed. Keep the song going and it will obliterate the songs of hell.

When He, the Spirit of truth, is come, He will teach you God's estimate of the Blood of His Son. Be filled with the Spirit.

That Wonderful Name

The name of Jesus Christ alone will beat back the waves of darkness that are settling on the earth. It is only the name of Jesus that will protect the people in the days ahead. It is only where His name is placed above every name that there will be perfect victory and perfect deliverance from the things with which Satan is trying to crush us down.

If you possess that name, you must be an embodiment of that name and the name must possess you; and if you possess that name and that name possesses you everything that now possesses you will have to go out of your body. The early saints knew how to possess that name. "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." Such as I have! Some have nothing and are dead. If you have that name possessing you, you can possess the name and pass it on; and you will be able to say, "Silver and gold have I none, but I have the name, the name of One who created all the silver and the gold, all the world, and all the stars of the universe." Pray for faith to realize the meaning of that name. You possess that name, may the name possess you.

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Are you hiding in that name—the tower on the rock? All the gates of hell cannot prevail against that name. Samson took the gates of the city away. If you possess that name, you can take hold of the gates and you can remove them, and the gates of hell shall not prevail against you. The suffocating gates of hell cannot stifle you, suffocate you, or prevail over you. You are more than conquerors through Him who loved you.

Enter your heritage, claim your prerogative, act on your faith. Christ is depending on His people to make His name act all its power that is behind it. God has given this marvelous name of His Son, but He limits Himself to make it manifest through His people. The name was coined in heaven, minted on the earth, and impressed in hell. The devils believe and tremble.

God loves him who loves the name of His Son. Reverence Him, reverence His name, use His name, magnify His name. When the fiery darts of hell are hurled against you, hurl back the name. "Thine arrows are sharp in the heart of the king's enemies." You can use THIS arrow. Ask God to take you into His school to teach you the rudiments, the alphabet of the meaning of that name. God has declared, "Yet have I set my king upon my holy hill of Zion"—on the place of authority, the place to be seen, the place of power, and the saint is seated with Him on that seat of power.

That name is also an antidote for di-

sease—a living name. That name penetrates farther than your mind can penetrate; it is high, it is deep. It is effective in heaven, for the saint asks in that name; and it is effective in hell, for the demons are bound in that name. This is the midway place where the name is used with mighty power—**heaven—earth—hell**. And the redeemed ones use that name as no others can. "These signs shall follow them that believe: In my name, etc." The believers have preference—not the angels. Learn the value of the name, learn how to use the name, find it in the Word, carry it out in your life. God will honor you if you will honor His name.

The name of Jesus paralyzes all the power of the enemy and everything Satan brings against His redeemed. Will you not pray, "Father, teach us the power of that name, that from this day we may use it"?

GOOD FOR THE EVANGELISTS

The Resolution against Modernism adopted by the General Evangelists of the Methodist Episcopal Church, South, at their recent Annual Convention, Nashville, Tenn.

Whereas, Modernism during the past few years has made serious inroads upon the religious life of America; it has injected the poison of skepticism and infidelity into many of the leading Institutions of learning throughout the land.

Whereas, it has confused and unsettled the faith of multitudes of people; has hampered the work of true evangelism and has hindered the progress of the kingdom of God in the world.

The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

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Therefore, Be it resolved: That the General Evangelists of the M. E. Church, South, put themselves on record as being opposed to Modernism in its fourfold constituent elements of rationalism, liberalism, destructive higher criticism and evolutionism.

Further, Be it resolved: That we take this occasion to express and to emphasize our firm and unshaken faith in the fundamental doctrines of historical Christianity, such as the Divine Inspiration of the Holy Scriptures, the Genesis account of the Creation and Fall of man, the Virgin Birth, the Deity, the Sacrificial Atonement and the Bodily Resurrection of Jesus Christ.

The above resolution was offered by Andrew Johnson, President of the Fundamentalists Association, Wilmore, Ky.

CHRISTIAN GOVERNOR OF PALESTINE

Lord Plumer, who has succeeded Sir Herbert Samuel, is the first Christian ruler the Holy Land has known since the days of the Crusaders. One of his first actions on arrival at Jerusalem was one which delighted all sincere Christians. He learned that St. George's Cathedral lay on the road to Government House, and he stopped there for a few minutes and prayed for guidance in his work. There is need for Christians to pray for him and his advisers just now, for his difficulties are great. The Jews hope that he will continue to support them as Sir Herbert Samuel did, while the Arabs hope that he will reverse his predecessor's policy in that respect.

The Druses, who are causing so much trouble in Syria just now, are heretical Moslems, though the difference between the orthodox and heretics is not very clear. They are fanatical and very warlike. The Christians in the outlying villages of the neighborhood are in considerable terror of persecution. The revolt, however, is not religious: it is due entirely, says a writer, to the unsympathetic French rule.

PALESTINE PROGRESS

The official report on the administration of Palestine and Transjordan has been published, and is well worth reading and studying. While the neighboring State of Syria was in the throes of revolution and civil war, Palestine enjoyed peace and prosperity, together with a substantial advance in its Jewish population. No fewer than 33,800 Jewish immigrants entered Palestine during 1925, as compared with 12,850 in 1924. At the end of the year the Jewish population had reached the second 100,000—the largest number since the tragedy of 1,900 years ago. According to the report, nearly one half of these Jewish immigrants hail from Poland, and it is thought that the number will this year be greater than ever.

It was Mr. Spurgeon who said: "The true safety of the Church is not creed, not an enactment for expelling those who violate the creed; the presence of God alone can protect His people against the cunning assaults of their foes."

AFFAIRS IN CHINA

In a statesman-like article in the Alliance Weekly, Pastor Jaffray of Wuchow, S. China, writes with great regret concerning Marshal Feng's present attitude in favor of Bolshevism, and asks the following two questions:

"First. Is it God's plan to work through the organization of an army? Are not the two words, 'Christian Army' a contradiction in terms? God's way is to work through the simple channels as set forth in His Word. And yet it is remarkable how many times we see that the Lord will bless His Word wherever it is preached, and without too much regard to the instrument. He is bigger than we are and uses whatever means possible to present His truth to sinful man. The conditions and the instruments may not be at all what He would like them to be; but still, inasmuch as they are proclaiming His Message of Salvation to the people, He will bless and use them. In the Old Testament He may have used an army, but there is no record that it is His will to do so in this New Testament day.

"Second. Many good people have wished and prayed that the Christian General might be successful, win his way to the front, and become the ruler of China. It has surprised the writer to find this feeling strong among many well-informed Christians. The idea is that Marshal Feng would thus be God's man to save China and make of her a Christian nation. Are we on the right lines in so praying? It is a question whether God intends to work in this way in our day and generation.

"If Marshal Feng as a Christian, should become the Dictator of China, and be able to hold his own against all his competitors and overcome, would it eventually be for the good of the work of the Gospel in China? Such a situation would popularize the Gospel and make it cheap and easy to enter the Church and be a nominal Christian. It would be practically a return to the condition of things in the days of Constantine, and would end in utter ruin, because it would produce a weak type of nominal, formal Christians. This would soon lead to the absolute apostasy of the Church of the Lord Jesus in China. No, we feel that desire for the spread of the Gospel in this way in China is short-sighted and ill-advised. Rather would we feel like praying that God would save us from such a calamity. May the Lord greatly bless and use Marshal Feng and his noble Christian men wherever they go to be a real witness for Him, and may He use them to the salvation of many, many souls. May He appoint him his place in the future of the Government of China, as it may please Him. But we most seriously question whether it would be a good thing for China to have a Christian ruler at the present time."

Pastor Jaffray expresses his convictions concerning the future of China: "We believe that China, as a people, will never embrace Bolshevism. For a time this system of ultra-socialism may have a run in China. Indeed some feel that it may serve to put China on her feet as a na-

tion and that then she will cast off the extreme doctrine and come to a sane form of democracy that will give to the Gospel a free course."

He further states: "We make bold to say that if, in the present turmoil in China, all the so-called Christian educational institutions should be closed, it would not be a loss to the cause of the Gospel of the Lord Jesus Christ in this land. We say this because it is a fact that almost all of these institutions are honeycombed with modernism. There is no Gospel message going out to the student class of China from these institutions, but rather an influence that is definitely in opposition to the real Gospel message of the Bible. It may be that God has to use the forces of the enemy, the Cantonese army led by Bolsheviks, to undo the work that many professing Christians have done. Rather an enemy from the outside, than an enemy within in sheep's clothing."

"THE LOST BOOKS OF THE BIBLE"

We have already sounded one note of warning in the Evangel but feel that we should give another since so much publicity is being given to a book entitled, "The Lost Books of the Bible."

At a conference held in China not long ago, one of the delegates was speaking of the tremendous attacks against the Bible in the last days. He said he felt that the critics who were trying to destroy the Bible were not hurting the Bible at all but were simply doing themselves great harm. He said that at the end of the battle if the Bible could speak for itself it would use the words of Paul in Acts 16:28: "Do thyself no harm; for we are all here."

We praise the Lord that all of the sixty-six books of the Bible are intact and none of them have been lost. The so-called "Lost Books of the Bible" is practically a reprint of a volume called "The Apocryphal New Testament" that the Oxford University Press have been selling for many years. We have had a volume of this Apocryphal New Testament that shows 1820 as the date of publication, in the Gospel Publishing House, so it can be seen that these apocryphal books are not a new discovery but at least 127 years old. However, we could not conscientiously advertise the same because of things contained in the book which are obviously untrue. For instance, there are descriptions of miracles Jesus was supposed to have wrought when a child. These are obviously fabricated, for in the second chapter of John His first miracle is recorded, the turning of the water into wine at Cana, and John declares of it, "This beginning of miracles did Jesus in Cana of Galilee."

It is because we do not wish our readers to be deceived that we desire to warn them against purchasing a volume which we certainly cannot recommend.

"It's not what you'd do with a million, If riches should e'er be your lot, But what are you doing at present With the dollar and quarter you've got?"

DISEASE IN RUSSIA

Dr. Horsley Gantt, formerly chief of the medical division of the American Relief Administration in Leningrad, has recently written the fourth of a series of accounts of the state of affairs in Russia from a medical standpoint. It is ghastly reading—no other word can describe it. The wave of disease—typhus, relapsing fever, cholera, and smallpox—which swept over Russia from 1917 to 1924 cost no fewer than forty million lives, and raised the death-rate, in some areas, to 85 per cent. No other country has ever before, at any time, suffered as Russia did during that period; and it is noteworthy, that the period of this disaster corresponds fairly closely with that during which Bolshevik principles were rigidly maintained. Since 1922 there has been a gradual return to normal life, but Russia is still in the grip of disease—she is still the most unhealthy country in Europe. Malarial fever, tuberculosis and other diseases are rife. There are said to be districts in which, only last year, 80 per cent of the population were affected with a certain disease, while in 1924, 47 per cent of the students of Kiev University had tuberculosis. "Pestilences" (Matt. 24:7) are a sign of the last days. Let us pray for Russia in her awful plight.

THINGS SEEN

A little girl in an orphanage received a present from me one day. I wrote her a letter and sent her some money, two pounds (ten dollars) for her bank account. When I next saw her I said, "I have put two pounds into your banking account and if you have any small sums of money you can put them in too." She said, "Oh," in the most unconcerned way. I could see that she was not at all appreciative. A little later I thought I would make her another visit. This time I brought her a little needle case worth about half a dollar. She went into raptures about it, "Oh, what a lovely needle case! and all those colored silks!" She was pleased with the half dollar's worth that she could touch, but she was not pleased with the ten dollars' worth of which she could not see. That is just like us. We are ever so pleased with what we can touch and handle, and those things are not anything in comparison with what we cannot see but have to take by faith. God is offering you the gift of everlasting life and the Lord Jesus.—Howard Carter.

PREACHING THE CROSS

Jonathan Edwards, in his diary of David Brainerd, says that this apostle to the Indians for some time thought that the best way to make men sober was by preaching to them the attributes of God, and keeping the Cross in the background. But he found the whole thing a failure; he could not produce one sober man. "Then," he says, "I bethought me that I would go and preach Jesus Christ; and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober was to make them spiritual;" and from that time he glorified in and held for nothing but the Cross.

"Sign or Suffer"

W. H. Oldfield

Chinese Christians have been called to suffer as anti-Christian outbreaks sweep over the Liuchow District.

"At that time there was a great persecution against the Church which was at (Liuchow) and they were all scattered abroad."

The agitation against Christianity in South China continues unabated, each day bringing some new phase of hostility and additional threats of harsher treatment being resorted to if the milder means fail.

The city of Liuchow passed through the months of general agitation without encountering much difficulty, but recently it has become one of the storm centers of the province, and the Christians have been called to endure much persecution. The regular Sunday and midweek services have been continued, however, though on several occasions the meetings were disturbed by crowds of mischief makers until it at last became necessary for the worshipers to hold their meetings behind locked doors.

There were no overt acts of violence, however, until Sunday, when, while the evening service was in progress, some sixty or eighty students from the Government Middle School entered the chapel. The students broke up the meeting and demanded that the Christians should renounce Christianity. The small company of worshipers were not allowed to leave the building, and in order to strike terror to the crowd the students set upon two of the Chinese workers and beat them unmercifully. These two men were pounded over the head, face and body, while some more brutal than the others kicked as well as pounded them. After a season of kicking and pounding the two men were given a breathing spell, during which time they were exhorted by the students to give up Christianity, and when they still refused they were again set upon by the mad crowd, and kicked and beaten as before.

The noise of the commotion soon attracted the police and they made a feeble effort to enter the church, but the students barred the doorway and held the police at bay, while all the time in the meeting room within the little group of trembling Christians were being forced to sign or suffer. It is not surprising that, surrounded by an angry mob, with all means of escape cut off and witnessing the bodily pain that some of their number were passing through, in the fear of the moment a few weakly yielded and had their names recorded.

Finally the Chinese preacher who had been the greatest sufferer was bound with ropes and led off a prisoner to the Middle School. The other worker who had also been beaten would not desert his helpless companion, but in spite of the threats of the angry mob he followed the crowd

and remained by the side of his suffering brother until he was released. Such acts of self-denial and consecration in the face of extreme danger speak loudly as to the quality of some of the men who are being reached by the Gospel.

It was then after midnight, but a special meeting was called and every endeavor made by the students to compel their captive to renounce his faith. He was offered positions of honor if he would leave the Church, and threatened greater violence if he dared disobey, but neither coaxing nor threatening could move him from his purpose. His answer, in substance, was like that of the three Hebrew children, "If it be so our God whom we serve is able to deliver us . . . but if not, be it known unto thee . . . that we will not serve thy gods nor worship the golden image which thou hast set up." The man would suffer for the Gospel, but he would not recant. He was kept in the Middle School all night, and late on Monday morning he was again arraigned before the student body and finally released.

The preacher was sore from the bruises he had received the night before, and his limbs ached so that he walked with unsteady step, but his heart was filled with joy for having had the privilege of suffering for the Master.

The few Christians who in the presence of those who were being cruelly beaten sought to escape suffering by consenting to renounce Christianity, spent a most restless night, their consciences accusing them of cowardice. This conviction became so marked that by the following day most of those who had yielded came out boldly for the Lord, and said they would rather die than to deny their Lord. Those who had seemed the most timid have, under pressure, turned right around and taken a bold stand for the truth. Some have had to leave their homes and have been scattered abroad, but they are witnessing as they go.

A man who was converted less than two years ago, and who at the first outbreak of persecution was carried off his feet, has rallied again, and as a result of the outbreak on Sunday night has gone forth to witness for the Master.

One of the men who was beaten thought best to leave the city, but word has reached us that he is tramping southward, visiting the scattered country Christians and encouraging them to dare the dangers which may overtake them.

A third Christian who was a member of the Liuchow Evangelistic Band, but who left the work some weeks ago, after witnessing the pounding of the Liuchow preacher decided at once to take up his cross and immediately re-entered the Band, and is now witnessing with all the others. So the work goes on. And while

the forces of evil are endeavoring to stamp out Christianity, God is using the persecutions to purify and establish the Church and to spread the message of the Gospel throughout the surrounding country.—Selected.

A COIL OF ROPE

Arthur F. Berg

At Masisi, in the Belgian Congo, we had many difficulties. The native chiefs forbade the people working for us, and told them they were not to sell us supplies. I had to make my own bed and I needed rope that I could weave together so that it could take the place of springs. My wife looked out and saw a boy sitting by the cook house. She said, "Ask him if he will go and buy you some." I answered, "They have refused so many times, I don't know that I had better." But my wife insisted—she had more faith than I had. I asked the boy his name. He said, "Nguba" (which means lightning). I asked him to buy some rope for me. He answered, "I cannot. The chief has refused, the headman has refused, and they will fine me and put me in jail." I told him I would protect him, but he said, "Bwana (master) I cannot."

However, I continued to urge him and finally he consented to go. I gave him a few francs (about twenty cents) and said, "You go and buy seven rolls of rope, and I will pay you for your work when you return." He was gone three or four days hunting for it, and finally returned with four and a half rolls, each roll about ten inches by ten inches. He said, "This is all I could get, and one of them is not finished. I did not dare wait any longer for they say you are fierce." I said, "Can you finish it?" "Oh, yes," he replied. "Then sit by the cook house and finish it." So while he was sitting there the rest of the day, my wife said, "Ask that man to work for you." I said, "I don't know that it is any use. It seems as though we cannot get any men." But I went out and said, "Nguba, I want you to work for me." He shook his head and said, "I cannot. My chief, the headman, all refuse. They will put me in jail and fine me." Finally, after much persuasion he said, "I will be here in the morning."

When the drum beat at six o'clock in the morning Nguba was there, and he worked until noon. He went back home for the noon hour. At one o'clock, when the drum beat again, another native came from that same village and said, "Nguba is tied in the village." I asked, "What for?" "Because he has worked for you." I said, "Come with me," and we started off. The village was about a five minute walk from the station. When we saw Nguba he said, "The headman won't let me come." I asked where he was and was directed to his hut. As I went into the front of his hut he was going out of the rear. I backed out of the front and went into the next hut and met him coming in from the back. I asked him why he tied my man. He said he had orders from the chief to do so. I gave him a good talking to, telling him he had no right to take any man who was working

for me, and then I left. I called Nguba and told him to come back to the mission, and as he had promised me the day before to work for me, he could not refuse. One of the first things he told me while we were walking back to the mission together was that I would have to build a house for his wife. I told him I wanted him to work for me, I was not going to build houses for him. All went well the rest of the day.

In the meantime, word had spread to all the villages around what I had done for Nguba, and the men began to come asking for work. When they saw Nguba was protected their fear was broken. The men kept coming until I had a little over fifty. All my work on the station ceased and I had to build an entire workman's village.

The first real Christian in that tribe proved to be Nguba. Before we left we had around thirty-five Christians, most of whom were these first workmen. And that all came about through a little piece of unfinished rope. When the chief was sick he sent for me to pray for him; we had won his confidence. He has asked for a school to be built in his own village and wants it supplied with a teacher from the mission. The government and the chief both made Nguba good offers to work for them, but he did not accept these, preferring to stay at the mission. He became my right-hand man.

BLIND EYES OPENED

In July, 1921, just after school was out, our little daughter, Henrietta, 8 years old, was stricken blind. It was like a thunder bolt out of a clear sky. She had not missed a day of schooling notwithstanding the fact that she was not very well. She was extremely thin, could not eat much of anything, and we knew she could not live long in the condition her body was in. Then she went totally blind in a few days after her eyes began to get red. We took her to the best eye specialist and had her examined and when he told us what it was, we knew she would never see again unless the Lord healed her. He said he could treat her and that she ought to be treated. He said she would have to be kept in a dark room for months; that the treatments would be very severe, and that she would have to take strong medicine to build up her system in order to give strength to her eyes. "After all that," he said, "I could not promise you her eyesight; she might see again and she might not." I told him I did not come for him to treat her; I only wanted her examined; that I was going to have her treated, but not by man.

At that time her father was a sinner and he knew God was talking to his heart through the suffering of that precious little girl, the only child we had. He began to repent and give up everything that he thought would stand in the way. The last thing the Lord dealt with him about was his gun and bird dogs, for if there was an idol in his heart it was his gun and dogs, and he wasted lots of money every year on them; in fact, enough to keep a missionary on the foreign field.

Then we sent to Sister Etter, and she sent us an anointed cloth and told us what to do. We gathered a few saints together who we believed trusted the Lord for their healing, and had a prayer meeting. They were also praying at the Gospel Publishing House, for dear Brother Bell and Brother Welch wrote us they had the victory and that she would be healed. The power fell, and, glory to God, she was healed.

And listen, she is still healed to-day, and strong and healthy in every way. She never wore a pair of glasses, never missed a day of schooling, never took a dose of anything, never rubbed a thing on, and gained 14 pounds in two weeks after she was healed.

Then in December, 1923, she came down with scarlet fever. Her glands had been enlarged for two years and resembled a hen's egg on the side of her neck. It seemed as if the time had come for her to go home to be with Jesus. She had not taken a bite of solid food in her mouth for days and everything she drank came out at her nose. She was suffering so intensely that I asked the Lord to heal her right away or to take her out of her suffering. We called the saints in, and after anointing her in the name of Jesus they prayed the prayer of faith and, glory to God, He came to our rescue again. She was instantly healed, all the fever gone, and she asked for something to eat. I asked her what she wanted and she said, "raw Irish potato and salt." I gave it to her, and she ate two and a half potatoes before she stopped. Those knots have never returned, and she is perfectly healed to-day. God gave us grace to trust Him fully and to rely upon His promise that "by his stripes we are healed." Praise His wonderful name forever.—Cora B. Gregory, mother, H. L. Gregory, father. Witnesses: C. A. Hesselrode, C. A. Lasater, pastor.

BROKEN RIBS HEALED

Two weeks before Christmas I had a hard fall, striking my right side on the edge of the bath tub. The pain was excruciating. My husband, not knowing what else to do, called a doctor. The doctor said two or three ribs were broken. I was in constant pain, had to practically sit up most of the time. The saints came and prayed for me and I got partial victory so that I was able to attend church Sunday evening (the accident occurred the night before).

In a few days I could not raise my arm to comb my hair. In fact I was unable to use my arm at all and was in constant pain. For two days I was worse than I had been at any time, no rest day or night, and it seemed the devil had me in a tight grip and would not let me go. Brother Jackman came and prayed for me in the afternoon of the third day of testing. I was almost immediately delivered; so much so that I got up from my bed and went to church that evening, free from all pain for the first time since the accident. That night I could sleep in any position, something I had been unable to do before. Every pain was gone, every bone seemed to be adjusted, not one symp-

tom of the devil's work was left. Praise the Lord!

I had a lot of Job's comforters. Some said I would never get over it at my age (72). Others said I would most likely have an abscess. But I thought, "Miserable comforters are ye all. You are not acquainted with my Jesus. There isn't anything impossible for Him." Now I can't be sorry it happened for it is self-evident proof both to myself and to others that, regardless of age, conditions or circumstances, our God is abundantly able. He is the same yesterday, to-day and forever to those who accept Him and believe. At first I was sorry we had the doctor, but now I see the hand of the Lord in it all. If I had not, some might have said, "I don't believe any ribs were broken; she just imagined it." I knew there were ribs broken but it is hard to convince the unbelieving.

God not only healed the broken bones but also cured my stomach which had been giving me much trouble. Oh, He is such a loving, compassionate Saviour, doing exceeding abundantly above all that we ask or think!—Mrs. M. E. Douglas, Gridley, Calif.

KOREANS GIVE 2,721 DAYS FOR CHRIST

Dr. J. H. Ritson, Secretary of the Bible Society, who recently returned from a tour, told a congregation that he shook hands with the first Korean who became a Christian. Three hundred Bible students came 200 miles; three Bible women walked 100 miles; and a blind man groped his way 20 miles. They made a "collection" of time, one merchant promising one week a month for a year; the blind man gave 90 days; and the "collection" totalled 2,721 days—given in order to visit their heathen neighbors from door to door, witnessing to the saving power of Jesus Christ, and giving away copies of Mark's Gospel, which they themselves had purchased.

PERPETUATING REVIVAL

Near the close of his life, a traveling preacher inquired of Wesley, "What advice have you to give in order to perpetuate the great revival of religion in which you have been the principal instrument?" He instantly replied, "Take care of the rising generation."

We in this glorious Pentecostal revival must take the greatest possible care of our Young People and children. Our Sunday Schools and Young People's Societies are extremely important branches of our Pentecostal work and it is impossible to overestimate their value.

A DAILY PRAYER

Grant, O Lord, more love, deeper humility, greater simplicity and sweeter patience, increasing faith and perfect obedience; purity, peace, power; the joy of the Lord and comfort of the Holy Spirit. And always perfect victory over the world, the flesh, self and the devil. That I may be pleasing to Thee in thought, word and deed. That the smile of Thine approval may rest upon me, that I may prosper in spirit, soul and body, and be preserved entire without blame at the coming of our Lord Jesus Christ. Amen.

HOW GOD STILL KEEPS HIS RAINBOW CONTRACT

Anna Ross

(Continued from last issue)

Ten more years have come and gone since the above testimony was given to the world—1916, '17, '18, '19, '20, '21, '22, '23, '24 and '25, and each of these years has a story to tell of God's covenant faithfulness in answer to the covenant cry for rain.

In addressing a meeting I like to give the audience the chance to choose for themselves which of these years shall speak, but for this booklet I must make the selection myself.

The year 1916 is one of the two years in which I suffered really staggering disappointment. Yet when the year was completed I do not know that any of the other years were more radiant with light on the subject.

I was at this time living in California. Every year while there, we had good seed-time rains and 1916 was no exception. The crops were doing well until it came time for the grain to fill out to plumpness. The precious "latter rains" were much needed.

Yet in our little Sunday School, no one proposed prayer on the subject, and I felt my hands tied unless **there should be something of a community interest and desire.**

One day I met a prominent farmer. "Mr A.," I asked, "don't you want rain?" "Yes, we need the rain now," he answered.

"Now, Mr. A., you know I am ready to lead a prayer-meeting for rain, but I cannot act unless the community is with me in the matter. If you really want rain, ask your three farmer neighbors to come to the Sunday School next Sunday and we will unite for the rain on the 'Rainbow Covenant,' and **you know** we shall get it."

"All right," he said.

I knew that Mr. A. believed in the power of prayer, and I went to Sunday School fully expecting to hold a little service for rain. What was my surprise and disappointment to be handed a note from Mr. A. saying that business had called him from home, and he would not be present. Not a farmer was there, and we had no prayer-meeting. But the next Sunday there were three farmers present and one of them proposed prayer for rain.

My own mind in the meantime had changed. The very next day they were all going to start haying, and the rain, though good for the wheat, would certainly injure the hay. I felt we were too late and said so. But there was a unanimous vote that rain would do much more good than harm, and we had united covenant prayer that it might be sent.

How I watched the sky the next few days. On the Friday afternoon the heavens got black with clouds, and the

rain seemed almost positively in the act of falling. **But it did not fall.** The clouds parted and cleared away, and my heart fell. Week after week went by, and there was no rain. I did not know what to think. This was my first experience of disappointment.

At that time there were some things that I did not know. I know them now, and can clearly see that **the answer was being beautifully worked out, but not in my way.**

Fact No. 1: That Friday afternoon, when the rain seemed imminent, the very farmer who had proposed prayer for rain in the Sunday School, was standing in a large hay field, with winrow after winrow of beautiful fresh green hay stretching all around him. His heart rose against the thought of that perfect hay being drenched like tealeaves by one of California's deluges, and he stood up in the midst of the hay and asked that it should be kept back until that had been secured. That prayer was promptly answered.

Fact No. 2: But the covenant prayer about the wheat was not forgotten. Following that Friday, two or three weeks of uncommonly cold weather were sent, also a night or two of heavy mist rolled up from somewhere, and so, without rain, the wheat was filled out to a perfect sample.

Fact No. 3: That was the first year of really high prices. What with the good crop and high prices, and the sale of about ninety head of cattle, one of our Sunday school families were able that year to clear off a long-standing and growing mortgage of \$10,000. One good crop can mean so much. Is it not worth while to look carefully at the "Rainbow Covenant" and the power it gives—to take up our "neglected weapon"?

This was at Annette, California, and could be certified if desired.

In 1917 again we had ample seed-time rains, and the crops looked well. This time there was a disposition amongst us to begin in time. About the middle of March it was proposed in our little Sunday school to begin steady covenant prayer for the weather needed to mature the grain.

The first week passed without any, but that was all right and we took hold again the second Sunday.

The next week there was still no rain. But this thought kept me calm and happy. The next Sunday was to be my last amongst them, as I was on the wing for Canada. I saw it would be wiser to postpone the rain till after the "good-by" Sunday, that the larger attendance sure to be out that day might know what we were doing and have the opportunity to join in the petition.

That was April 8th. We had a good attendance, and all were cordially invited to join in the covenant prayer for rain,

which was now very much needed. The closing words were somewhat as follows:

"My dear neighbors, I think you shall have the rain you need this year. But what about the next? Which of you is going to lead the rest in taking fast covenant hold if the 'latter rains' are short next year?" Some instructions were added to help them in this work.

I left on Tuesday, April 10, and went to spend a day or two with an old Highlander and his wife forty miles away. I left confidently expecting the quick coming of the rain, for now it was sorely needed. But day after day passed, and the skies were blue without a cloud. My knees began to shake under me. What if the rain should fail me? Where had I gone wrong?

Early on Saturday I withdrew to my room. I must be alone. I must get down low and find out what was the matter. **It is good to get down low and ask the old question, "Lord, is it I?"** Was it my fault? Was I at all mistaken in my conclusions? I went over my Scripture ground again, and sought fresh light.

I was led to a verse that morning which I had never before seen to have any bearing on the subject. "Praise waiteth for Thee, O God, in Zion; and unto Thee shall the vow be performed." Ps. 65:1. It was the last clause, "Unto Thee shall the vow be performed," that shed light and certainty upon my path. But that the reader may understand the courage that came, I must go back a little in my story.

That first Sunday, when we began to pray for the rain, Farmer B. took me home in his automobile. Before he left me he said: "Mrs. Ross, if I get one inch more of rain, I am going to give 500 sacks of wheat to the poor. I shall crush it into porridge meal, and send half to the poor of San Francisco and half to Los Angeles, that is if I can find a safe way of getting it to them."

He did not tell me that he had **vowed** this. He was a modest man and that was not his way. But I knew at the time that the words he had spoken to me were an echo of words he had already spoken to God. Wheat was then \$2 a bushel. As there are more than two bushels in a California sack, that meant close upon \$2,500 worth of wheat.

All this came to mind as my eye rested upon the words, "Unto Thee shall the vow be performed." "Unto Thee shall Farmer B's vow be performed, **for he shall get the rain.**" I knew quite well, if he got the rain he would amply pay his vow. This word was to me an absolute assurance that the rain would come and that vow would be performed. The burden was quite rolled away.

The Sunday that followed brought nothing encouraging **but the word.**

Monday morning I took an auto stage, going forty miles to the railway town where I was to take my ticket for Canada. On the way we were met by a sharp shower. But looking in the direction of the Sunday school region, what was my delight to see the blue-black clouds piled deep in the sky, and to actually see the sheets of rain as they were falling earthward.

On reaching the railway town I was assured by telephone that it had been raining in the morning when they got up, and had been raining ever since. And Farmer B. said, "I have enough now, even if no more should come." I took my ticket and started next day for Canada, with "joy and gladness" singing through my heart.

A few weeks later I had a letter from Farmer B. telling me that the whole Sunday school district had had a banner crop. His had been a \$20,000 crop, another dear neighbor's a \$21,000 crop, and another who had come through very hard times, had a \$16,000 crop. He added, "I have already given more than \$3,000 to the poor and to the Red Cross, and other places wherever I thought it was most needed." He wanted me to know that he had done what he had promised. This letter contained a \$50 check for myself as a thank-offering for the prayer which he considered had done the work.

This was at Annette, California, and could be certified.

The year 1918 was spent in Canada. But in January I received a touching letter from California, from a member of the women's prayer-meeting that I had there. She said:

"Dear Mrs. Ross: Will you not pray for us that rain may be sent? There has been no seed-time, and the pasture is all gone, and the poor cattle are suffering terribly. Please pray for us."

This letter touched and troubled me. I have felt, in praying for rain, I need to have the community or a distinct part of it, with me. **I did not feel that I could take covenant hold in Canada at the call of one woman in California.** So I wrote to her, explaining my difficulty, but added, "But one thing I can do, **I can pray that you who are on the spot may be given faith and courage to take covenant hold for yourselves.**" I also sent her my little book on the covenant, marking the sixteenth chapter, and urging her to show that chapter to the leader of their prayer meeting that he might lead them all out to take the covenant for the needed rain.

Covenant prayer is not identical with ordinary prayer. In covenant prayer we take hold of a covenant promise, and are as sure of the answer before it comes as after.

Early in February I got her answer. It ran thus:

"Dear Mrs. Ross: Surely covenant prayer goes straight up to Heaven. I took the little book to the minister Sunday morning. At prayer-meeting on Thursday evening he read us most of that chapter, and asked us all to unite with him for the covenanted rain. There were only eight of us present, but we all prayed audibly except one little girl, and she was too timid. We knew that night that the rain was coming.

"Friday there was no change. But on Saturday the wind changed right around, and blew strongly from the south-west.

"That night as I went into the post office, I met the minister. I said, 'Mr. L., the wind has changed.'

"'Yes,' he answered, 'and the rain is coming!'

"That night the rain came, nearly an

inch and a half. Then we had a day or two of sunshine, and then another inch and a half of rain."

A few days later came a card, saying that six inches more had fallen. So a ten months' drought was broken. The world did not know it, but we who had been taking hold, did.

The great difficulty is, How can we help other people to understand—to take up their "neglected weapon"?

This was at Paso Robles, California, and could be certified.

Several stories might be told of 1922, but one will be sufficient.

Late in July, I was visiting one of our Sunday school families.

The young farmers there were getting a little anxious about their wheat; it was now needing rain for the filling out.

They also had another need that bulked very large at the time. They had still many acres of breaking to do, but they were finding it desperately hard both for themselves and their horses, in that dry, dry prairie sod.

"How much rain do you want for the breaking?" I asked.

"It would need to go down as far as the plow goes to do any good. It would need to go down five inches."

Then I explained the difference. "In praying for your wheat crop we can take hold of the covenant promise, for '**seed-time and harvest,**' and know we shall get the answer even while speaking, for it is always GOD'S will to keep His covenant promise. But when we pray for extra rain for the breaking which you are really doing out of season, we can only ask, 'If it be Thy will,' give us five inches of rain. Rain for breaking is not in the 'Rainbow Covenant,' but it is amply within the power of our Father **if He sees best.** You see the difference between the covenant prayer for the harvest, and the childlike prayer for that extra five inches."

They understood the difference quite well, and we united at that family altar, first for the harvest, and then for that five inches.

There was no promise of rain that evening, and doors and windows were left open, and beds laid in the screen porch. I went to bed and went to sleep. About 2 a. m. I awoke and had a happy time for a while, talking matters over with our Heavenly Father, especially that five inches was up. It seemed to me that it would be such a beautiful lesson to those young men, if that five inches should be granted. And hope grew strong that our Father thought so too.

As I lay there in that quiet darkness, suddenly there was the sound of pattering raindrops, and a strong wind swept through the house. In a minute everyone was astir, shutting up windows and moving beds into the house. It was a blessed rain, ample for the harvest.

What about the five inches? It cleared about seven, and the ground was inspected. The moisture was down four inches. But about 11 o'clock it came on again and before it stopped, the five inches asked for was amply reached.

This was near Strasbourg, Sask., Canada.

The Little Girl and the Umbrella

In a time of great drought, a prayer-meeting had been appointed in a country schoolhouse. One little girl going to that meeting carried with her a large umbrella.

"What do you want your umbrella for?" asked a wise old neighbor. "There is not a cloud in the sky."

The little girl looked up simply and asked modestly, "But are we not going to pray for rain?"

During the meeting a pelting rain came down, and that little girl was the only one who got home dry.

The Indian Teeton and His "Little Cloud"

My hostess, in early life had acted for several years as assistant to Miss Baker, our pioneer lady missionary at Prince Albert, Sask., Canada.

After breakfast we lingered, talking. I told her my rain story of 1917. She listened with interest, and at its close said: "I have another story to tell, not unlike that." Here is my report of the incident:

The most of our Indian families gathered into the little schoolhouse for Sunday school. The lesson that day was Elijah on Mt. Carmel, closing with his prayer for rain. The story was well told, and a fine speaking picture helped to hold the attention and make the scene real. The lesson closed with the "little cloud," the torrents of rain and the rapid run into Jezreel.

Then Miss Baker took up her hymn book to give out the hymn. She was not allowed to go on with that, for a tall, old Indian rose in his seat, and asked her a question.

"Missionary, is that story true?"

"Yes, surely, every word of it is true."

"That was long time ago?"

"Nearly three thousand years ago."

"But you said last Sunday that Jesus Christ is the same yesterday, to-day and forever."

"Yes, He is the same now that He was then. He is the great Creator of heaven and earth."

"Elijah pray for rain. Jesus send rain? Missionary pray for rain, Jesus send rain on poor Indian's fields. No rain, no wheat," and he pointed with his hand out of both windows, where the wheat fields, sown many days before, were still as brown and dry as a desert.

Miss Baker was a modest woman. She was not one to pose as an Elijah. I was sitting at the organ. She turned to me and whispered, "What shall I do?"

I was young and fearless, "You must go on," I whispered back.

There was a pause of half a minute, then the missionary spoke in a steady voice.

"Our God is the same yesterday, to-day, and for ever. He is just as ready to hear prayer now and to send rain as He was in Elijah's day. We will ask Him to send rain on His poor Indian children, and He will send it. But remember, He may not send it at once. Elijah had to send up to see about it seven times before it came."

Then in a very short prayer she asked for rain for the poor Indians, and a sweet

(Continued on Page Nine)

Children's Corner

THE FAMINE BOY PREACHER

There was a little brown boy born away back in Rajputana, India, near the great desert. His house was humble, his parents simple folk—uneducated, for they had never seen a book or a school. They had their own rajah or king, who was not interested in the education of his people. If they paid their taxes and did not oppose his rule, he was content.

This boy's name was Chetrio. His mother, as all Hindu mothers did, taught him to worship the village idol under the tree. Here he went with her, carrying offerings of flowers and grain, and bowed his wee head to the ground before the god that had eyes but could not see; had hands which were never laid in blessing on his head; neither was there answer when he called.

He worked with his father to help support his brothers and sisters, and things went well, as far as he knew, until the skies no longer gave rain. The long days of heat had dried even the leaves on the trees; the ground was parched and dry; they longed for a rainy season which never came. The rice and wheat of the past year were soon gone; the cattle died for want of fodder; soon the rivers became sandy beds, and wells went dry. There was no water for washing clothes or bathing, then no clothes to wash.

They made offerings of such things as were left. They marched around the sacred tree wailing a pitiful chant. Chetrio bowed with his mother before the idol, the only god he knew, but who sent no relief. The sky was as brass, there was no hope, no escape. Even the air was laden with death. One after another of the loved ones weakened and died, the mother first, for mothers the world over will starve to feed their children. Then the sister and others. How could Chetrio see them all die before his eyes!

A crier went through the village telling people of centers where there were camps for famine relief. The father who could no longer walk, bade Chetrio to go and find food, and live. He started on his long weary march over the burning plains in search of food until strength was gone and he lay down to die. Soon a kind voice roused him, which said: "Follow me, and I will take you to the mission where you will find food." With new courage he dragged himself along until, with a number of other boys, he was put into a train and sent to us in Calcutta. He was seventeen years old and very tall and thin. As he was helped into the mission compound, food and water and clothes were given him in time to save the fast-ebbing life.

He was attracted by the books the children had in their hands—he had never seen one before. As he grew stronger in body, a great longing came over him to

learn to read, and ere long he was going to a night school for our older boys. Quite soon we were awakened in the early dawn by Chetrio repeating verses of Scripture which had been given him to learn; and before many months he was reading the Bible for himself. His hunger of soul and mind was what first attracted us to this young boy; his purpose to master things and his love of God's Word, which he was so fond of memorizing.

About the second year, when we went away for a few weeks' rest we took him with us to the mountains. I felt I would have more time to help him. I will not soon forget our climb up the hills in the mist and clouds which shut out the grand scenery from our view. Next morning the clouds lifted and the mists rolled away, and there burst upon our view those everlasting snows towering over our heads into the deep blue beyond. We stood in awe, admiring the scene and thanking God in our hearts for the beauties He had spread around us.

Chetrio, who had never seen a mountain or snow, and had lived on the burning sands of the plains, said, "What is it?" I replied, "That is snow, Chetrio. You have wakened us mornings repeating one of your favorite verses, 'Though your sins be as scarlet, they shall be as white as snow.' Would you like to know the meaning of this verse? When you have taken Jesus as your Saviour, He will wash away your sin and make you whiter than snow. He died for you."

"Oh, that I might know this for myself!" he answered.

We knelt, and there Chetrio was converted, and arose from his knees with a new joy in his heart and a smile on his face which has lasted through the years. He began to sell Gospels, and to tell the people of the Saviour. On the banks of the Ganges, in the Melas (Hindu festivals), amidst thousands of pilgrims, I have seen him in the burning sun, with his uplifted Gospel, crying out to the people, "This is the Book that will show you the way to heaven. It showed me; buy it, take it to your village, read and obey it, and you will find the Saviour from all sin."

Many a time his cheery voice and smiling face have strengthened my heart.

He sells more Gospels and preaches Christ more earnestly than any mission worker I ever knew. He holds meetings in different parts of the country, where souls are converted and backsliders return to Jesus. He is clean and honest and good. Not long ago, in a prayer and testimony meeting, he said, "My heart is so burdened for my own people I often cannot sleep." Thousands of Gospels are scattered by him every year.

How much, think you, this soul was worth?—Words of Life Tract.

GETTING THINGS FROM GOD

(Continued from Page One)

ye pray"—not before ye pray, not after ye pray, but at the time you make your request, **when** you pray, stop before you go to the next request, and **take this**, while you cover it with the NAME OF JESUS, "believe that ye receive them, and ye shall have them." Believe when? Before ye ask them? Oh, no! After ye ask them? Oh, no! "**When ye pray believe.**" Believe what? "That ye receive."

"When" means while you are asking for it, i. e., take it the moment you ask for it. Why? Because "**before** they call I will answer and **while** they are yet speaking I will hear." We are praying to a ready God, a God who is doing business with us **then** and **there**.

We take a promissory note to an earthly bank to cash it. When does the human cashier deliver to us its face? **When** we pass it over. When does he and the bank expect us to take the money? When it is handed over to us. If we leave it idly there, a human thief may come along and gather it up, exactly what the devil does with what we ask for and God gives, if we do not then and there gather it up.

In things of God is it "sight-unseen"? Certainly, 'tis the hand of faith that takes the things of God—as Abraham took the child Isaac, as Jesus took the withering of the fig tree as He cursed it and went on His way. Next day as they passed that way the surprised disciples said, "Master the fig tree Thou cursedst is withered **from the roots** (and most of the things we deal with God **about**,—wither from the roots, "sight-unseen!"). It was this withered fig tree that brought forth the Master's famous discourse on faith's casting the mountains into the sea, and having whatsoever it saith. Mark 11:21-24.

At earthly banks you might come in a name that they would not honor because that person had no money in the bank, but if you came to the bank of Ford or Rockefeller or Rothschild till those firms broke, the banks would honor a draft presented in their names. There is only one Name we can do business with at the Bank of Heaven—"Whatsoever ye shall ask in my name" says Jesus "that will I do." Till He becomes insolvent His Name will always be honored at the Bank of Heaven. This the devil knows well, so "when the sons of God come" to bank "Satan comes also." What for? To prevent a **transaction**—if Satan can prevent a believing that will **take** then and there, the moment of our use of the name, he makes a slip in the transaction, for believing is a gathering up of the money counted out to us, and putting it into our pocket, and is followed by a "thank you" to the Banker. **And the praise atmosphere** is what keeps old Satan out of the transaction. Therefore, God says to us, "Praying always with all prayer and supplication **with thanksgiving.**" Definite thanks after each petition put up in the Name of Jesus, that He does then and there say, "I will do it"; continued thanks for a minute or two for the thing which Jesus gives as His reason for making the promise—"I will do it." That thing is.

"that the Father may be glorified in the Son." Thank Him not only that your petition is according to the word of Jesus getting its definite answer, but it is to the end "that the Father may be glorified in the Son."

Oh, the place of prayer where Jesus gets **His name honored!** Because we hear (recognize) Him saying "that will I do," we get the petition and God gets increased glory! and that good thing walks in the earth in answer to our prayer!

Evangelism by Prayer!

Greatest of the powers committed to the saint! Evangelism by voice in revival meetings is unspeakably precious and to be greatly increased in these last hours before the Great Tribulation. Evangelism by scattering the Word in personal work is mightier than can be expressed. And it is to have a power put upon it, in these last hours before Jesus comes, that will yet surprise us all. Evangelism by money—the love-gifts of His people—is going to delight us by God giving power to it and making use of it. Just now at the end, they who thus evangelize are going to be bewildered with the change that is coming on earth's dross—money—the love of which has been the root of all evil. Suddenly money will be recognized as a root of good, having an excellency, a value and a permanency such as never earth has dreamed of! A wizard's wand turning the output of earth's vilest mine in an instant into the most exquisite diamonds and precious stones of dazzling brilliancy for all eternity. As poor widows cast in all their living, so men and women of vast possessions will do the same, cast in **all their living.** Yes, God will make money His might, in His own hands! and He wills to do it in answer to prayer!

Evangelism by pen! Who can describe what God has done and by it will yet do! but

Evangelism by Prayer

lies back of it all. You may not have talent in any of these directions but a baby can cry for milk, and praying is crying. Your crying on all these various lines brings God's answer—His might, into them all, as you learn to take and praise Him for them all, and while you are taking and praising your faith grows by leaps and bounds and the treasures of God pour into the lap of your faith.

Avoid repetition in your prayers. It is vain! useless! idle! "Be not ye as the heathen for they think they shall be heard for their much speaking (repetition)" Matt. 6:7. But when ye pray offer "much incense" of praise with your prayers. See Rev. 3:5. Oh, how God's things walk by the prayer of faith and **the praise of faith!**

Ye are coming to the King
With you large petitions bring
For His grace and power are such
None can ever ask too much.

"Ask ye of the Lord rain in the time of the latter rain"—and who among us Pentecostals does not know that in two ways we are "in the time of the latter rain"? Literally this is being fulfilled on the ground of Palestine, and the coun-

try that was, for its people's sins, cursed of God so that the heavens over them was brass and the ground beneath iron—a desert land—supporting only wandering hordes, is now, through the falling of the latter rain, becoming a rare agricultural land, the desert blossoming as the rose, from which exports of citrus and other fruits crowd the markets of Europe. Also the spiritual rains that began to fall in the upper room at Jerusalem and as first or "former rains" inaugurated the church of Christ, born then and there—now as the final or harvest rains are finishing up that church to catch it away before the wind-up of this age and the introduction of the millennial age and glory—who I say among us Pentecostals does not know that this church harvest or Latter Rain is **on?** To each of us God is saying, "Ask ye of the Lord rain in the time of the latter rain, so (i. e., in answer to the asking) the Lord shall make lightnings and give showers and there shall be grass in the field for everyone." Zech. 10:1. Not a world conversion but a world evangelism **in answer to prayer.** Get into that prayer of the Spirit and you are going to bring all the forces to bear which make for that world evangelism and speed the coming of the King of whom we are taught to pray, "Even so come quickly Lord Jesus." Speed all things connected therewith through the on-coming, rushing Harvest Rain.

Oh, it is coming! Yes, it is coming!
The power of the Holy Ghost;
Oh, it is coming! On this world falling!
The fire of the Holy Ghost!

HOW GOD STILL KEEPS HIS RAIN-BOW CONTRACT

(Continued from Page Seven)

token for them that God hears prayers and loves to answer. The Sunday school was then dismissed.

As soon as Teeton got outside the door, he began looking round on all sides at the sky. Some of the wiser folks tittered a little to see him so evidently expecting the "little cloud" immediately to appear.

The company separated at the gate. Most of the crowd turned down the road to the left. The Mission House was a few rods to the right, and Teeton's home was a little beyond that, so we three started off together. But Teeton did not talk. His eyes were constantly skyward. Just as we reached the Mission House gate, he stretched out his long arm and finger and said, "A little cloud, a little cloud!" Surely enough, there was a shadow of a cloud, but nothing that would have caught my attention.

It was an excessively hot day. Our cows were wild with mosquitoes and flies. Before getting dinner, I went out to light a smudge to relieve them a little. It began to burn nicely, but just as I was leaving it, a brisk wind scattered the light kindling and the fire went out. I did not relight it, for the wind I knew would give more relief to the cows than my smudge. They wandered off to the field, and I went in to prepare dinner.

Before dinner was ready, a small rain had begun, which got heavier and heavier as the afternoon progressed. As the evening closed Miss Baker said: "There will

be no meeting to-night. They will never come out in a rain like this." So we sat down to supper.

Something fortunately sent me to the door. What was my surprise to see the whole Indian population crowding round the schoolhouse door. The door was locked, but I rushed in for the key, and told Miss Baker.

That was a great meeting. Every one on the reserve had come out to give thanks for the rain given by God Himself in answer to prayer.

That rain did for our reserve what the sinking of the well did for John G. Paton and Aniwa. The Indians all understood that the God of Heaven and earth had heard the prayer and sent the rain.

(This story is given only from memory. But it made a deep impression on me at the time and I think I have it fairly correct.)

The Best Rain Story of All

That is Elijah breaking the drought that had lasted for three years and six months.

His was the prayer of faith, the covenant cry. He knew he would win the rain before he went up, and sent word to the king, "Get thee up, eat and drink, for there is a sound of abundance of rain."

What was the sound? Nobody heard it but himself. This was the "sound of rain," God's definite promise of rain—"Go show thyself to Ahab, and **I will send rain upon the earth.**" That promise was the "sound of the rain" in Elijah's ears.

Then he had the **accepted sacrifice.** He had built an altar with twelve stones, one for each of Israel's tribes. He had confessed over the bullock's head the sins of the whole land. Its blood had been poured on the ground on account of those sins, and its body had been accepted of God by flaming fire coming down from heaven for it. The sins of the land had been officially **put away** in that sacrifice, and Elijah could pray for Israel **as for a holy people.** With a definite promise and an accepted sacrifice, where could doubt or misgiving find an entrance? Delay did not daunt him. He **knew** it was coming, and that right early.

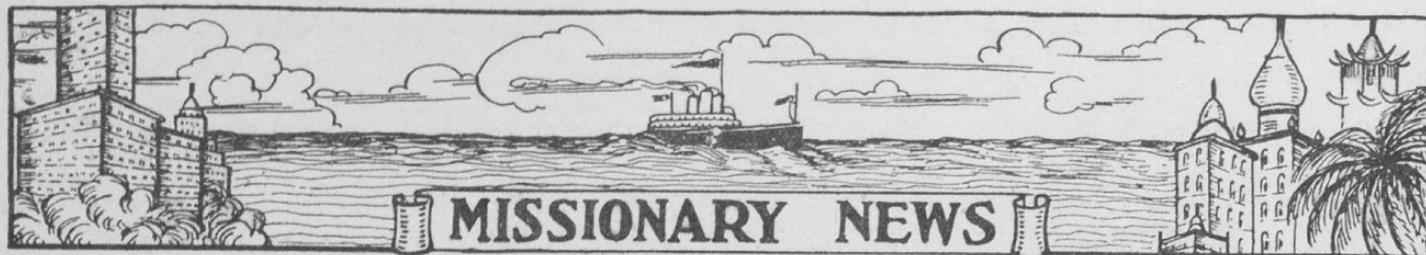
Yes, but people will say, "These were Bible times, wonderful things were done these times that cannot be expected now."

But that is the attitude that the Apostle James emphatically checks. "Elijah was not a superman living in super times." He was a man just like ourselves—"a man subject to like passions as we are." Yet he prayed and held back the rain for three years and six months. He prayed again, and the rain came in torrents. "Go, and do thou likewise."

But take notice, you **cannot** do likewise unless, like him, you have your eye fixed upon a definite promise, and your heart resting upon our great accepted Sacrifice.

This article is from a booklet, "Prayer: A Neglected Weapon," published by the Bible Institute Colportage Association of Chicago, Ill. It was copyrighted by them in 1925, and is here printed by permission. The writer, Mrs. Ross is now 80 years old, and lives in Star City, Saskatchewan, Canada. The booklet can be obtained from the Gospel Publishing House, Springfield, Mo., at 12 cents postpaid.

They that seek the Lord shall not want any good thing. Psa. 34:10.



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

"WARS AND RUMOURS OF WAR"

Cecil M. Jackson

Jesus said, "Ye shall hear of wars and rumours of wars," and "there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows." What Christ said to His disciples is certainly coming to pass here in China. China is now in the grip of a bitter civil war. The North against the South, or Soviet Russia and the South against the North. The war spirit is in the air; war is the main topic of conversation wherever one may go. From our window we can see the mat sheds that form the soldiers' barracks where thousands of men are being trained daily for the war that is now raging—being trained to kill and to mutilate their fellow men.

China has always been more or less famine stricken. At the present time there are thousands of Chinese without homes or shelter of any kind. Many sleep in the streets or upon the sidewalks because they are too poor to have homes. Here in Canton many die daily from the cold and exposure. There are multitudes with scarcely enough food on which to exist.

As for pestilences, there is not a day goes by but what we see victims of the white plague. Some are in the last stages, these are the most pitiful sights to behold. It is a miracle that there are not more victims of this dreaded disease, as the majority of Chinese live in filthy homes and near filthier places. The thousands of opium addicts soon become easy victims to this disease. There are more than forty opium dens here in Fong Tsuen and these all within the radius of a mile.

Two distinct earthquakes were registered by the seismograph in the observatory at Siccawei on Thursday, February 3rd. The epicentre is described as being situated about 200 miles to the northwest of Shanghai, the seismic region apparently affected being in the eastern part of the Hoshan district to the west of Nanking. Coming as the shock did at the beginning of the China New Year, the portents are described by the Chinese as being matters for concern. Some say that the earth waves "ran" from north to south and that this indicates the coming victory of the northern forces over those of the south. Others say that a full year of turmoil and unrest is sure to come because of the quake. Are not these the signs of the times being fulfilled?

Many times my heart has been made sad when I have seen the needs of the people. Millions of Chinese live on boats

that are not much over four feet wide and fifteen feet long. I have seen families ranging all the way from six to ten persons living on these boats. The majority of the boat people were born on these boats; and furthermore they live, eat, sleep and die on them. The boat people are among the very poorest class of Chinese. In this cold weather few have ample clothing to keep them warm. Very few of the children wear stockings and shoes. Other times my heart has been made sad when I have seen the cruelty of the Chinese to their own people, saying nothing of their cruelty to animals. But the saddest of all is to see the need of their souls. Oh, if they only knew the great Redeemer! It is precious to know that the same One who saved us from the pangs of death is able to lift them also. Praise God, He has lifted many. What joy it is to go to meetings and see the smiling faces of those who have had their robes washed white in the blood of the Lamb.

As there is much sickness all around us, especially smallpox, do pray for the missionaries that they may be kept from taking this awful disease. The Lord is blessing in our midst, for which we praise Him, but we are looking forward to a mighty outpouring of His Holy Spirit. Please pray with us to this end.

LATTER RAIN IN CHENGANOR, INDIA

Bertha N. Cook

"Mr. Cook has been busy visiting our mission outstations, encouraging the workers, building up the saints by preaching the Full Gospel and holding evangelistic campaigns. He has met with good results. The Macedonian call is coming from many quarters. Just this evening he left to hold some evangelistic meetings 30 miles away. We do praise God for the Ford which helps him to get about so much faster. Our evangelists are also going out holding revival meetings and are having good results. At one place one Sunday night they had an audience of about 1,000, the following night 500 came out. After the meeting which closed at midnight, inquirers were dealt with until four a. m.

"One outstanding sign of the Lord's eminent coming is the falling of the 'Latter Rain.' Many are being baptized with the Holy Spirit, here in Travancore. All our workers have this experience now and we have made it a rule not to employ any who have it not. We are glad to report that a good number have been saved and baptized with the Holy Spirit and over

100 have been baptized in water up to date since our return.

"As soon as we are able, we want to purchase type to print suitable literature in the vernacular and thus spread the full gospel abroad and throughout the Malabar Coast in this last hour. We believe that since the Lord provided the printing press He also will provide the type.

"You will no doubt be glad to hear that we have launched out in faith and have purchased a site of four acres for the much needed living quarters and Bible school. We went up there last week for a dedicatory prayer service and received the witness through the Holy Spirit that this is His appointed place. The site is on a high hill so we named the same Mount Zion. The setting sun which had been obscured by a cloud shone out in full glory and splendor during the prayer, and after it had sunk below the horizon our eyes feasted upon the gorgeous afterglow. From this hill we have a fine view for miles around and oh, how good it seems to be up in such a place where there is plenty of fresh air. This site cost \$1,500. We have paid down about a hundred dollars and have two years in which to pay the rest.

"Since we have some money which was given for building only, we intend at once starting in faith to build. We know that you will join with us in faith praying that means may come forth for the completion of the buildings and that the debt for the land may be paid off this year."

REVIVAL IN PORTO RICO

John L. Lugo

We are in the midst of a revival in nearly every assembly in the Island. The power has been falling since the new year began, and many have been saved and many more baptized with the Holy Spirit. Reports come in from nearly every one of the workers stating that the Lord is saving and baptizing souls.

I started out to visit the assemblies in the Island and while I was away seven received the Baptism in the Spirit under my wife's ministry. Then the whole town (Aibonito) was stirred for it was something new to the people, as the Holy Ghost had not been poured down in this town yet. The multitudes were so great that Mrs. Lugo had to wire me to come back. Since my return nine more have received the Baptism, making a total of 16 baptized in one month. About 20 have been saved and there are a great number interested. Many are under conviction. We are trusting Him for a big revival to sweep the Island.

FRUIT OF THE GOSPEL IN NORTH CHINA

J. C. Beruldsen

"The woman in the picture is a case I cannot easily forget. She was brought to the mission station last spring in a terrible condition. She was demon possessed and lay on the Ka'ang (bed) as one dead.

"Her friends said she had not spoken for months and it was all they could do to get her to eat any food. All she did was to weep and scream.

"After being prayed for she sat up and drank some tea and the next day was perfectly well. Her happy face in the picture speaks for itself. Thanks be unto God who giveth us the victory."

THE WORK IN LUNG SHAN, CHINA

Mrs. Pauline Ferm

You will be interested to know of one man's answer to prayer. On Christmas night at the close of the altar call a Christian Chinese from another place suddenly arose and told the people that he had prayed for two years that the Lord would send the light of the Gospel to Lung Shan. He said that from the natural standpoint all looked hopeless but he believed that God would answer prayer. My husband, while still in the homeland, received the call to come to Lung Shan. He did not know where Lung Shan was, but the call was clear and the Lord in His time made the place known. We moved here shortly after our marriage. At first, there seemed to be a great wall. The people seemed kind, but indifferent to the Gospel. They were suspicious of foreigners' taking out their hearts and eyes and giving them a liquid to drink that would cause them to wander far from home. Such superstition is now confined mostly to isolated places where the foreigner is new to the people; although there are, of course, individuals all over who are still suspicious of the foreigner.

The mission in Lung Shan has now been open eight months. Little by little we have been seeing the Lord work in the lives of the people. We have also had the blessed privilege of reaching the people of other villages with the Gospel. We were recently in a new village for the first time. We started our service in the street and soon people began to gather from all directions. They stood with interest and listened. After the service was over they bought a great many Gospel portions and we distributed tracts. The people seemed so glad we came, and some wanted to know more about this Gospel. Through our going to the villages like the one mentioned, precious souls have been saved.

We know how important it is to spread the Gospel while we have the opportunity. There are no signs of hostility here. The door for the spreading of the Gospel is yet open, but Christians in other districts are now suffering terrible persecution and some have been murdered.

Mrs. Swin, who was remarkably delivered from the devil's power, has been severely persecuted. She has been the first to believe on the Lord in her vil-

lage. The people have tried to shatter her faith and when they could not move her they then wrote to her husband who is a tailor in another village. He wrote back scolding her, saying she was the only one in the village who believed in that doctrine and she should give it up. He refused to send her any money but she was still unmoved. Then the Lord appeared to her, telling her she must be patient and joyful. That encouraged her more to press on. After that the enemy caused her little baby to become sick. Mrs. Swin realized it was the work of the enemy so she and her daughter prayed until the Lord brought deliverance. This past week another in that village has been saved and his very sick baby healed.



Delivered from demons

Our little day school is prospering. We are expecting more children after the Chinese New Year. Will also be having a regular teacher for them as my Bible woman, who has been spending a half day each day in teaching school, is so needed to give her full time to the women's work.

We crowded together in this little rented compound until we saw it was necessary to take other steps. We have been looking to the Lord for means to buy property and the way has opened for us to buy very reasonably. The Lord gave us some Christmas and wedding gift money which we have used to help pay for it. The property is not ours. We only seek to help spread the Gospel. We know our treasure is in Heaven. We trust as the Lord lays the work on your hearts you will pray and give for the spreading of the Gospel. We have no specified sup-

port for our mission and workers. Our total monthly expenses are high and we will be glad when we will not have to put down so much rent each month. The property we are buying is small, but we have a good opportunity to buy adjoining land. At present there is only room for our school and Chinese dwelling quarters. We are in immediate need of \$400.00. The Lord has so preciously led step by step; and we know as we prayerfully undertake anything He will provide.

A LITTLE ONE CALLED HOME

Brother and Sister E. A. Elliott

Our darling baby, Winifred Lois, was taken sick with smallpox on the last day of January. Until this time she had been enjoying excellent health and was a bright, happy, loving child. But the Lord saw fit to take our dear baby home to Himself, and on February 5th, she passed on to be with the Lord, after six days of illness. Although she was only ten months old she had her little ministry among the Chinese people. At the close of our daily morning prayer with the native Christians, our baby used to bid the people good-bye in their language. I believe the Lord allowed this dear one to learn this word for His glory. Good-bye in Chinese is "Tsai Chien" or "again see your face." It pleased the Chinese very much to her the little one call after them, "Tsai Chien," when they were leaving. At the little service we had with the Christians before we laid the body to rest, I asked as many as expected to see the dear departed one again to please raise their hands. They all did, praise Jesus. I then had a precious opportunity to tell them that it was this blessed hope of seeing Jesus and our dear ones again that constrained us to leave home, father and mother, etc., and come to this land to tell them that they too might have this hope.

A WORD FROM ALASKA

C. C. Personous

We do praise God that He is ever faithful. There have been two converted in our mission and one in the jail. The one who was in jail is now out and attending the mission. There is a real spirit of revival and expectancy and we are believing God for souls.

A VISION OF SOUTH AMERICA

In my vision I seemed to be out on an open field, meditating on the prophecies fulfilling so swiftly on land and sea. As I looked up I saw a map of South America over in the clear sky, and the power of the Lord burned the reality of the nearness of the soon coming of Jesus upon me. As the map floated on about two blocks from me, I followed. It alighted on the ground and spread out like a sheet, and the map was people of all colors and nationalities holding out their hands to America for the gospel, and saying, "Come over and help us." Then the Lord Jesus showed me something of the work to be done before His soon coming.—Mrs. T. W. Johnston, 125 W. 18th St., Santa Ana, Calif.

In the Whiten'd Harvest Fields

REVIVAL AT TAMPA

Pastor I. J. Bolton writes from Tampa, Fla.: "We have just closed a revival with our dear missionary to China, Brother Lloyd G. Creamer. Much good was accomplished, souls saved and some filled with the Spirit."

MULDROW, OKLAHOMA, BLESSED

Pastor Noel Dodd, writing from Muldrow, Okla., says: "In the month of December, Evangelist Homer Peterson held a two weeks' revival here. Eight souls were saved and baptized in the Holy Ghost."

ASSEMBLY MOVING ON

Pastor J. W. House and Wife write from Winter Garden, Fla.: "The Lord is surely blessing the work here. We have had a revival spirit all the while since we came here last June. Souls are getting saved and believers are receiving their Pentecost. The sick are being healed and some are getting the call to preach the Gospel."

GOOD WORDS FROM RIDGEDALE

Pastor F. A. Chastain writes from Ridgedale, Tenn.: "We, as a band of Pentecostal people, not affiliated with the General Council, are delighted to say that God has worked in our midst the past two weeks in a glorious way. Truly we feel that our hearts are revived through the presence and labors of one of your humble ministers from the Texas District Council, our dear Brother E. H. Henegar. Since his coming the saints have been truly revived; the good Lord gave and restored altogether 15 souls who are praising the Lord for victory over sin, one of whom received the Baptism. We sincerely desire the prayers of all your dear people. Brother Henegar gave us some of your literature."

KANSAS ASSEMBLY PROSPEROUS

Church Secretary, Mrs. Martha Zerby, writes from Coldwater, Kansas: "Glad to report that since our new church was dedicated last October the Sunday school has grown steadily, 21 saved and 11 baptized in the Spirit, with a goodly number earnestly seeking. Just closed a 4 weeks' revival with Chairman Fred Vogler as evangelist, assisted part of the time by Garrett Sisters of Dorrance, Kans. In this meeting there were 16 saved and 7 baptized in the Spirit. Our pastor, Sister Nellie R. Cox, took the meeting last week, and God is still moving. Sunday nights we cannot even find standing room for the people who come. Sister Cox and her husband are leaving us for a short time to hold a revival in East St. Louis, Ill., in Glad Tidings Assembly. The missionary spirit is growing in our assembly. We have been able to give nearly \$50 to foreign missions this month."

REVIVAL AT EATON, OHIO

Mrs. E. O. Lockwood writes: "Evangelist R. A. Babcock and wife held a gracious revival at Eaton, Ohio. In less than two weeks 11 were saved and reclaimed, and 10 received the Baptism as in Acts 2:4. Some were healed."

EXCELLENT PINE BLUFF MEETING

Pastor B. S. Griffin writes from Pine Bluff, Ark.: "Brother Stephen Van der Merwe has been with us since Feb. 20, and God has wonderfully blessed us with 32 saved and 17 baptized in the Holy Ghost according to Acts 2:4, with 19 baptized in water. We invite all Spirit-filled ministers to call. We are located at 12th and Maple Sts."

BLESSED BY THE EVANGEL

Pastor J. E. Lowe writes from Danville, Ill.: "God is still blessing in Danville. Four received the Holy Ghost last week, according to Acts 2:4, and several were saved. The Pentecostal Evangel has been such a spiritual uplift to us the past few weeks, that we have decided to have you send us 50 copies a week to give out. We find that sinners like to read the Evangel. We are hardly through with ours till some one is in after it, and it makes our hearts glad when we see this silent messenger go out to bear the blessed Gospel of Jesus Christ to a world of lost sinners, and we often wonder where it will end."

NEW WORK IN WYOMING

Evangelist Annie B. Applegate writes from Billings, Mont.: "Just closed a meeting at Thermopolis, Wyo. We want to report victory. Some were saved and a number were filled with the Holy Ghost as in Acts 2:4. We also want to praise God for healing sick bodies. One woman was so blind that she could not see her way. The Lord opened her eyes and she was able to go anywhere by herself. The Lord also saved her and she was made to rejoice in the Saviour's love for saving her soul and restoring her sight. Many were prayed for and felt the healing touch of the Saviour's hand upon soul and body. We praise God for these dear ones, as Thermopolis is a new place. Only one sister had the Baptism but she had been faithful in spreading the Gospel light by going over the town and giving out hundreds of tracts. The way was then opened for the people to have the Gospel preached by this humble servant. We feel God is wonderfully blessing the small efforts we made, as many are hungry for the full Gospel. We ask the prayers of the saints for this little band of newly baptized saints that God will keep them together. Any one in fellowship with the Council will find a welcome here."

AURORA, MO., BLESSED

Sister Flournoy writes from Aurora, Mo.: "Brother Silas S. Rexroat, an early C. B. I. student, laboring with Brethren Olin and Ora Rayborn and Sister Irene Bogue, held a revival meeting here in which 10 were saved and 5 baptized in water. This is the best work God has wrought here in three years. Hallelujah!"

LATTER RAIN IN HUMBOLDT

Oscar Davidson writes from Humboldt, Kans.: "We had a fine revival campaign with Brother Muir. God met with us in a remarkable way. A goodly number were saved, 37 were baptized in the Holy Spirit, and the end is not yet, praise the Lord. We are thankful for all God's benefits."

GREAT WILMINGTON REVIVAL

Wilmington, Delaware, is being visited by a gracious revival. Evangelist Harvey McAlister, late of Long Beach, Calif., has been with us for six months. The meetings early took on a deep interest that warranted their continuance. Some of the older members had for years prayed definitely for a revival in which the healing of the sick would be in evidence. The Lord answered prayer and in the very first healing service conducted by Brother McAlister a number were definitely healed. The local newspapers covered the meetings almost daily for three months. As the reports of what the Lord was doing went out by printed page and word of mouth, the people flocked to the First Pentecostal Church in great numbers. Larger quarters were sought and the Grand Opera House in the heart of the city was secured for six weeks, where meetings were held Sunday nights with an average attendance of 1200 although the weather was anything but pleasant on several occasions. Hundreds came from the nearby towns. Scores were converted and healed of all manner of diseases. About 75 have been baptized in water and about the same number have united with the church. A number have been filled with the Spirit and a very large company are earnestly waiting upon the Lord for the fullness. The Sunday school has just doubled. Our missionary offerings have increased, until since the first of the year we have had an average monthly offering of over \$400. Every service the church is crowded—more new people attend than we have old members. The board of trustees is laying tentative plans for the erection of a tabernacle to seat at least one thousand people. Evangelist A. E. Stuernagel, of Sacramento, Calif., is now holding a three weeks' revival campaign with us. M. W. Richards Jr., of Rochester, N. Y., has been called as pastor, the church being without a permanent pastor ever since the resignation of Pastor Wm. Cox last June. Brother Richards will take charge of the assembly about the first of April. Brother McAlister is now conducting a revival in Newark, N. J., in the City Theater, Orange and Seventh, under the auspices of the Bethel Pentecostal Church and Bible Training School.—Ralph P. Hughey, Chairman of board of trustees.

HELP MAKE THE EVANGEL BETTER

Were you ever called as a witness in court? Well, you may recall the judge solemnly adjured you that you were to state facts and not tell your opinions or conclusions or what you thought. That court rule is founded deeply in the experience of man as to the way of stating anything so as to produce assurance or certitude in the mind of the hearer.

Now the testimonies and reports that appear in the Evangel just in so far as they fail to carry to the reader conviction of the truth the writer has in mind, are not only a waste of valuable space that could have been used to good purpose, but they actually hinder the small faith of people who have but little. Many an amazing and faith-inspiring thing is done by the Lord, which, when it is reported here in the form of a testimony or report has to be withheld from publication, because it is not written so as to interest and help the readers. It makes a great difference how a thing is said. You know.

When that wonderful thing is not published a distinct loss has been suffered in the ammunition furnished us by the Captain. The purpose of these earnest words is to stir up your pure minds by way of remembrance that you may write your experiences in such a manner that they will be a blessing.

Remember when you are writing that people want facts, just plain homely details. They do not care what you or any one else thought or feared, or what was believed. We read in a testimony, "None thought I would live." That is weak. Suppose we had read, "I had one hemorrhage right after another until I was too weak to speak or lift my hand. This was the end of two years of a rapid decline with T. B., the disease of which my father and sister died." You see that is facts instead of opinions. People will draw their own conclusions if you give them the facts.

Again, in reports people often say something like this: "Brother Titmouse is a wonderful preacher, sound in doctrine, impressive, safe. We recommend him to any one needing an evangelist." Now we always cut that all out of a report, so to write such things is a sheer waste of your time and ours. But if you say, "Under the preaching of Brother Titmouse a deep conviction of sin fell upon the people causing them to fall on their faces crying for mercy and confessing aloud their sins until in large numbers they came through to a blessedly clear experience." Or, "As Brother Titmouse preached the conviction of guilty neglect so strongly seized the saints who did not have the Baptism that they rushed in crowds to the altar and there, after hours of agonized prayer and tarrying, came through speaking in tongues and giving every evidence of having a real Baptism. Eighty-four were Baptized in that way in the two weeks he was here." We would print that. It is facts, you see. The readers can draw their own conclusions. You like to do that yourself. Who wants to have his thinking all done for him?

There are many wonderful things taking place in meetings, and many astonishing healings that would be a blessing to the Evangel readers if some one would tell us about them, giving the homely details that people naturally want to know, and leaving out what folks thought. Why not sit down and tell us about that marvel that you witnessed or experienced remembering what I have said.

There is one other thing to be remembered: People want all the facts, and yet the thing must be brief. Hard to do? Yes, and that is one of the main things that makes editors grow gray. Tell it all but make it snappy. That is the recipe to go by if you want to get a wonderful thing to the Evangel readers.—C. E. R.

HAPPY TIMES IN MATTOON

Pastor Arthur Bell writes from Mattoon, Ill.: "We closed a revival campaign here Feb. 27. Evangelist Elsie M. Baker of Percy, Ill., in charge. The presence and power of the Spirit were felt in every service. Twenty-eight saved, a number healed in answer to prayer, some received the Baptism of the Spirit. The revival spirit still prevails in our regular services."

METHODIST MINISTER SEEKING

Brother C. Martindale of Chester, Pa., reports: "God is leading His little flock in this place. We have just closed a three weeks' meeting, and it was food to our souls. Hallelujah! God sent Brother and Sister Meyer Tan Ditter to us. The singing and preaching by these two evangelists inspired our hearts to go on with God. One young Methodist preacher stood up and testified that he desired Pentecost and asked an interest in our prayers that God would baptize him according to Acts 2:4. The altar was filled with seekers for salvation, and many are tarrying for the Baptism. Amen. Several who fought against Pentecostal truth are seeking the Baptism. We ask all Council ministers not to pass us by. Our mission is on 5th and Edgmont."

TWENTY-FIVE BAPTIZED

Pastor H. Hansen writes from Salem, Ore.: "This is a new work. After Brother E. F. Hewitt held a short meeting in the armory last October we rented the old Y. M. C. A. building and fitted it up for services. Since that time God has given us a gracious revival. Brother Hewitt has been with us again for the last six weeks, and the Lord has blessed in a marked way. During these meetings about 25 received the Baptism of the Spirit, and numbers were healed. Several nights during these meetings the power fell in a wonderful way, and numbers fell to the floor as they were prayed for, for the healing of their bodies. Truly God is doing a wonderful work here in Salem. We are building a new tabernacle which will seat several hundred, and expect to have it done in time to have our opening service on the 27th of March."

The young Christian thinks himself little; the growing Christian thinks he is nothing; the mature Christian knows he is less than nothing.—John Newton.

A GREAT YOUNG PEOPLE'S RALLY

With hearts full of gratitude we wish to make report of one of the most wonderful and most successful young people's rallies ever held in Chicago.

Sometime ago the writer was pressed to get in touch with the different Young People's assemblies of Chicago and district to make arrangements for a great rally. This resulted in a gathering of some 600 young people, fired with zeal and love and the blessing of the Lord, which meeting has now passed into history as a "Record" meeting. Although it poured rain, the turn out was good and the fire burned.

"Prayer will set a man on fire," A. T. Pierson says, and young people, too; and fires can be lighted in any kind of weather if there is a hand capable of kindling same."

Rev. Geo. E. Smith of Youngstown, Ohio, was the speaker for the evening, and we also had some excellent reports given by a young person from each assembly. With good inspiring singing, lead by Pastor Fostekew and special solos and duets and orchestra, we endeavored to make this a very unique service, aiming to encourage the young people to take a forward step through this forward movement, and indeed we enjoyed a real "Pentecostal" service filled with a Pentecostal atmosphere and a unity and fellowship never before attained.

A goodly number were represented from assemblies as far north as Zion City, Ill., Kenosha, Wisc., and as far south as Gary and Hammond, Ind.

Reports of victory were sounded from each assembly and we were made to feel like shouting a big "Hallelujah" for His good hand upon us.

We have arranged to hold such rallies every three months and our next Rally will be in June.

We are considering the name of Chicago "Christ's Ambassadors."—Pastor R. C. Stutenroth, chairman.

TEAM WORK IN WICHITA

Pastor-Evang. Elmer F. Muir reports victory at Wichita, Kansas. "We certainly did have a great time, and God graciously poured out of His Spirit in glorious abundance. Pastor F. L. Doyle led the singing. The young people gave faithful service in orchestra and choir, and the officers of the assembly fulfilled the work assigned them every night for nearly a month. During these days of feasting, many were saved and 45 received the Baptism of the Holy Spirit. Many sick and afflicted bodies received healing. Praise the Lord. Thirty-two names were added to the church roster. May the whole Evangel family pray that this great metropolis will soon have a suitable place of worship to accommodate the crowds who are really desirous of knowing the whole truth of the Word. Surely the revival has just begun in Wichita.

"I am now at Humboldt, and there are prospects for a great meeting. Four have already received the Baptism of the Spirit, the altar is filled each night with hungry hearts, and the house is filled to capacity."

Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start. Our printers demand all copy to be in their hands fifteen days before the date shown on the paper.

Pray God's richest blessings on these meetings.

MATTOON, ILL.—The Spencer Evangelistic party will conduct a revival campaign in Mattoon, Ill., beginning April 13, to continue as long as interest demands.—Arthur Bell, Pastor.

KANSAS DISTRICT CAMP-MEETINGS.
Three Kansas district camp-meetings have been arranged for, to be held at the following times and places: July 7-17 at Ottawa; July 21-31 at Attica, and Aug. 4-14 at Woodston.

SYRACUSE, N. Y.—Evangelist-Musician R. A. Babcock, the converted fisherman, and wife, will conduct a revival with the Assembly of God church here, March 24 to April 10. Meetings to be held in large hall at 620 South Celina St., opposite Central High School. For information write Pastor Ray S. Armstrong, 156 Culbert St.

EL DORADO, ARK.—City-wide campaign at Bethel Tabernacle, 1213 Ross Ave., under leadership of the Alton Evangelistic Party of personal workers and musicians, in charge of Elder A. W. Kortkamp of Alton, Ill., April 21 to May 8. Special healing services will be held during this campaign. Bring the sick. For further information write Pastor H. E. Simms, Box 942, El Dorado, Ark.

CHICAGO, ILL.—Dr. Lillian B. Yeomans and her sister, Charlotte A. Yeomans, will conduct a religious campaign in the Christ Covenant-Glad Tidings Assembly, 2120 Sunnyside Ave., Chicago, Ill., May 1-15. Don't fail to hear these noted ambassadors of Jesus Christ. For further information confer with Rev. S. A. Jamieson, pastor, 2120 Sunnyside Ave., Chicago, Ill.

LONACONING, MD.—From April 3 to April 24 inclusive, Evangelists Brother and Sister Ashcroft, recently returned from an evangelistic tour of the British Isles, will conduct a revival campaign at the Assembly of God church, Lonaconing, Md. We are expecting refreshing and reviving showers at every service during this campaign. Gospel singing will be a feature every night. For further information write to Pastor H. O. Chesnut, Lonaconing, Md.

INTERSTATE CAMP MEETING
The second annual Interstate Camp Meeting will be held at Eureka Springs, Ark., in the auditorium provided for it, August 18-28, 1927. Speakers will be announced later. Committee, H. M. Cadwalder, chairman, 609 Reinicke St., Houston, Texas; E. J. Bruton, secretary, Eureka Springs, Ark., phone 229; Fred Vogler, Ottawa, Kansas; A. A. Wilson, Puxico, Mo.; James Hutsell, Shawnee, Okla.

SANTA ANA, CALIF.—The next monthly Ministerial Fellowship meeting for Southern California and Arizona is to occur at Santa Ana, Calif., Monday, April 4th, beginning at ten a. m., and continuing through the entire day with special sessions also at 2:30 p. m. and 7:00 p. m. Preachers and missionaries will bring good messages at all three periods. Pastors, workers, evangelists, missionaries and laymen are invited. The meeting place is Sixth and French Sts., two blocks north of the Pacific Electric line from Los Angeles and three blocks east of the highway to San Diego. For information write Pastor Garfield Unruh, 713 South Shelton, Santa Ana, or Dist. Secretary, E. V. Jennison, Kingsburg, Calif.

NEWARK, N. J.—Salvation and healing campaign, at City Theater, Orange and 7th Sts., under the auspices of Bethel Pentecostal Church and Bible Training School. Campaign opens Sunday, March 20, and continues for 3 weeks. Meetings every night, and Wednesday, Friday and Sunday afternoons. Evangelist Harvey McAllister will be present.—Pastor Harry T. Steil.

SOUTHERN MISSOURI DISTRICT COUNCIL.—The Thirteenth annual session of the Southern Missouri District Council of the Assemblies of God will convene with the Assembly of God in Willow Springs, Mo., April 5-10, 1927. Those desiring License or Ordination, please secure "Application Blanks" from the Chairman and bring them filled in and with proper recommendation. Those carrying license with the District be sure to have your Fellowship Certificate renewed at this time, as your license becomes of none effect after April 1st, unless you renew. Pastor Bert Talcott will gladly furnish information concerning free entertainment, which will be provided for the ministers and delegates. Come expecting a time of refreshing from the Lord.—A. A. Wilson, Chairman.

WATERTOWN, N. Y.—At the request of Brother and Sister Meyer Tan Ditter announcement is made of the revival to be conducted by these preaching and singing evangelists in the church of Pastor J. B. Jacobs, Watertown, N. Y., April 12-24. The pastor's address is 248 Hight St.

RALLY AND FELLOWSHIP MEETING
"The Colorado Ambassadors for Christ will hold an all-day Rally and Fellowship meeting April 10, 1927, at the Gospel Tabernacle, 7th and Main Sts., Ft. Morgan, Colo. An initial service will be held Sat. evening. This is a quarterly meeting and all young people of the State and surrounding states are urged to attend. Accommodations will be made for all out-of-town guests. Write Pastor Pastor C. B. Thomas, Ft. Morgan, or Floyd C. Woodworth, 1220 East Orman Ave., Pueblo, Colo., president, for further information.

ITINERANT NOTICE.—After April 1 my address will be Gen. Del., Los Angeles, Calif. We shall drive through Texas, Arizona and southern California. Those who would care to have us stop and hold a few days' meeting, please wire before April 1, to Arkansas City, Kans.—Evangelist Elmer F. Muir.

OPEN FOR CALLS.—I have resigned as pastor at Yellville and Flippin, Ark., and am open for calls either evangelistic or pastoral. Am in full fellowship with General Council. Reference E. R. Fitzgerald, district chairman, Malvern, Ark. Elder L. W. Clark of Rosebud, Mo., has been called as pastor here.—J. T. Smalling, Box 222, Yellville, Ark.

WANTED.—A small folding organ. Write, stating price, to Pastor R. Pollard, 1706 Rebecca St., Sioux City, Iowa.

HOME MISSIONS CONTRIBUTIONS
March 11-17, inclusive

.50 Mrs. Z S Ironton Mo;	2.00 T G Los Angeles Calif;	3.00 God's Little Temple Wilmar Calif;	5.75 F M Appleton Ark;	6.15 Four Square Gospel Mission Celina Ohio;
Total amount reported				
Amount previously reported				
Total amount to date				

FOREIGN MISSIONS CONTRIBUTIONS
March 11-17th, inclusive

All personal offerings amount to \$1,686.01.

.50 Mount Her. Women's Missionary Council Electra Texas;
1.00 Assembly Fredonia N Y;
1.25 Bascom Assembly Tyler Texas;
1.65 Assembly Illmo, Mo;
1.82 Square Rock Pent'l S. S. Waldron Ark;
1.85 Assembly of God Elvins Mo;
2.00 Algona Pent'l Assembly Algona Wash;
2.05 Four Square Gospel Mission Celina Ohio;
2.36 Children's Meeting Glendora N Dak;
2.39 Assembly Selma Calif;
2.59 New Beulah Assembly Calhoun La;
2.64 Full Gospel Mission Lawton Okla;
2.70 Assembly Siloam Springs Ark;
2.84 Assembly of God Church Artesia New Mexico;
3.00 God's Little Temple Wilmar Calif;
3.00 S. S. Sachse Texas;
3.00 Assembly of God Decatur Ill;
3.00 Berean Class Ewing Mo;
3.00 Victor Assembly Eagle Rock Mo;
3.00 Young Peoples Meeting Holly Colo;
3.30 Assembly Payette Idaho;
3.37 Pent'l S S Auburndale Fla;
3.44 Assembly of God Bethalto Ill;
3.50 Pine Forest S S Frankston Texas;
3.50 Assembly of God Brimston Mo;
3.50 Assembly Homer Nebr;
3.50 Full Gospel Assembly Willits Calif;
3.71 Assembly of God S S Wesson Ark;
3.75 Assemblies of God S S & Church Oswego Kans;
3.85 Full Gospel Mission Ramona Okla;
4.00 Assembly Edgehill Mo;
4.12 Seadrift S S Seadrift Texas;
4.25 Assembly of God Cottage Grove Ore;
4.50 Texas District Council;
4.70 Assembly of God Harbor Beach Mich;
4.83 S S Depew Okla;
5.00 Assembly of God Cape Girardeau Mo;
5.00 Assembly of God Elkton Mich;
5.00 Girls' Missionary Band Wilmington Del;
5.23 S S Fellows Calif;
5.50 Zion Temple Kinston Ala;
5.50 Oak Grove Assembly of God Corsicana Tex;
6.00 Magnolia Park Assembly of God S S Houston Texas;
6.00 Passover Prayer League Chicago Ill;
6.00 Full Gospel Assembly S S Monrovia Calif;
6.00 Glad Tidings Tab. St. Charles Mo;
6.16 Miller Assembly Hill City Kans;
6.16 Full Gospel Mission Napa Calif;
6.40 Assembly Navarro Texas;
6.55 S S Port Lavaca Texas;
6.60 Assembly of God Delta Colo;
6.81 Full Gospel Mission Washington Mo;
7.00 S S Conneaut Ohio;
7.00 Glad Tidings Mission Escalon Calif;
7.00 Young People's S S Class Warrior Ala;
7.00 Emburyfield Church Emburyfield Texas;
7.05 Assembly of God Wichita Falls Texas;
7.25 Full Gospel Assembly Woodland Calif;
7.38 First Glad Tidings Mission Oroville Calif;

7.46 Assembly Winter Garden Fla;
7.48 Assembly & S S Puxico Mo;
7.55 Trinity Pent'l Assembly Redondo Beach Calif;
7.61 Pent'l Mission Sumas Wash;
7.61 Faith Tabernacle Sapulpa Okla;
7.91 Dodson Ave., Assembly of God Ft. Smith Ark;
8.00 Four Fold Gospel Assembly Denver Colo;
8.00 Middlepoint Assembly of God Mercer Mo;
8.00 Class of Girls Dallas Texas;
8.07 Pent'l Assembly Leavenworth Wash;
8.50 Assembly of God Rohnerville Calif;
8.50 S S Burkburnett Texas;
8.74 S S Old Forge Pa;
8.75 Farmers Mills Mission Carmel N Y;
9.00 Assembly of God Pawhuska Okla;
9.00 Young People Seneca Mo;
9.25 First Pent'l Church Oildale Calif;
9.98 Full Gospel Assembly Brainerd Minn;
10.00 Pent'l Assembly Midland Pa;
10.00 Young People-Christ's Ambassadors Trinidad Colo;
10.00 Assembly of God Vernon Texas;
10.00 Assembly of God Ewing Mo;
10.70 Assembly of God Gospel Tab. Ft. Morgan Colo;
10.72 Full Gospel Mission Coalinga Calif;
10.77 Center View S S Assembly of God Shawnee Okla;
11.00 Full Gospel Tab Reedley Calif;
11.00 Assembly of God New Castle Texas;
11.00 Assembly Bell Calif;
11.27 Woman's M C & Assembly & SS Electra Texas;
11.50 Deer Ridge Assembly of God La Belle Mo;
11.58 Woody Assembly of God Bloomington Nebr;
11.92 North Side Assembly of God Wichita Falls Texas;
12.00 First Pent'l Assembly of God Canton Ohio;
12.05 Assembly Knox City Mo;
12.40 Full Gospel S S Corcoran Calif;
12.42 Full Gospel Assembly Monrovia Calif;
13.95 Assembly Fresno Calif;
14.00 Missionary Prayer Band Millville N J;
14.25 Pent'l Assembly Charleston Wash;
14.25 Full Gospel Mission Caruthers Calif;
14.44 Pent'l Tab Madera Calif;
14.61 Assembly of God Malvern Ark;
15.00 Gospel Tab S S San Diego Calif;
15.25 Assembly Mt. Carmel Ind;
15.35 Assembly of Faith Tab Burlington Wash;
16.00 Assembly of God & S S Drumright Okla;
16.70 Assembly Whistler Ala;
16.92 Assembly & S S Sisseton S Dakota;
16.50 Missionary Society of 1st Pent'l Church Pacific Grove Calif;
17.56 Full Gospel Tab Yakima Wash;
18.75 Assembly of God S S Phoenix Ariz;
19.09 Young Ladies Bible Class of Four Fold Gospel Tab S S Taft Calif;
19.15 Pent'l Assembly Gooding Idaho;
19.48 Florida Assembly Florida Ala;
19.70 Assembly & Mrs. J. C. Hammond Ind;
20.00 S S Pasadena Texas;
25.00 Sunnyside S S Chicago Ill;
25.00 Richmond Hill Pent'l Mission Richmond Hill N Y;
25.45 Live Oak Assembly Live Oak Calif;
25.45 Full Gospel Assembly Lankershim Calif;
26.00 Missionary Society of S C B S Los Angeles Calif;
26.15 Pent'l Church Lynden Wash;
28.35 Bethel Assembly Arton Ala;
30.00 Emmanuel Chapel Whittier Calif;
31.00 Pent'l S S West Tulsa Okla;
31.11 Pent'l Mission Redlands Calif;
40.00 German Gemeinde Gottes Apost. Glaube Chicago Ill;
40.00 Pent'l Mission Anacortes Wash;
40.07 Upper Room Mission San Jose Calif;
49.56 Bethel Tab Canton Ohio;
50.00 Christ Covenant & Glad Tidings Assembly Chicago Ill;
53.54 S S Springfield Mo;
55.70 Assembly Woodward Ia;
59.69 Assembly of God Kansas City Kans;
60.00 Mulligan Church Oklahoma City Okla;
62.00 Assembly of God Terre Haute Ind;
65.45 Assembly of God Wichita Kans;
71.97 Rosen Heights Assembly of God Church & S S Ft Worth Texas;
75.00 Assembly Zephyrhills Fla;
76.62 Glad Tidings Revival Assembly Oakland Calif;
80.00 Full Gospel Mission Bonduel Wis;
90.83 Assembly of God Church & S S Wood River Ill;
100.15 Full Gospel Assembly St. John Canada;
105.50 Pasadena Gospel Tab Pasadena Calif;
125.00 Assembly & Mrs A J W Tulsa Okla;
200.00 Bethesda Pent'l Assemblies of Newfoundland;
495.00 Pent'l Church & S S Wilmington Dela;

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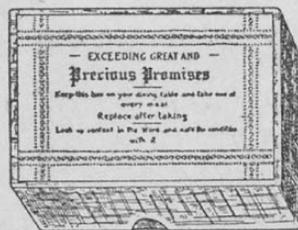
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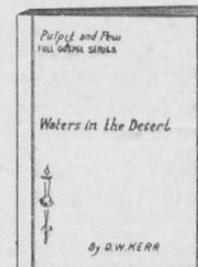
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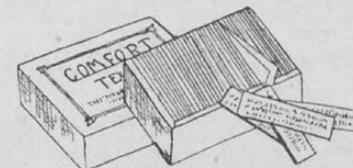
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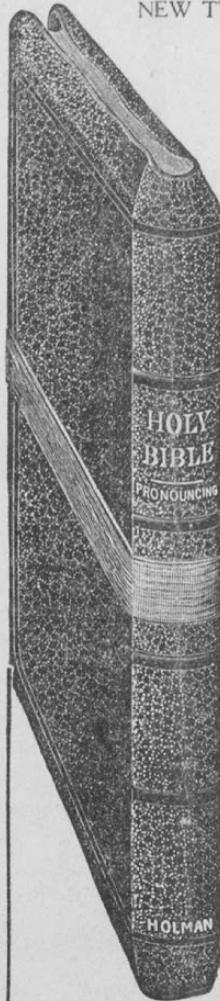
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22 And the prophet came to the king of Is'ra-el, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of

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