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Your Greatest Need

THE Lord says in the fiftieth Psalm, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." He knows everyone that will be gathered. Satan has his marked men, and God has His. "My saints!" Do you want to be gathered when He shall send His angels to gather His elect from one extremity of the world to the other? If you want to be gathered, pay the price, "those that have made a covenant with me by sacrifice." Not those who intend to make, but those that **have made** a covenant by sacrifice. What is the sacrifice? It is only a reflection of His sacrifice; you can never have the real, because He made **the sacrifice**. Your sacrifice is but a shadow compared with His. It means going forth without the camp, bearing His reproach, linked with Him in the ignominy, the scoffing, the scorning that comes with the carrying of the cross.

Before the swallows migrate, they congregate. They belong to another clime. The crows stay behind. And now the gathering is taking place before the catching away. It is gathering to the One that made the sacrifice. You can never fully realize the sacrifice He made, because you can never tell the depths He saved you from. Jesus paid the price of your redemption with the last drop of His blood.

It cost the Father, it cost the Son, and it cost the Holy Ghost much to secure the salvation of one soul. It was at the great cost of Calvary that the Son brought many sons to glory. He left glory to bring them to glory. And He is coming from the glory to bring the glory with Him.

You need to be filled with the Holy Ghost in order to realize the sufferings of Christ and the glory that follows. He it is that takes of the things of Christ to show them unto us. The Holy Ghost fulfills the desire of the Father and the Son. The Son was the only one that was

perfectly obedient to the Father on the earth, completely doing His will. He could say, "I do always those things that please Him." And God trusts the Holy Ghost to be as equally true as the Son on the earth. "I do always those things that please Him," can be said of the Holy Ghost as well as of the Son. Let the Holy Ghost have His way in your life, and He will enable you to do always the things that please Him. You can trust the Holy Ghost. He will take the things of Christ and show them unto you. Not the things of the devil! Do not hesitate to receive the fulness of the Spirit, and do not doubt Him.

If you are baptized and filled with the Holy Ghost, you will not doubt. But if you are not baptized and filled you will surely doubt. If you are baptized and filled with the Holy Ghost, you will believe God; and if you are not, you will believe the devil, his suggestions, his fears and his doubts. You have to choose between believing God the Father, Son, and Holy Ghost, or believing yourself, the world, and the devil.

Jesus said, "When He, the Spirit of truth is come, He will guide you into all truth." The Spirit of truth will not lead you into the spirit of a lie. You have to deal with the Spirit, and the Spirit has to deal with you, and a stranger intermeddleth not. God is a jealous God, and He will not tolerate any power or anyone, coming between the redeemed soul and the Holy Ghost Himself. Why? Because the Spirit will glorify Christ, and it is only the Holy Spirit who can glorify Him. Any other spirit would seek to rob and take from Him His glory. If there had been any other spirit that could glorify Jesus, He would have told us.

Jesus offers His Spirit in His fulness, in His completeness, to the hungry, to the tempest-tossed, to the fearful follower of His. He wants you to know, and not to doubt His Spirit. Will He give you a stone for bread? Will He give a serpent for a fish? Then take the fulness of His Spirit to glorify Jesus in you.

--:-- THE REST OF THE REIGNING LIFE --:--

Charles H. Usher

We are living in days of great spiritual strain. The conflict with the powers of darkness is having the effect of wearing out the saints.

One of the purposes of Satan in causing continual conflict in the world of men and in the unseen, is to "wear out saints of the Most High" (see Daniel 7:25). Apart from the literal and historic fulfilment of this chapter, it clearly illustrates

The Saints in Warfare

We read in verse 21 of "war with the saints." This "war" is raging today. It began in the spiritual realm, and is slowly developing and materializing in the growth of national and social unrest.

The conflict in spirit that so many of God's people have been experiencing of late years, is, and has been, a fore-runner of conflict in the affairs of men.

The condition of things in the world today is the outcome of what has already taken place in the spiritual realm. War had to be made on the saints first, in order to break down a spiritual barrier which stood in the way of Satan's final attack upon the world.

There were some who heard the call to arms fourteen or fifteen years ago, but the majority heeded it not. Consequently the unseen powers have broken in; the world has lost its spiritual equilibrium, and is practically suffering from brain storm. Men are fast losing their hold upon cosmopolitan affairs; with the result that events are hurrying on, like a team of horses which have got out of hand, and having taken the bit between their teeth are galloping on to destruction.

This is causing great strain to all sections of the community, which is in turn producing a **spiritual** strain upon the saints.

My special word is to you who are feeling worn out with the stress of the conflict. Spiritual strain has a very detrimental effect upon the physical and mental powers, rendering the person incapable of fulfilling his ministry.

It is therefore absolutely necessary that you pull up when you begin to feel overstrained. The spirit loses its buoyancy and the mind its alertness when they are pressed beyond their strength.

The whole spiritual being becomes dulled, and hence rendered unfit to co-operate with the Holy Spirit.

The Rest of Recuperation

The last fight before Translation is a strenuous one. Many are feeling exhausted. There is a deep sense of drainage. We shall not get through unless we learn the lesson of rest. No one can continue too long in this spiritual fight without it taxing them to the uttermost; unless they understand how to recuperate in spirit.

"The race is not to the swift, nor the battle to the strong," i. e., to those who **have spiritual STRENGTH** merely, but to those who know how to wisely use the strength God has given.

Are **you** feeling exhausted in the fight? Is there a temptation to give in? Do you feel that you have no strength left? Is there a sense of deadness in your spirit? You need to rest in your place where God has put you. You have been "made to sit in heavenly places in Christ Jesus;" REST there; it is thus that your spirit will be strengthened.

You are like a spring that has been in great de-

mand; the font is empty; but it will fill up again. As you rest in your reigning Lord, the life will flow in and you will be ready for fresh service.

There is a great danger of too much introspection in times of spirit weariness, to seek to find the cause in some failure in the life; but it is not always wise so to do, unless you understand fully the many causes which can produce spirit drainage. It is far better to rest in the reigning Lord and let **Him** interpret the cause after He has first refreshed you.

Elijah, after the conflict of Mount Carmel, and the prayer fight for the nation's need, fled to the wilderness; and God found him in a state of deep depression.

What did He do to him? **Fed him;** and said nothing to him about the spirit of fear that had assailed him, while in a state of exhaustion after the warfare.

How many times have I heard Christian workers blame the tired and battered warrior instead of feeding him. Do not expect more from yourself or others than God does.

"Sit Thou," God's Remedy for Spiritual Strain

If we are to overcome in these days of strain, we must learn to rest as well as to resist, or we shall soon find ourselves in a spurious fight. Conflict with unseen powers has a tendency to disturb the spirit, and throw it out of its poise; then comes strain.

There was no such strain in Christ's life, and yet it was a strenuous life. You never find that HE was disturbed in spirit. He was always calm; never unprepared for emergencies; and He reveals the secret of this in His words as recorded in John 5:19-30. The Englishman's Greek New Testament brings out the thought very clearly that Christ never acted from Himself, but always from His Father. Thus in verse 19, we read, "Jesus therefore answered and said to them, Verily, verily I say to you, the Son is able to do from Himself nothing, unless anything He may see the Father doing: for whatever He does, these things also the Son in like manner does." And again, in verse 30, "I am able to do from myself nothing; even as I hear I judge, and my judgment is just, because I seek not My will, but the will of the Father who sent Me."

He knew exactly what His Father wanted Him to do, and He did it; hence there was never strain in His life.

Christ has called us into a similar life of dependence upon Himself. Even as He depended entirely upon His Father, so He says to us, "Apart from ME **ye** can do nothing."

The Life That Makes Reigning Possible

It is only the Christ-life that can enable us to reign. We have two references to it in Romans 5. In verse 10, we see that we are "**saved** by sharing in His life" (Conybeare). The meaning of the word "saved" here is more than justification; it is deliverance from all that would keep us in bondage.

But in verse 17, we see that we are **made kings** by sharing in His life.

"For if the reign of death was established by the one man (Adam), through the sin of him alone; far more shall the reign of life be established in those who receive the overflowing fulness of the free gift of righteousness by the one man Jesus Christ" (Cony-

bear). Christ's life is the material out of which God makes kings.

In Romans 6, we see how that life is made effective in our lives—

First, by the recognition of the fact that we who believe into Christ are **baptized into His death**, thus being cut off from the old life and being brought into the sphere of Christ's life, so that we "walk in newness of life."

And next, by the yielding of ourselves to God as those who are **alive** from the dead.

"Death"—"resurrection." We must part with the life of nature for the life of Christ; we must put off the old man and put on the new man.

The reason why so many of God's people are not reigning in life is that they have never parted with their **own life**. They cling to their life; they will part with many things for God—possessions—time—etc., but **not their life**. Yet, what does crucifixion with Christ mean, if it does not mean laying down the life?

"I have been crucified with Christ;" Paul said, "nevertheless I live; yet not I, but Christ liveth in me." **"NOT I."** It is when we deny the **"I" life, that Christ liveth in us**; and that life is a reigning life, having all the potentialities of kingdom in it.

"In Christ"

How are we to live the reigning life? By recognizing our union with Christ.

The little word "in Christ" is the key. This refers to the sphere of the believer. It is more than a judicial relationship; it is a new element; and Paul says, "If any man be in Christ, he is a new creation; old things are passed away" (2 Cor. 5:17). This does not refer so much to the **state** of the believer, as to the nature of the element in which the believer finds himself in Christ Jesus, which **element** never changes.

The Christian may fail to adjust himself to all the privileges and blessings that are his in his new position; but this does not alter the **element** of life which is his true sphere.

The temptation of the failing Christian is to seek to remove the things in his life which are hindering his growth by means of self-effort; which has the effect of turning him in upon himself, with the result that he loses the benefits of his position in Christ.

"Joint-Seated"

"The LORD said unto my Lord, **Sit Thou** at My right hand, until I make Thine enemies Thy footstool. **Rule Thou** in the midst of Thine enemies" (Psa. 110: 1, 2).

"God . . . hath . . . made **us** sit together in the heavenlies **in Christ Jesus**" (Eph. 2:6).

H. A. W. Meyer, Th.D., says that this may be translated "has given to us joint-seat in the heavenly regions, so that we have part in the dominion of the Exalted One."

God's purpose concerning His Son is also His purpose concerning those who are joined to His Son; and that is that we should reign over our enemies, which is accomplished by our being seated with Christ and entering into all the victory that God has given to Him.

There is no strain in this battle, for God is the worker; and we have the assurance that it is the will and purpose of God that our enemies are to be made our footstool. The uncertainty on this point is the cause of much unnecessary conflict. How often the question is asked, "Is it God's will that the enemy should be allowed to do this or that?"

Until you have the confidence that God intends that your foes should no longer ride over your head, but

be under your feet, there will be no rest and little satisfaction of spirit.

What consolation comes to the battered child of God when he knows that God is fighting for him to put his enemies under his feet.

Beware

of getting into a drive in spiritual work and warfare. Watch yourself that you never get into a state where you cannot pull up. If the momentum gets beyond your control, you will be obliged to go on until you drop. I know some souls who dare not stop; if they did, the reaction would be so great, it would cause a serious breakdown; therefore they go on from necessity. **This ought not to be.** The certain end of such a course is disaster, **unless** God intervenes.

There are thousands of Christians suffering from breakdown, who would have avoided it had they known when and how to pull up.

Never forget that God is more concerned about the worker than the work. We misrepresent Him if we think He is less concerned about us than about the commission He has given us.

God is no task-master.

Whatever God calls you to do, He will always grant you the spirit to perform it. Therefore a good general principle to follow is: never go beyond the strength which God gives you in your spirit. If you do go beyond your spirit, you begin to draw upon your own resources, and that is the beginning of mischief.

The truth is, you cannot do spiritual work or really walk in the Spirit, if you are in strain.

You should know when you pass from spirit work to self-effort by the effect.

You cannot live a pure spiritual life except in the rest of God; neither can you do the highest spirit work until you have learned to bring the soul life with all its fever, haste and restlessness under your control.

(Continued in Next Issue)

TRUNKS

You never saw a man riding on a railroad train with a trunk strapped on his back, did you? That would look ridiculous, indeed. You would almost have to question the intelligence of anyone who would do such a thing.

Yet there are many people, who claim to be on the Gospel Train, who have about three trunks strapped on their back! Trunk No. 1 is filled with lamentings and bewailings over things that have happened in the past. Trunk No. 2 is filled with frettings and complainings about the affairs of the present; and Trunk No. 3 is packed full of fears and worries about what may happen in the future.

What a burden! No wonder they are down-hearted and gloomy. No wonder they are **enduring** their religion instead of **enjoying** it. Anyone would get the "blues" and go down in discouragement under such a load.

Why not turn all the trunks, past, present, and future, over to the Conductor? It may be that He will empty the greater part of the contents into the side ditch, or cast it into the sea of forgetfulness; but if there is anything really worth while, He will put that into the baggage car. After you are rid of this unnecessary load, you can lift your head up and catch occasional glimpses of heavenly splendors; and you can get some enjoyment out of your journey as you travel from this earth to the Celestial City. Jesus said we should cast **all** our care on Him, for He careth for us.—Clarence Boyer.

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GIVING OURSELVES

Into the life of a dear brother of my own came this experience. The winter was ending. The ice was breaking in our native river. The freshets were piling it up in great gorges along the banks. A few miles above our home was a little town at which an immense ice gorge had formed in the river. Just below this gorge was an island, upon which the gorge had imprisoned eleven men, women and children. Every one knew the fate which awaited them. The instant this huge ice gorge, with its great weight of water behind it, should break, it would sweep those lives out of existence.

My brother learned of the situation. Putting fifty dollars in his pocket he hastened to the little town. Arriving there he found the people waiting on the banks of the river for the catastrophe which seemed inevitable. Stepping up to the crowd he offered the fifty dollars to any man who would attempt the rescue of the imperiled ones. But not a man stirred. Again and again did he repeat the offer, but there came no sign of response.

Then he sent a little lad into a nearby store for a line. When he brought it out, my brother tied one end of it around his waist, and offered to join with any man who would rope himself to him in an effort to rescue the lives that were in instant jeopardy of death. Immediately four men leaped to his side. They roped themselves to the same line of peril with himself, and these five men, picking their way over the dangerous gorge at the imminent hazard of their own lives, brought in safety to the shore every man, woman and child upon the ice. When my brother offered money to the people on the river bank, not a man stirred. But when they saw him give himself and saw the love for these imperiled lives that was back of it, he drew them to his side in an instant.

And so shall it be with you, my friends. Would you be a famous singer? You may give your matchless voice. Would you stand high in some chosen profession? You may give your best brains, and it shall be done. Would you chisel your way to fame in marble, or paint it upon canvas? You need but give your artistic talent with its years of toil, and it shall be accomplished. But if you are going to enter into the biggest business in God's universe—that of transforming men's lives, that of shaping the immortal destinies of men and women, that of uplifting and inspiring the lives of those with whom God brings you in touch—if you want this to be the aim of your life, then you must give yourself. And when men see you give yourself, a strange and beautiful thing will happen. The young man and young woman who sit

at your feet as learners, or who toil in your employ, will come into a new experience. Into the faces of some of them will come a holy light. Into their hearts will steal a high and divine purpose. They will tie themselves to the same great life-line which binds you, and with you will give themselves to the task of reaching out for lost men. Oh! what a magnet is the love of Christ through us.—J. H. McConkey.

THE SONG OF THE MYSTIC

"In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore" (Psa. 16:11).

There's something that comes from heaven above,
A joy that I cannot express;
'Tis the pardoning grace of God, and His love,
And the stream of His righteousness.
It ever flows on in a ne'er ending stream,
Enrapturing the spirit and soul—
A treasure exceeding my hope and my dream;
And 'twill last while the ages shall roll.

A sweet, gentle whisper sounds low in mine ear—
The still silent voice of the Lord,
Like that that once spoke to Elijah the Seer,
And bids me be glad in His word:
"A mansion now gleams with a rad'ance divine,
(Where saints shall Jehovah extol—
Where blessings unnumbered forever are thine),
And 'twill last while the ages shall roll."

In that blessed home I am longing to stand,
And gaze with sweet wonder and love,
On scenery celestial, on vistas so grand,
That's fashioned by Father above.
O precious the thought that from Him we'll ne'er part,
By clear, living fountains we'll stroll,
And the joy that He giveth will fill every heart,
And 'twill last while the ages shall roll.

No sighing o'er there, no sorrow and tears
Are known in that land of the blest.
For God in His mercy hath banished all fears,
And given the weary ones rest;
No parting with those who are dear to our hearts,
No longer we'll hear the death toll,
O soon the reunion in heaven will start,
And 'twill last while the ages shall roll.

We'll walk with the ransomed the heavenly streets,
We'll dwell in His presence for aye;
In sweetest communion we'll sit at His feet,
And join in the angelic lay—
A lay that from sorrow and sighing is free,
A music entralling the soul,
Whose melody reaches from sea unto sea,
And 'twill last while the ages shall roll.

—Wm. Burton McCafferty.

Fort Worth, Texas.

"What do you consider the most dangerous heresy of the day?" was a question asked of the editor of the Sunday School Times. He passed by Christian Science, Spiritism, Higher Criticism and other "isms," and gave this answer: "The most dangerous heresy is the emphasis that is given by professing Christians on what we do for God, instead of on what God does for us."

July 2, 3, 4. Remember these dates. Make them days of prevailing intercession. Pray for revival.

UNAFRAID

Address Delivered by Mrs. A. E. Wilson at the Commencement Exercises
of Central Bible Institute, Springfield, Mo.

I come this evening with the call of the mission fields. It is our Lord's call, His call to us. This call was given two thousand years ago—think of it. Down through the ages this clarion call has sounded forth from the pages of the glorious Book, but may we stop a moment to see how it has been heeded?

A few have heard and have gone forth, but oh, how few they are! There was Raymond Lull, a gay musician of Spanish court. Pleasure mad until he caught the vision of the Christ of the Cross, then he went out unafraid to the Moslem world, their first great missionary. Twice he was imprisoned for proclaiming the gospel, twice he escaped, and twice he returned to the task unafraid. Yet this third time it meant the giving up of his life, for he was stoned to death by cruel hands. But do you think it was in vain?

Then there was Francis Xavier, that noble man who, heeding his Master's call, dared to brave the hardships to take the gospel, not to one place alone, but to many places. Over the plains of India he went afoot, over the mountains of Japan, even knocking at the closed door of China, when he met his death. Always preaching, baptizing, working for his Lord. His cry was, "Yet more, my God, yet more!"

Two centuries later came David Brainerd, a man whose very face spoke of Christ, whose zeal for the Master has never been surpassed, whose short ministry—only four years in length—was so full of sacrificial service that his great desire was realized. He, indeed, "burned out for Christ." A short life? Yes, yet his life and example have inspired many others, such men as Carey and Martyn, to lives of sacrifice for their Lord—men who were unafraid.

Great men there have been—men who dared; but how very few. Is it because most of us agree with the leaders of the Reformation, that the duty of taking the Gospel to the heathen rested upon the Apostles alone, or that God would send special messengers to tell them? Have we, His church, no responsibility? What does the Scripture say? "Go ye into all the world and preach the gospel to every creature," and, "Lo, I am with you always, even unto the end of the age." The Apostles could not live until the end of the age so it **did** mean the church.

We were not told to wait 2,000 years to obey the call. False religions are spreading rapidly. There are many, many of them. Take Mohammedanism, for instance. The Mohammedan colleges are training thousands of missionaries, and they are hastening everywhere with their message, even to America.

Why is it? Has the Mohammedan message greater power than ours? Impossible! For it is a code of ethics and fables, some too corrupt to be spoken in public. Have they a greater God? Again

impossible. Have they a greater love for their belief? Ah! dear ones, it would surely seem so, when we think of the things they dare to do, and the places they dare to go, and the thousands of converts they dare to win.

Why is it that they with their false message should have such zeal, while the church of Christ, with its living, throbbing message of salvation, is fast asleep, letting millions go into eternity without hope, doing little to even give them a chance to hear the message? Have you ever taken your watch and counted its seconds, realizing that during one minute sixty-six souls pass into eternity without Christ? not simply that during one minute sixty-six pass into **eternity**, but that sixty-six pass into eternity without Christ. And that is only one minute.

Why do we hesitate to go and tell them? Why do we let them die without even hearing the name of Jesus? Is it because we are afraid? We go for **money**. Men and women have dared the hardships of every land to earn money. Men dare to endure untold agonies in exploring new territory, men dare to give their lives for their country. Millions respond to that call. Dare we not go for Christ—He who has given us more than this world could ever give—eternal life. Since He has **given** us life shall we call that life our own? Shall we count it dear unto ourselves? "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake and the gospel's, the same shall save it." So shall we not dare for Him, and for the salvation of those millions who know Him not? "There is none other name given under heaven among men, whereby we must be saved."

Our glorious Christ dared to be our missionary. He knew before He came, just what it would mean. He knew the loneliness, misunderstandings, humiliations, and heartaches He must endure; He knew that those to whom He was coming would not receive Him, but would mock Him, would spit upon Him, would crucify Him.

Should we mind the poverty? Did He? No, He left His heavenly glory, and became poor for us. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Should we mind if we must stand alone? Did not He? His disciples fell asleep when He told them to watch; all save two, deserted Him when He was led away to the judgment hall, and it was only John and the women who stood with Him at the cross.

Shall we suffer spiritual darkness? Did not He? See Him in the garden. Oh, what agony must have been His to cause sweat "as it were great drops of blood!" Shall we suffer physically? Did not He? Look at Him hanging upon the cross, that lovely head torn by a mocking crown of thorns; those precious hands and feet torn

by nails; and that pure side gashed with a cruel sword. How dark it was for Him. Even His Father's face turned away in that dark hour. Yet did He draw back, did He complain, did He regret doing this? No! No! He was but fulfilling the mission upon which He had been sent.

What if we do suffer poverty, loneliness, darkness? We need not fear for "all power is given unto Him in heaven and in earth," and because of the power He has said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We will never be forsaken for we have His promise, "I will never leave thee nor forsake thee." What more can we ask than to have the blessed Christ Himself as our companion.

Since we are to go, where are we most needed? In the hard places, in the lonely places, in the desolate places. The Master is looking for those who will dare to go into the neglected places, far, far from civilization, from comforts, from friends; places that call for real self-denial, for sacrifice, for pain.

Let us look for a moment upon the mission lands as Christ must look upon them. No one can see as clearly as He must see them, no one can hear the cries of those dying souls as He must hear them, no one's heart can yearn as His must yearn for them. So let us stand with Him for a time and try to see, and hear, and feel even as He sees, and hears, and feels. Here is our own land with evangelists, pastors—many of them; yet in the great stretches of the plains, the great areas of the desert, there are vast territories without a witness of the cross. Yet men are there, even in these United States, who have never heard the Gospel message, and whole tribes of Indians are almost untouched. "Why," we ask Him, "are there so many workers in parts of our land and so few in other parts?" "Oh," comes the answer, "some places are more difficult than others. My messengers seem to like the easy places." But let us look to other lands, to these lying just beyond—Mexico and South America—South America rightly called the "Neglected Continent," enormous in size and dark with the darkness of a debased Christianity. Many have heard of the dead Christ. There are many statues of the dead Christ, but oh, they need a living Christ to break their chains. Rome-bound South America has long been calling, "Come over and help us," and they are our very neighbors. Surely Christ will call us to account for neglecting them.

Beyond lie the fields of Europe, Asia, Africa. Europe a mission land? Europe the land of Luther? Europe where preached Paul, the great apostle to the Gentiles? Yes, even Europe needs the missionary. She has rejected His light and her darkness has deepened.

Here is Russia, sad, sad Russia, long under the judgment of God. Yet there are thousands here who are now waiting for the Gospel, eager, hungry, longing for light, willing to go miles through the cold and snow to hear of Him. God is working mightily in Europe as we stand in prayer. Many, many are being saved and baptized in the Holy Spirit, doors are being opened; even Greece has just opened to the Gospel. Is it worth while to pray?

A thousand times yes. And His Word which has long been forbidden entrance there, is now being distributed, praise God. Shall we stay outside that door, and deprive them of hearing His glorious message? Hear Christ whisper, "Go in, My child, I have opened the door."

Let us look at other lands now. Here a little to the south are the countries blinded by Mohammedanism—Turkey, Arabia, Persia, and the whole of northern Africa. They are so neglected that few people realize the enormous problem they present. These doors are also being opened in answer to prayer. Missionaries report that the Mohammedans are now for the first time willing to receive our glorious message of life. In India alone there are seventy millions who are bound in this darkness, and yet there are only twenty missionaries who have the language enough to help them. In northern Africa there are fifty-eight millions who will perish unless we take them the message of Christ. There they are groping in darkness while we sit still and let them perish. How can we be so unconcerned when we hear the Master sigh over their neglected condition?

Shall we look now at Africa—dark, dark Africa, steeped in sin and superstition, where even the very air is possessed by demon power. Africa, Africa, "Christ died to set thee free." True, there in the southern part are many missionaries, but Christ is yearning over the interior. He beckons for workers to come up northward where the population is so much more dense, and where there are thousands of miles of unoccupied territory, and many, many tribes who have never even heard the name of Jesus. Thousands are waiting for the light that can penetrate even that demon power and bring peace to those dark souls. Up here there are hardships untold, but see their outstretched hands begging for knowledge of Him. Many trudge long weary miles through the scorching sun to the mission stations to beg for even the **promise** of a missionary. How His heart must ache as they are turned away with the only answer which can be given, "We have no one to send." Dear ones, there they sit waiting for you and for me to come and tell them. Shall we not dare to go for Him?

To the northeast we see India, famine-stricken, fever-ridden, caste-bound India, that land of blackest night. There are millions crowded into that small territory, millions bound in chains stronger than any iron. But what are these people doing, these we see here. Some are prostrating themselves over and over again, measuring their length on the burning sands; some are lying on beds of spikes, torturing themselves in every conceivable manner. You ask why are they doing these things? It is because they do not know that Christ has died to set them free, so they are trying to appease the wrath of their gods and so find peace for their souls; while we sit here in the homeland, often too much engrossed in our idle play even to pray for them. Listen, do we not hear their agonizing cries, cries of tortured bodies and tortured souls? "Do not turn away yet," the Master says, "but look upon the faces of the shut-in

Hindu women, the child-wives, the child-widows." Sorrow is here, sorrow, pain, hopelessness; but shall it remain theirs throughout eternity? Shall we not dare to go to them?

To the east again lies China. How His heart must ache as He looks upon that great, great land of the poppy, with its millions sleeping the great sleep of death, from which only Christ can awaken them. Of its 437,000,000, **1,400** die each hour. Think of it! True, there are many missionaries around the borders, but oh, He is looking at the thousands of miles up in the interior without a single witness. Here is one place where for fifteen hundred miles there is but one single station. Only one of every thousand in China professes Christianity. To cover the territory each mission station must have a parish of 7,463 square miles. Think of one witness in more than 7,000 square miles! Compare that with the city of Springfield with its many churches. It is not God's plan that it should be so proportioned! It is because the church of Christ is failing her Master. We are too busy occupying the easy places to heed the bitter wail of those that perish. But we who do not dare to step out into these hard places must remember that those souls will meet us at the judgment. Can we give a sufficient excuse for not telling them of Him who gives life eternal?

Here at the southwest corner lies dark, bleak Tibet with thousands of nomads roaming over its plains. They are a restless people, but the unrest in their souls is far greater. We have the key that will unlock the door of peace for them. See the Christ as He looks far and wide for men and women who are willing to go into this country. They must be willing to be cold, willing to be hungry, even daring to put their lives in jeopardy, if they would enter this land which is opening before them.

Do we not realize that Christ died for **all** of these? Do we not realize that He longs for them to hear? Do we not realize that He has commissioned **us** to go and tell them? How can we ignore that "Go ye"? "What can we say when we meet Him, if we refuse to go?" Do we not realize that Christ cannot return until we **do go**? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Our hearts are hungry for Christ to return and catch us away from this sin-cursed world; we are tired of its sorrow and pain; we are longing to be free, crying, "Even so, come, Lord Jesus." Shall we not dare all to go, and so hasten His coming?

Men count it a privilege to follow an earthly captain. Shall we not count it a privilege to follow our almighty Captain, that first great Missionary—Christ—that glorious second Person of the Trinity? The glory of earthly rulers fades, as does a rose in the sun, when compared with Him. Did He who was equal with God, He who is the Creator of the universe, He who is Ruler of all that is created, did He hesitate? Did He draw back? Did He wait two thousand years? **No**, He "came in the fulness of time."

Then let us go forth unafraid without further delay. Think of all that we have

to protect us. Earthly ambassadors have no fear for they have armies and navies as their protection; but we seem fearful, we who have the armies of heaven, yes, and Jehovah Sabaoth, Himself as our defense. Just as God fought for the children of Israel, just as the heavenly warriors toppled over the walls of Jericho, just as God proved Himself for Elijah, so will He be with us, for has not the Almighty God given us His promise?

When we consider all of this, the neglect, the need, the command, the protection, why do we hesitate? No wonder that Livingstone and others could not bear to answer the questions asked them: "How long have you known? Why have you never told us?" No wonder that we hang our heads in shame to think that the church of Christ has been so long asleep, no wonder that we in Central Bible Institute, who are filled with the Spirit and longing for His return, have said one glad "**Yes**" to God and are going forth **Unafraid**.

WARNING!!

The brethren of the Arkansas and Oklahoma District Councils desire to send a note of warning to all assemblies in their districts against a man calling himself W. S. Bennett or Burness. It is alleged that he is unworthy of confidence. He is not endorsed by the General Council.

A GOOD EXAMPLE

Some of the Pentecostal women of Texas have united in a Woman's Missionary Council, with headquarters at Houston. During the past three months the ladies of the Houston section have made 280 calls on sick folks, and 100 house-to-house calls. They have given out many tracts and religious papers and have supplied families with food and clothing. At present they are interested in Miss Lillian Trasher's orphanage in Egypt and are making garments for the orphans. The Foreign Missions Treasurer of the General Council has received \$61 for the foreign work through their efforts.

CRITICIZING THE SERMON

"Very often a man will hear a hundred good things in a sermon, but there may be one thing that strikes him as a little out of place, and he will go home and sit down at the table and talk right out before his children and magnify that one wrong thing, and not say a word about the hundred good things that were said. That is what people do who criticize."—Full Gospel Worker.

REPROOF

It is important to use great care and sweetness in reproving others. Reprove only when you are alone with the person, and take not your own time but the moment of God. As we are not free from faults ourselves, we must not expect too much from others. Be yourself very humble and childlike, and this character will act sympathetically on others. Jesus Christ was full of sweetness and charity. How patiently did He bear with His imperfect disciples, even with Judas, without anger, even without coldness. How lovely was Jesus!—Madame Guyon.

THE PRESENT POSITION OF PENTECOST

A Sermon Delivered Before the Student Body of the Central Bible Institute by J. Roswell Flower

It has been a real burden on my heart that we might get a glimpse of the present situation in Pentecost, that we might know just where we stand. I believe that Pentecost is facing a real crisis at the present time. A crisis is not new in the history of the church. There have been crises before—lots of them; but we have a particular advantage in that we can look back over the world's history and see those high points which stand out like a beacon on a mountain. We can be so guided and helped by those things that we can avoid the pitfalls that others have fallen into.

During the days when Catholicism held sway over the world, formalism was on every hand, and the church, which was then recognized as a church, became corrupt. Its ministry was given over to pleasure and sensuality, until the world was in an awful state. Those days were called the dark ages. But God is not satisfied with formalism, with mere ritualism. He wants men's hearts; He does not want the outward show, the outward service. And so He raised up Martin Luther. This man met God, got a new vision, and went down to Rome. He saw the sin and the pleasure, the carelessness, and the worldliness; and while on his knees going up the steps of old St. Peter's Cathedral, God spoke to him, saying, "The just shall live by faith."

Martin Luther rose from his knees, and something new was started. There was a crisis on, there was an issue. God dealt with the hearts of the people and gave them a new vision, new understanding of the Scriptures, of what it meant to be saved by faith! But that hot, warm-blooded spirit of evangelism which swept over the world at that time did not continue. Many people attached themselves to the movement and finally it became popular. By and by even the Lutheran church became as cold and formal as the Catholic church.

Then God raised up new people to bring forth something new. He raised up the Puritans, the Quakers, and a number of other movements. They came hot from the throne of God, and again there was a revival that swept over the country, and the people were stirred and rejected their formalism. Finally these movements waned also, and it was necessary for God to do another new thing. He raised up two young men, John and Charles Wesley, and they came with a new message of heart purity, of holiness, of perfect love. It was a timely message and contrasted with the harshness of puritanism. It dealt with the interior man. It was more than merely cutting things off the outside, it dealt with the inner life. God mightily used it. The influence of that revival is still here with us. But even that began to let down. As we go into Methodism today we do not find

the same hot revival fire that was there in the beginning. They used to talk about the "Methodist shout," but where is it today? If you gave a real old-fashioned shout in the Methodist church they would not recognize it as belonging to them. It has become cold and formal.

There is a reason for all this. There is a peculiar tendency, after there has been a revival flame, to avoid the cross. The cross brings a division. The cross brings a reproach. The cross brings lines of distinction and is the cause of people pointing their finger in scorn. Somehow there comes a feeling that if we can just do away with that peculiar thing that makes us different, maybe we can reach a larger number of people. Maybe we can reach out and get a bigger crowd if we take out that thing which is the reproach, smooth it off, and ease it down. And it works. You can smooth off, ease down, and get your big crowd; but after you have your crowd, what about it? It simply means you are slipping away from the hot revival spirit you had in the beginning.

This spirit of modifying our position has been working in the world, through our colleges and schools, until at the present time the world is in a terrible condition. The other day a minister of the gospel stood on the platform with his arms around a Jewish rabbi, and made this statement, "We worship the same God, we study the same prophets, we believe in Abraham, Isaac, and Jacob. Your prophets are our prophets, your patriarchs are our patriarchs. Then let us avoid any destructive difference which would keep us apart." Say! The destructive difference in that case is Jesus Christ. Modifying our position, taking out the cross, putting away that thing which makes a difference.

What about Pentecost? It is facing a tremendous crisis. We need to wake up and know just where we are. There have been three great periods in the Pentecostal movement. Pentecost was in existence in 1900, but it did not receive its impetus until 1906 when the outpouring came down there in Azusa Street in Los Angeles. From there it spread all over the world. Before that, there was a strong movement in Oklahoma, Kansas, and Texas. We find results of that strong movement still in existence. There are a number still with us who received the Baptism in the Spirit with speaking in tongues away back in 1901. Finally the Holy Spirit was outpoured down there in Azusa Street. It was more than a doctrine. If it had been merely a new doctrine, a new interpretation of the Scriptures, Pentecost would have been confined to that quarter and never would have gotten out of it. We need to know the Scriptures, but it takes more than that. There is something else besides the

teaching. In this case the teaching brought action, it brought people down on their knees before God, and there was a phenomenon produced. People received the Baptism in the Holy Spirit and fire, with Pentecostal manifestations, and there was no question about it. It was unusual, striking, different; and people flocked together that they might see, and hear, and experience for themselves.

I never will forget how the first man came from Azusa Street in the spring of 1907, walked into a Christian and Missionary Alliance assembly in Indianapolis, and told the assembly there that Pentecost had come, and that he had received it, and he spoke a few words in tongues. It was just like throwing a bomb shell in there. That was just what all those hungry people were wanting. They wanted more than mere teaching, they wanted Pentecost. And it was not long until the Day of Pentecost had fully come to Indianapolis and hundreds of people received the Baptism.

The movement was characterized by certain things. People were not afraid to pray, and they were not afraid to fast. I myself went through three days and nights of prayer in the church without going home or going out for food. If such a thing should happen now we would think it most strange. Sleep meant nothing to us. Many a night I have gone home at two, three, or four in the morning. We did not know what God was going to do; He did something different almost every day. We had great expectation; we were ready for anything that happened, and it usually happened. If you expect God to do things, He is going to do them. If you don't expect Him to work, He probably won't. There was no formalism in those days. We did not know very much about the workings of the Spirit, but our hearts were open for what God might do. And that condition continued for practically seven years.

At the end of the seven years there came a change in Pentecost and the second phase of the work was entered into; and that phase was a sifting of doctrine that came in 1914. Seven years of plenty, then seven years of trouble. In 1914 papers began to appear telling of an issue which involved fundamental doctrines of the church; not merely pertaining to how we should get the Baptism of the Spirit, but taking the position that the Baptism of the Spirit and the new birth were the same thing. It did not stop there. It took the position that Jesus was the Godhead. It attacked the very fundamental principles in the Godhead. It was a serious thing, and the sifting was on; and for a time the whole of Pentecost was unsettled, everything was shaking. We did not know where we were or what we believed, and there was strife and division and difference. Families were divided and assemblies split up; all kinds of things happened. We could not help it, we were in it. Thank God that that day is just about past, and those honest men who had gone off into those things are coming out of them.

Now we are in a new stage, and in this new stage we have a new condition. They

believe fundamentally as we do. They believe in the Baptism of the Spirit with speaking in tongues. But somehow or other there is a feeling we are too radical, that we have raised up barriers which are hindering us in the development of the work, that the claims of Pentecost are too great. There is really a spirit present to avoid the cross. Let me mention what the cross means. Paul said he gloried in the reproach of the cross. The reason the cross was a reproach in those days was because that when a man was nailed to a cross he was a malefactor in the eyes of the world. And the very idea of taking a man who had been crucified, had been slain as a criminal, and holding him up as the Saviour of the world, was a most inconsistent thing from the standpoint of reason. So when the disciples preached the doctrine of the cross, it was foolishness, it was a stumbling-block. In a large measure the world now recognizes the doctrine of the cross, and the cross itself is no longer an offense. You will find millions of Catholics running around with crosses dangling from their necks. But the same principle that brought a reproach on the cross of Christ back there, now brings a reproach. It is the principle of difference, which marks you out and makes you different from the other fellow. We are different!—and if we are not different we ought to be!!

At the present time we have Modernism on the one hand and Fundamentalism on the other. Between the two there are those who take middle ground and deplore the battle going on between the two extreme factions. Modernism does away with the supernatural; Fundamentalism believes in the supernatural, provided it is in the past, but it does not believe in it in the present. We have a parallel between these movements in the Sadducees and Pharisees of Christ's day. The Pharisees believed in the supernatural, but it was in the past. The Sadducees did not believe in anything supernatural. Now then, Pentecost has come to the kingdom for such a time as this. Just as Mordecai told Queen Esther she had come to the kingdom for just such a time; so we have come to the kingdom for such a time as this. Pentecost is in a peculiar place. We can say like Paul, "I am a Fundamentalist of the Fundamentalists, of the strictest sect of the Fundamentalists am I one." But that is not enough. Paul was more than a Pharisee. The Pharisees believed in the resurrection, they believed in the supernatural, but it was in the past. Paul believed in it in the past and in the present too. We are Fundamentalists, but we are more than that. We believe in the supernatural right now. We believe that what God did, He can do again; and what He can do again He is doing, praise His name! So, like Esther, we are in a peculiar place.

Now then, are we going to do as all others have done? Are we going to seek to avoid the cross, taking the position that if we are to get the dear church people in we must be careful how we proclaim our message, we must be careful lest someone say "Hallelujah!" in our meetings? And if someone falls under the power of the Spirit at our altar, cover them up quickly

(Continued on Page Thirteen)

YOUNG PEOPLE'S MEETING

Subject—The Power of Little Things

Least of all seeds.—Matt. 13:32.
A little leaven.—1 Cor. 5:6.
A little maid.—2 Kings 5:2.
A few little fishes.—Matt. 15:34.
A little member.—James 3:5.

1. **Least of all seeds.** Jesus says that the mustard seed is the least of all seeds, and yet when it is grown it makes a lodging place in its branches for the fowls and birds of the air. It is said that when once a mustard seed has taken root, it grows so rapidly and gets so strong it is one of the most difficult things to get rid of. Perhaps that is one reason why Jesus said in Matt. 17:20, "If ye had faith as a grain of mustard seed . . . nothing shall be impossible unto you." He knew that if we had faith it would be easier to trust Him than it is to doubt Him, as many of His children are experiencing today; and the way to get this faith is through hearing the Word of God (Rom. 10:17).

2. **A little leaven.** If you have ever made bread and used leaven, or yeast as we call it today, you know when yeast is put into the flour it will in time work its way into every particle. Paul reprimands the Corinthian Christians for terrible sin in their midst. Then he tells them to purge out the old leaven, which is used as a type for sin, and shows them that a little leaven or sin will permeate their whole lives, if it is not purged out. How many of us could testify that we know all our failures in life have come through yielding to little things in the first place. The backsliders, when they left off their morning prayer and their daily Bible reading, or gave up that sweet, quiet time, never realized that it would land them where they are today. But the habit grew stronger and stronger, and today they are running with the world, with a terrible unrest in their lives that nothing but returning to God will ever take away. Ask the boy who is indulging in cigarettes or in other unclean habits, and he will confess it began with such a little thing. Oh the sadness of ruined lives because of the neglect of little things! One wonders sometimes if there are really any little things.

In the Civil War, one of the Federal war-ships had what seemed a merely superficial "leakage," and, though noticed, it was not thought necessary to countermand the order that she should take part in an approaching battle. At the crisis of the battle, it was found that the sea water had oozed into the gunpowder-magazine, and made nearly all of it useless. On that powder hung defeat or victory. The "little" leak went uncared for; and the battle was lost. Nothing about sin can be "little."

3. **A little maid.** Here we get a story

of a little girl taken away captive from her own people and country to be maid in a heathen family. Her master was sick—read the story for yourself. God thought so much of the little thing that she did when she testified, that He put a whole chapter in the Bible about her and her ministry. When we testify for Jesus, we never know what results will follow. Never forget that you have an influence in your life which will always help someone if you yield that influence to the Holy Spirit. He will make you perfect in every good work to do His will, through Jesus Christ, to whom be glory for ever and ever.

4. **A few little fishes.** I suppose the woman who made those barley loaves and gave the little fishes to the boy for his lunch, had not the slightest idea that Jesus would take them in His hands and bless them to the extent in which they were used, so that multitudes were fed with them. Never hold anything, however small, back from Jesus, if He is asking for it. I remember one time the Lord told me to give a poor woman five two-cent stamps. I hesitated because it looked like such a poor little thing to offer. I would like to have given more, but He said, five, so I gave them. The woman said, "Did the Lord really tell you five?" I said, "Yes," "Well," she said, "look here;" and I saw five unstamped letters. She said, "I felt the Lord told me to sit down and write those five letters, and I reminded Him I had no stamps. When I had finished I put them down, and now He sends you with the stamps." You may imagine how we rejoiced together at the leading of the Lord, and how precious it was to realize He cared enough for us to supply such a little thing as a postage stamp. "'Tis so sweet to trust in Jesus!" What we give to God He takes, He blesses, He breaks, and then gives back, increased a hundred fold, with such overflowing blessing in our own souls that we wonder why we kept it from Him for so long.

5. **A little member.** Several Bible readings could come from this one subject. Read the whole chapter to see what the tongue is capable of doing. Our only safety is in yielding it absolutely over to be kept by the power of God. I suppose most of us can testify to the fact that we have had more trouble with our own and other people's tongues, than with almost any other member of the body. It is an unruly evil full of deadly poison. The tongue can no man tame. Is it not very suggestive or significant that when we get the Baptism in the Holy Spirit according to Acts 2:4, we are so brought under the power and anointing of the Holy Spirit that we begin to speak with tongues as the Spirit gives utterance. Surely this is one of the biggest reasons why Satan so opposes this marvelous latter day rain

outpouring. When God has use of our tongues He has a yielded vessel, and we are content to use them in praising and blessing Him.

Let us look at some of the possibilities of the tongue in the following references: Prov. 13:3; 15:2-4; 17:27; 18:21. One young Christian was so helped by two little words in Eph. 4:29. She would be going to say something that was unnecessary, but would feel a gentle check in her spirit, and a sweet voice whispering, "minister grace, minister grace." Then she would refrain from saying what she

intended to say, and we all know by experience the joy that God gives us as we overcome. Let us all make more use of that wonderful prayer in Psa. 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Alice Rowlands Frodsham.

"A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things."

"I Am the Lord That Healeth Thee"

HEALED

"I am the Lord that healeth thee" (Ex. 15:26). "Jesus Christ the same yesterday, today and forever" (Heb. 15:8).

In the summer of 1917, the doctors told me my days were numbered and there was no earthly help for me. I was ready and willing and expected soon to die.

One day while lying on the couch God spoke to me so really and so wonderfully that I never forgot, during the long days of suffering that followed, the words He spoke, which were these: "Thou shalt not die but live to declare the glory of God." With the message came a strong desire and determination to live.

I told all who called of my message and expressed my belief in it, though I rapidly grew worse. Feeling that I must get among God's people who knew how to pray, I was marvelously led to Conneaut, Ohio. I knew no one there save a poor saint of God, who I knew could pray. She had no home and was being cared for by some people of God.

I told my story and they kindly took me in also. They prayed for me, but instead of being healed immediately as I expected, I grew worse and worse and soon unable to leave my room. I then developed one of the very worst cases of dropsy, and for six months and a half I stayed in that home tenderly nursed by this good Christian woman, assisted by the members of the Pentecostal mission, of which she is a member, and other Christians whose hearts God touched.

For reasons best known to Himself, some of which I have since learned, God saw fit to let me suffer and go down to death's door. I became so bloated that I weighed about three hundred pounds, though my normal weight is about one hundred and forty pounds. I was bloated everywhere except around my heart. That God kept. My throat was so full I could hardly swallow, and though consumed by an awful thirst, I had to be careful for I would choke on only a sip of water. My mouth was so sore I could scarcely eat. I lived three weeks on buttermilk alone. At one time my scalp was bloated and also my ears and face turned purple with erysipelas, which often accompanies dropsy.

When I came I had palpitation of the heart very badly, and neuritis in the left arm, and a terrible cough. God soon took them away, though the cough was not taken entirely. I became utterly helpless and had to be waited on as one cares for a baby. My breath was so short I had to be moved very carefully and then fanned to keep me breathing at all.

The water finally began to ooze out of the back of my legs and ran so fast my feet had to be placed in a pan from which from a pint to a quart of water would be poured at a time. I was unable to lie down and remained in a sitting position, never lying down once in four long months. Bed-sores and hemorrhoids also developed which added to my discomfort. I was in so great distress that I had to be moved often to relieve me, and because of my weight it took two to lift me.

My hair fell out till I was almost entirely bald. I was a pitiable object indeed. At one time a doctor looked at me and said I would not live two weeks, but I held on to God's promise given in the beginning and knew I should. The friends held on to God too. Praise God, His promises are true.

My feet and limbs did not look like such, but were bloated beyond recognition. One foot was purple and had seven openings from which pus discharged. My heels were as if parboiled, from being wet all the time, and gave much trouble and pain.

All the time God was wonderfully manifesting Himself in that sick chamber. There was such a realization of His presence and power, such unity of spirit and prayer in the watchers, such a peace and trust in me, that the very room seemed impregnated with it and all who came in spoke of the blessing which came to them. Some even requested the privilege of coming to help, for as they saw the power of God manifested they were in turn helped. The dear people of God came two by two, night after night through a long, hard winter to care for me. They did it for love of the Master and God put a love for me in their hearts, who came an entire stranger into their midst. Though such an awful care, they made me feel it

was a joy rather than a burden, and I know God will reward their labors of love.

I began gradually to improve, the bloat began to disappear in places, my appetite increased and I began to use my hands a little. Deliverance seemed very near but the Lord was still trying me and I began to bloat again. Refusing to look at the things which were seen, and looking to God, the unseen, I steadfastly resisted the devil in the name of Jesus, and after a time the bloat started down again.

This same trial came two or three different times. At the end of six and a half months I was taken to my sister's in Geneva, Ohio, having walked only a few steps at a time without help for three days. My feet were bloated as badly as ever and it was like walking on clubs, but in the name of the Lord I walked and He helped me.

The water stopped running from my legs and I lay down in bed that night for the first time in four months. I improved right along, but was not able to wear shoes for two or three months. My hair also came in new and thick, to the surprise of many.

I went to my sister's April 8, and in the following September, I began clerking in a grocery store. A little swelling and stiffness which still remained in my ankles soon left as I exercised more, and soon every vestige of the disease disappeared. Praise His name forever!

Why was my healing so long delayed, you ask. There are two reasons I know; there may be many others. Through that long time of waiting I learned to know God as I never could have known Him otherwise.

The lessons of patience, faith and love He taught me are beyond compare. He became more real to me than ever before and I would not have missed one pain.

Then I was an object-lesson to all who came; and some who had never known how to trust God for their bodies, through watching what God did for me have learned to trust for themselves. To the glory of God these words are written.—Mary E. Rawson, 359 Main St., Conneaut, Ohio.

This testimony was received May 1925.

"Dear Brother: It is now seven years since God healed me and He has kept me all this time. As far as I know there is not a sign of dropsy about me. Truly He is a wonderful Saviour.—Mary E. Rawson."

THE BRIAR'S SECRET

Once a briar grew in a ditch, but a gardener came with his spade, dug it out, took it into a garden, and planted it amid flowers. The briar said, "What a mistake to plant me among such roses! I am only an old worthless briar." But the gardener came again and budded it with a rose. When summer came, lovely roses were blooming on the old briar. Then the gardener said, "Your beauty is not due to what came out of you, but to what I put into you." When Jesus Christ comes to a man, he becomes a new creature.—Sunday School Chronicle.

Pray for world-wide revival. Set aside July 2-4 for prayer.

OUR MISSIONS AND MISSIONARIES

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

MISSIONARY NOTES ON SOUTH AMERICA

Population of South America: 60,000,000. Its area is almost equal to that of North America. Brazil alone is a little larger than the whole United States (not including Alaska). Brazil has over 25,000,000 inhabitants. Spanish is the language spoken in all of South America except Brazil and the Guianas. In Brazil they speak Portuguese. Also there are about 6 million Indians in South America who still speak their own languages. Half of these belong to the great Quechua nation (the ancient Empire of the Incas) and live in Peru, Bolivia and Ecuador. There are also many small tribes of savage Indians living in the interior of Peru, Bolivia, and Brazil, etc., very few of whom have been reached at all by Catholic priests. Most of the Indians in South America are peaceful, however. Peru has the largest number of Indians—about 2½ millions.

Chile had a blessed Pentecostal outpouring several years ago, and as a result today there is a line of native, self-supporting Pentecostal assemblies extending clear to Punta Arenas, the city farthest south in all the world. There are also successful Pentecostal missions in Brazil (along the northern part of the coast and on the Madeira river in western Brazil). Missionaries of the General Council have been working in Argentine Republic, Bolivia, Peru and Venezuela; but with a total of about 240 missionaries in all the world, South America has only about a dozen of them. (The work in Chile is independent, and the work in Brazil is mostly carried on by Swedish missionaries.)

The middle and northern part of South America is the most neglected. Colombia has only about 30 missionaries to over 5 million people. Colombia and Ecuador have no Pentecostal missionaries. Callao is at the present the only Pentecostal mission station in Peru, a country of 5 million people. Some missionaries being on furlough now, and one (Brother Lightner) having died, some converts up in the Indian region in the high mountains are left without a shepherd, and have been bitterly persecuted by the Catholic priests. May God send workers! Luke 10:2.

The Indians in many places are held practically as slaves, but are called "peons," and they are cruelly and unjustly treated by the Spanish people of these lands. The capturing of wild Indians for forced labor on the white men's plantations still goes on in Peru!! Who will come to their rescue and tell them of Jesus, the mighty Saviour?

(A large map of South America will

help to fix the country and its needs in the minds of the people, as one points to the different countries while speaking of them. I left a large map of South America which was to be turned over to the Central Bible Institute at Springfield. It shows in colors the four great Indian nations of South America: the QUECHUA (brown), AYMARA (purple), GUARANI (grayish) and ARAUCANIANS (pink), and the small TRIBES OF WILD INDIANS (green dots). If it is loaned for missionaries to take around and make talks in other places, it should be handled very carefully and always wrapped in paper and returned promptly to Brother Boyd at the Bible Institute.)—H. W. Cragin, missionary.

REACHING THE PIGMIES UNDER DIFFICULTIES

Brother Fred G. Leader writing from our Congo Mission station at Gombari says: "Greetings from our jungle home. Last Sunday at both the morning and evening services we had a few more attendants, some of these pigmies who live quite close to us here. The occasion of their coming was so they could be on hand at midday for a burning of the grass land near the Mission to get meat. The practice is for them to surround a large area of grass land and at a given signal apply fire all around so as to shut in completely any animals who happen to be feeding therein. Should an animal break for freedom he is met on all sides by an array of spears and bows and arrows.

"These people arrived just about the close of the morning service, and were also late in the evening. We thought at first that such a crowd was coming to hear the 'Old, Old Story,' but knowing the native mind we wait and see just what they do want. It soon proved they simply found this a convenient place to stay till the sun reached its zenith, as that is the proper time to fire the grass land. Only one of these pigmies understood the Bangalla as several came to me after the service and this man said the others did not understand but that he would turn my words 'over' for the others.

"Of course their presence on the place gives us a chance to break down their reserve and as they had passed through the place before and we had given them each a piece of salt, as they just love it, they were inclined to be friendly. We wish they might come frequently to the Mission. As they are such a nomad tribe—simply wandering all over the country in search of game, not staying at any one spot any length of time, putting up shacks of leaves to make a place to sleep.

It would be impossible to settle among them permanently and try to establish a work especially for them. So we wish they would come to the services that the Word of God might have a chance to get into their hearts. Of course it would take time to reach them with a full understanding as they are very timid and their not knowing Bangalla is quite detrimental.

"They are a wise people, and salt being their favorite sweetmeat they will contrive in some way to get into the heart of the white man and so get a cake of salt in the exchange. They held a whispered consultation for a while and then their spokesman told me in forceful language that I was their 'Father.' This was repeated, and the looks on their faces, and snapping eyes, meant, 'If you are our Father, hand out some salt!' I laughed and said, 'Yes, you desire something good from your Father.' It does not mean anything as they will call any white man their Father if they can get some salt or present from him. We gave them each a small piece. Next a. m. some 20 appeared on the scene and of course it only meant one thing. They all wanted salt, so we concluded to let the occasion pass.

"Our hearts have been longing for months that God would move upon the place in a special way, would bring in children to school, and residents to learn to read and know God's Word, and He is proving Himself by sending in another half dozen little, black snappy-eyed, large-tummy lads. Praise His Name. The Walkers mentioned upon their arrival how they wished God would send in 100 lads. Of course the rest of us on the place have been holding this up to God for months and it always takes time for things to move and shape in Africa. Its the young lads who are trained to read and write and know God's Word who will form the future church, as the older ones are so hard to mold into a new realm. They stick very closely to their old lives and resent any deviation by others. We have felt in our soul a real need of the station among the natives. A time of real conviction, seeking God, and it is our intention to work out an adjustment to this end.

"I am reminded of the talk a short time ago about certain navies wanting to elevate the guns of their battle fleets to get greater range on the enemy ships. The thought comes to me, O that God would elevate our desires, vision, prayers and intercourse with Him to enable us to meet the rising tide of sin and evil in these awful days. Satan is gaining power and the forces of evil are concentrating for a destructive fire on God's ranks, and unless we are able to outrange this growing evil by a powerful fire of prayer and fight and shout in His Name, we will simply get shot to pieces and put out of the fight. The warnings in religious periodicals are growing more weighty, heralding the nearness of the rise of the "Man of Sin" and urging the people of God to arise and stand. As Paul says in Ephesians, 'And having done all to STAND.'

"Our hearts cry out that He will present us faultless before the presence of

His Glory with EXCEEDING joy. The flesh finds many ways to master our spirits we must confess, and we like Paul, desire to 'press toward the mark for the prize of the high calling of God in Christ Jesus,' and we can only do so by running as though we would obtain.

"Methinks I hear upon the air the sound of rain,
The earth is dry and groaning in its pain
for copious showers.
His promise true we hold before His Throne,
'I will send the former and the latter rain.'

"It's coming, yes, it's coming, it's coming now this hour,
The floodtide of salvation, with saving
cleansing power;
I hear the billows surging, I see them
mount and roll,
O Glory, Hallelujah! they're sweeping
through my soul."

WORD FROM BLAKENEY FAMILY

Word has been received from our Mission at Gombari, Congo Belge that the Blakeney family left Gombari for home on the overland route to Boma on the West Coast, a long tiresome journey. It will take some time before letters can reach us telling of their safe arrival in Boma. Two days after starting on the journey Sister Blakeney sent the following word by mail:

"Here we are just two days from the Mission Station on our way home. I do want to thank you and all the dear saints for their faithfulness to us while on the field. Surely God is good. We are not leaving because we want to, but believe it is God's time. What a change three and one-half years have made. When we came here there were no people, only the few boys that came with us; and now we have one hundred people living on the place, to God be all the glory. We are glad for the Word which has gone forth and we can trust God to take care of the seed. Where the people once feared us now they come in fearlessly from their villages.

"I have seen between fifteen and twenty people at our six o'clock morning meetings. Two weeks ago Sunday morning there were between thirty and forty people out, including fifteen pigmies from the villages. There are a few who desire to follow Jesus all the way.

"One man whom we have been visiting quite often is now building a little place for the people to gather together for prayer in his village. We do want you all to pray for him. Our little family of black boys is growing and there are twenty-one now and quite a few more are promised. We are asking the Lord to send us one hundred. How I wish you could hear them sing! I have been teaching them 1 Cor. 13 and they are doing fine. With our porters, mission folks, the village people, and pigmies, in all there were about three hundred people on the station the morning we left. Quite a few followed us to the village. Before we left we sang 'Pre-

cious Name' (alite alite kombo yo ye alite). I just wish you could have seen their faces. After a word of prayer we said goodbye to our Congo home and our big black family. When we reached the poste we bade the adminster's wife goodbye and she broke down and wept. We then bade the officials goodbye. We have found them to be kind to us in every way. We want you to pray for them. We then took the path and we are now praying for journeying mercies. Our eyes are on the Lord and we believe God will hear prayer. As we look up and see the needs it is so hard to go, but Jesus makes us willing."

BLAKENEYS ARRIVE IN BELGIUM

The Blakeney family have arrived safely in Brussels, Belgium, according to a cable recently received from there. Brother and Sister Blakeney will, in all probability, return to their home in Kitchenner, Ontario, Canada within the next two months. Brother Blakeney states that he is improved in health.

VISITING THE WEI HSI TRIBES

Miss Ada R. Buchwalter located at Wei Hsi, S. W. China writes: "Our new workers arrived just before Christmas and we all went to the Lisu mountains. What a sad time it was for us all, and as we met with the Christians how many had tears in their eyes when they saw little Katherine and realized that now her daddy had gone. The Lord is comforting our hearts and we have been conscious of the volume of prayer that has gone up in our behalf, praise God!

"At the beginning of this year, we visited all the different Lisu stations and found hungry hearts everywhere. One man kept asking me questions on Mark's Gospel all day long and how glad I was to try to answer everyone. Some questions are rather amusing and hard to answer. It is also a pleasure to pray for the sick as they have such faith and soon get deliverance. One man seems to be prospering financially and came into the city and sold some grain on Sunday. The others warned him about it, and sure enough that night he took very sick and had the others pray for him five different times that night before he got deliverance. We trust he learned the lesson.

"Two weeks ago they came for me from over the Mekong river to the north of us, and so I went. This is an entirely new district and we found many open hearts; we stayed two weeks amongst them. We opened work in three different villages and we hear there are many other villages who also want the Gospel. To teach them reading and writing and hymns, is a wonderful bait to catch good fish, for they never have had a written language before. Although some only study in order to learn to read and write, we always find good fruit which we trust shall remain until He comes. We crossed the river in a dug-out, which is two hollowed tree trunks tied together. One man seemed so hungry and said, 'Oh, now I understand, Jesus died on the Cross for us, and the third day His life came back in His body,

and He arose and after forty days went to Heaven. Oh, our happiness is great that we have this privilege of hearing of Him.' Friends do you wonder that these people are dearer to me than life or any home ties, and this is our only day of opportunity. Thank God that many are availing themselves of it."

LOOK OUT FOR INDIAN PRINCE

Repeated stories reach the office of the Evangel concerning a man from India who claims to be the Crown Prince of Afghanistan. In some places he gives his name as Ram Singh. In other places he has given his name as M. B. Alla. He visited Springfield some years ago and asked for ministerial recognition. He gave us references to the British Embassy, to missionaries in India, to the American Consul in Bombay, to India clubs in the United States etc. Nobody knew anything about him and many of the letters were returned to us marked "cannot be found." There is no question at all in our minds that the man is an imposter and Assemblies who take this man in and permit him to speak from their pulpits do so at their own risk. Anyone knowing the present whereabouts of this man will do us a favor by communicating with the Foreign Missions Department by telegram.

THE JOY OF SERVICE

Brother Martin Kvamme writes from Tientsin, North China. "Praise the Lord for His love and care. Truly we can praise Him for He is our strength. The last seven months have been months of real hard work, but we do praise the Lord for blessing us with strength in both soul and body so that we can labor for Him unhindered. We find it very interesting to labor among the dear Chinese people now because we are better able to understand them and we also have the joy of preaching to them in their own language. During the last seven months we have sold over 50,000 Annotated Scripture Portions (Gospels) and not so few full Bibles and New Testaments. This, you will understand, is bringing the Word of God into a good many homes. We are looking forward to the time when we shall be better enabled to enter the many doors of opportunity that are standing before us. If our hearts are burdened for lost souls and we are willing to rescue them out from darkness, it is wonderful how much we can do with little means."

FOREIGN MISSIONS CONTRIBUTIONS May 22 to 29, Inclusive

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

1.00: G Z Windsor Ohio; M E W Brunswick Mo; W H Madison S Dak; Mrs A C Coffeyville Kans; J R Sturgis S Dak; Mrs D A J Lincoln N C; B D Philadelphia Pa; Miss J G B Haskell Okla; Mrs G E D Detroit Mich; 1.50 Mrs A S Garden Grove Ia; Mrs F McG Miami Okla; M T Austin Tex; W J B Miami Okla; Mrs S F M Clark Colo; Mrs E E H N Ft Worth Tex

2.00: N C W Alpine Tex; R E I Washington D C; Mrs C H T Ottawa Kans; P T Salinas Calif; J M R Hot Springs N Mex; 2.30 Pent'l S S Wesson Ark; 2.50 Pent'l Mission Humboldt Ia; A Friend Marthasville Mo; Mrs C E H Sageeyah Okla; 2.55 J M R Nora Va; 2.65 P S H Salem Ore; 2.75 Berea Mission League Sumrall Miss; Tower Cotton Wood Pent'l S S Lake Arthur N Mex; 2.80 Flat Wood S S Edom Tex; 2.85 S S Monette Ark

(Continued on Page Fourteen)

THE CHILDREN'S CORNER

HER BEST

Anna and Bob walked home from Sunday school with serious faces.

A missionary from China had told them how God blessed the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly and going to their pretty rooms took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children," said Anna.

"Pooh!" said Bob. "They don't know the difference. I am not going to send my best ones. Advertising cards are good enough for 'em."

"But I am so sorry for them," said Anna. "I feel as if Jesus would be pleased to have me give my best ones. I love these beautiful kitties and cute dogs best of all, and I am going to send them."

"Why, Anna Turner, you said that you were going to keep those just as long as you lived!"

"I know that I did, but I'm so sorry for the poor heathen children," and here something glistened in Anna's eyes.

"Well, you may be a goose, but I shan't," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards, when one day a missionary, opening her boxes in Peking, came across them again, and thought, "I must use them."

So she asked her teacher to write some verses in Chinese on the cards.

The old Chinaman put on his big goggles, inked his brush, and prepared to write.

That very day old Mrs. Chang and her grandsons called at the mission. The missionary served tea and cakes, and won the heart of the old lady, and then told her of Jesus and His love for poor Chinese women. She showed the cards to the little boys, and when she told them to take their choice, Ting Lig quickly chose the kittens, and Cheng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, grandpa! Look, see my kittens!" "And my dogs!" said the boys.

Grandpa was old and feeble, but the Chinese are fond of pets, and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After awhile grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest old Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very troubled. He had heard of Jesus, but

thought that He was a foreigner's God, and did not know that he died for Chinamen, and loved them.

Through the long hours of the night, when he coughed so that he could not sleep, the verses kept coming to his heart, especially the words, "God so loved the world"—"the world"—"whosoever."

The next day he was so weak that he could hardly speak. They thought that he said, "kittie," and they brought him the old yellow cat; then they thought he said "dog," and they brought him the "Peking pug," the pet of the household; but the old man sadly shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were found the old man smiled and motioned to his son to read.

The son read slowly the precious words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Again," whispered the old man.

Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and passed away in peace, trusting in that Saviour who died for him.—Sel.

THE MUSIC ON THE ROOF

By D. Wilkinson

During our occupation of Constantinople, after the signing of the Armistice, I took over a large school on the Asiatic side of the city at Haidar Pasha, and used it as a Y. M. C. A. center for troops stationed there or passing through. The school was a massive structure of several stories high, the spacious roof being flat. I used it during the summer months as an open-air dining and sitting place, furnished with tables and chairs. I slept in the top story, which opened direct to the roof.

Close around the school were Turkish dwelling-places of a large type, most of which were several stories high, or possessed of large balconies. So near were some of these to the school, that an athlete would have been able to spring from roof to roof. In the cool of the summer evenings Turkish ladies love to emerge from the seclusion of the harem, and congregate on these roofs or balconies, whiling away the time with playing on stringed instruments, singing, and chatting together. The Turkish woman is passionately fond of music, and in the twilight she is enabled to cast aside the obscuring veil and enjoy herself, secure from the dreaded gaze of inquisitive spectators. One night I had retired to bed feeling lonely and far from home.

As I lay, suddenly I heard some Turkish ladies out on a neighboring roof, and one commenced to strum on the guitar which she carried. This was to me no

new experience. I had often heard them previously; but it was the tune which both surprised me and arrested my attention. She was playing that favorite of Sankey's, "Tell me the old, old story." After playing awhile, one of the women commenced to sing it. She had a sweet contralto voice, and her English was perfect. I was charmed and thrilled, as the sweet strains floated softly on the gentle evening breeze. I knew full well of the hatred of the Moslem towards the "infidel."

How was it that this Moslem woman was singing a Christian song? Stirred to the depths of my heart with the sweetness of her voice, and the unexpected and unusual circumstances, I threw convention aside, slipped on my dressing-gown, and walked out on to my roof. The Turkish ladies were just discernable in the gathering darkness, which was not sufficient to prevent me from observing that they were well-dressed, wealthy and educated. "That is a Christian hymn which you have been singing, madam," I ventured, scarcely knowing whether to expect a response or not, it being against the Turkish custom for a woman to uncover her face before even a Moslem, much less a Christian; while to speak to one of an other faith was almost unthinkable. "Yes," she replied, in soft tones. "But you are not of the Christian faith?" I queried. "No," she replied, "I am a Mohammedan; but I love some of your hymns and music." I bade her good night, and retired again. The next day I wrapped in brown paper a small New Testament (of which I had a quantity for distribution to the soldiers), and threw it on to the roof of the woman's residence. For some reason or other, the ladies did not come (to my knowledge) on to their roof again to sing; but I often wondered whether the Book had been found or not.

Some months afterwards, I received instructions from headquarters to close down my place.

The soldiers were being rapidly demobilized, and our labors amongst them were about completed. The next day, while at breakfast, my orderly came in. "A letter, sir," he said, and handed me a sealed envelope, addressed to "The Officer in Charge of the Y. M. C. A." "Where have you received this?" I asked, as I perceived it had not come through the post. "I found it on the roof, sir," he replied. Opening the letter, I read:

"Honored Effendi,—I found the Bible which you threw on my roof for me, and offer you my thanks. I have read it many times, and love it. The reading about Jesus Christ has melted my heart. I have prayed to Him to make me like Him, and He has filled my heart with joy. I know He is the Saviour of the world. I am compelled to be a secret Christian, as we cannot do what we would here; but I am sure Jesus understands, and knows that I intend to worship Him.—Adieu, Aziade."

Do you want a good book for your children? Send for a copy of "Happy Hours with the Little Folks." Price 50 cents postpaid.

THE WORK AND WORKERS

UHRICHSVILLE, OHIO.—Pastor Delmar Johnson writes, "Brother Soules, our newly elected District Evangelist, gave us his first visit. The Lord came down in wonderful power and blessed so that 3 sought the Baptism in the Holy Spirit. Please pray for us here, that our church will be completed soon."

EUREKA, CALIF.—Word has been received that the work here has been organized and affiliated with the Assemblies of God. A lot has been purchased and a tabernacle is to be erected at once with a valuation of \$10,000. The whole city is interested in the forward move of God's people.

MCGREGOR, TEXAS.—Sister Joiner writes of meetings just closed, during which there were some remarkable healings. Evangelist J. D. Rosselle of Austin, Texas was with them. A woman who had been confined to her bed for three years, was healed, and the doctor who testifies to her healing is being persecuted for it.

PERRY, IOWA.—Pastor R. Pollard sends word that he has been called to minister to the saints here. He reports a number of healings, one of a farmer who came hobbling to the young people's meeting using a stick. He was anointed and the young people besought God for him. He threw his stick away and walked out of the building free.

LINDSAY, CALIF.—Pastor Paul B. Franklin writes that Brother Robertson has resigned in order to do evangelistic work, and he has been called as pastor. He says, "The success of the work is attributed to the sweet unity of the children of God who have caught the vision of doing big things for God, having brought some of the best evangelists obtainable to their town."

TAMPA, FLA.—Pastor J. L. Webb writes that at the Pleasant Grove Camp Meeting crowds thronged the grounds. Evangelist A. H. Argue and daughter Zelma were with them. The altars were filled, many finding the Lord, and some 40 receiving the Baptism in the Holy Spirit. A revival broke out among the children. They held prayer meetings in the woods, many receiving remarkable experiences and visions from the Lord. One woman received the Baptism driving home to Tampa in the bus after the night's service. The power of the Lord was so manifest at the two water baptismal services that the people who had not come prepared went into the water dressed just as they were. Coming out, some received visions, falling prostrate on the banks. The new tabernacle, seating 3000, was dedicated at this time.

BRIDGEPORT, CONN.—Pastor A. J. Jenkins sends word: "Brother Harold K. Cornish of Iowa, just closed his campaign here in which souls were saved, backsliders returned to the Lord, and believers were baptized in the Holy Spirit; also saints being strengthened. The Lord wonderfully protected our tent in a terrific wind, hail and electric storm, when trees, houses, etc. were blown down. The Lord was in the tent and she rode the storm. Praise the Lord."

AFTON, OKLA.—Pastor S. Padgett reports that they were called here last January for a meeting. A number were saved and baptized in the Spirit. At the close of the meeting they set the church in order, and the work is growing. "We go out most every Sunday evening to the rural districts and preach. We praise the Lord for our blessed fellowship meeting, with District Chairman Oscar Jones present with us. Six were buried in water; at night we had foot-washing and sacrament. We are planning a meeting beginning the latter part of June, with Brother and Sister Jones in charge."

THE PRESENT POSITION OF PENTECOST

(Continued from Page Eight).

or else pick them up and carry them out to a back room lest the church people stumble over them and not understand? When God was doing mighty things in the earth those sort of things were happening; devils were cast out, the sick were healed, people were receiving the Baptism of the Holy Ghost and were prostrated under the power of God for days at a time, and there were visions and thunderings and lightnings and earthquakes, buildings were filled with the glory of God till you would go around on tiptoe lest you might make a noise, because of God's presence there.

Avoiding the cross is our temptation today. Many a mighty man of God has fallen into the snare. They are afraid of reproach, of what the people might say; afraid to have something different and distinct which will create division. They feel there is too much cross in Pentecost.

Pentecost is dispensational. We cannot understand it unless we look at it from a dispensational standpoint. This is the time of the Latter Rain. God has raised us up for such a time as this. May God help us yield to the Spirit, to get the vision. And when we see this modern trend of modification, of letting down, of putting the cross away, let us put our foot down on it and lend our influence towards the hot, spiritual movings of God on His people. We do not have to be a bigot to be true to this testimony. Some people think they cannot be true to their testimony unless their hand is against everybody. We don't have to do that. The

Spirit of Christ is big and generous and kind and free. We can meet people on their own ground without compromising. We can lend them a helping hand and give a cheery word without compromising our position. I have a letter from a Methodist missionary in which he refers to a Pentecostal missionary and says, "He is perfectly sincere and honest, but I don't see eye to eye with him and I can't get near him. He goes his own way and won't have anything to do with us, he ignores us. If he acts free with us he feels he will be compromising his position. Why can't he be man enough to meet us half way on things that would be a mutual benefit to both of us?" That man is hindering his ministry. If he showed a freer spirit he might win the other for God and Pentecost. We can be uncompromising in our attitude toward the Scriptures and Pentecost, and yet at the same time be generous and kind. The Lord help us.

Now in conclusion let me emphasize again that the crisis is on us. Satan is luring us into a position of compromise. He would have us modify our position, to let down on the distinguishing marks of Pentecost, to avoid the reproach, to court the applause of the people. Shall we fall into the snare? To do so will be to go to sleep like Samson. Let us beware lest our locks be cut off and we be rendered powerless to do the work that God has called us to do. God is now the God of Pentecost just as He was in the beginning. The same conditions we had then will bring the same results now. The same consecration, the same sacrifice, the same faith and the same zeal will produce the same outpouring of power and blessing until it shall be said of us as it was said of Paul, "These men that have turned the world upside down, have come hither also."

SPECIAL NUMBERS OF THE EVANGEL

Special Pentecostal Number. Contains 10 special articles and testimonies concerning the Baptism in the Holy Spirit. 100 copies, \$1.00 (Canada, \$1.15), 25 copies, 25 cents (Canada, 29 cents).

Special Healing Number. Contains a number of special articles on Divine Healing, also some good testimonies. 100 copies, \$1.00 (Canada \$1.15), 25 copies, 25 cents (Canada, 29 cents).

Gospel Publishing House,
Springfield, Mo.

Every Bible student and Christian worker should secure a copy of Miss A. E. Luce's new book, "The Messenger and His Message." The price is only 50 cents postpaid. Gospel Publishing House Springfield, Mo.

"Songs of Pentecostal Fellowship."
Flexible cloth binding 35c each; \$3.50 per dozen; \$27.50 per 100.

FOR SALE

Tent 26 x 40, 8 oz., D. F.
84 folding chairs
1 folding organ
All new, only used 3 months.
All for \$225.
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Fresno, Calif.

Forthcoming Meetings

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BRIDGEPORT, CONN.—Evangelist Louise Nankivell, of Chicago, will conduct a revival campaign here June 7 to 28 inclusive, at the First Pentecostal Tent on East Main and Putnam Sts. Meetings every night 7:45 (except Monday) and Sunday 10:30, 3:00 and 7:30. An urgent request is given all New England States to join us in this campaign. For further information write Pastor Albert J. Jenkins, 64 Booth St., Stratford, Conn.

WESTERN NEW YORK AND NORTHERN PENNSYLVANIA CAMP-MEETING. at Endwell, N. Y. (near Binghamton), July 10 to August 2 inclusive. Brother Thos. B. Harden will be present from July 10 to 26; Other home missionaries and speakers expected. Tents, sleeping rooms and meals at reasonable rates. For further information write Pastor Ivan Spencer, Box 123, Endwell, N. Y.

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

ATTLEBORO, MASS.—An old-time Pentecostal Full Gospel and Healing Campaign, May 26 to June 30, at the old Congregational Church on Park Street, conducted by Evangelist W. F. McDade and wife of Tampa, Fla. These evangelists have finished a campaign at Providence, R. I., where remarkable cases of healing took place. Many were baptized in the Holy Spirit, and others were saved. Address Brother White, 2 James Court, Attleboro, Mass.

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

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

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

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

Join thousands of others on July 2-4 in praying for world-wide revival.

W. VIRGINIA CAMP-MEETING at Miami, W. Va., on Cabin Creek, July 9 to 19. T. K. Leonard of Findlay, Ohio, as teacher and evangelist. This meeting will be right in the mountains. For accommodations and further particulars write A. J. Berry, Acme, W. Va.

OPEN FOR CALLS.—As is our usual custom, we are considering a tour through California, Oregon, Washington, including Vancouver and Victoria, B. C., in the interest of the Jewish Evangelistic Work. Should you desire us to stop over for a few days or a week, shall be glad to hear from you. We are in strict fellowship with the General Council. All mail will reach me safely by addressing Charles I. Spellman, Hebrew Christian Evangelist, 1509 West Temple St., Los Angeles, Calif.

Foreign Missions Contributions (Continued from Page 11.)

- 3.00: B H C Coffeyville Kans; G W D Alexandria Va; Assembly Dorrance Kans; Mrs M R C Springfield Mo; W A G Silverton Ore; 3.60 Mrs J F Redford Mich; 3.72 S S Heavener Okla
- 4.00: Mrs B Dripping Springs Tex; K M G Osborne Kans; Assembly & S S Savanna Okla; Mrs J A F San Leandro Calif; J P E Masillon Ohio; 4.85 Glad Tidings Mission S S Gilroy Calif
- 5.00: P B D & wife Ottumwa Ia; H E Holdrige Nebr; East Side Gospel Mission Davenport Ia; Mrs R R Grand Ledge Mich; T H B & family Garner Ark; Mrs F B Brooklyn N Y; M A G Water Valley Miss; Mr & Mrs H G L Orlando Fla; S J H Toledo Ohio; C E S Mt Vernon Wash; Miss L B Larchmont N Y; Assembly Angels Camp Calif; Misses C L & I G Freeland Pa; J M E Ammona Tex; 5.25 R H Wakenay Kans
- 6.00: Mr & Mrs F B Rivermines Mo; Young People of Assembly St Louis Mo; D G & S G Montreal Canada; E E B Morris Okla; 6.50 Mr & Mrs E B S Elton La
- 7.00: Assembly Lewiston Idaho; E V Woodland Calif; Mrs V B Brawley Calif
- 8.00: Mr D M Marion Ind; Mehida Pent'l Assembly Canaan N H; C E J Caruthersville Mo; 8.25 H H O Oakland Calif; 8.35 Calvary Mission Los Angeles Calif; 8.80 J D C Kingston Ala; 9.11 Assembly Hartford Ark; 9.69 Assembly of God S S Paris Ark
- 10.00: Mrs M D S Santa Ana Calif; Mr J W Y Fresno Calif; Pent'l S S La L Hermosa Beach Calif; Pent'l Young People's Band Wesson Ark; Mr & Mrs H W San Francisco Calif; D P H Mobile Ala; Mrs T S Goliad Tex; Mrs E R Pellston Mich; From a Friend in Ga; Mr & Mrs S F Sturgis Mich; 11.00 A J H Crosby Minn
- 12.00: J A C San Jose Calif; Glad Tidings Assembly Bradford Pa; 12.20 German Branch of God Elizabeth N J; 13.00 Unity Mission Boston Mass
- 15.00: Assembly Rio Wis; Young People's Bible Class Dallas Tex; M B W Louisville Ky; F S Auburn Wash; 15.22 M P Young People Syria Mich; 17.75 Assembly of God S S Minneapolis Minn; 19.80 Assembly Wichita Kans
- 20.00: Gemeinde Gotesch Chicago Ill; 21.24 S S S S Goose Creek Tex; 23.00 Assembly of God Grand Rapids Mich; 25.00 A A Wilton N D; Mr & Mrs H C H Earle Ark; 27.00 E S Bradford Pa
- 35.00: Pent'l Prayer Band Allentown Pa; 38.80 Y P of Full Gospel Tab Granite City Ill; 39.00 Lettish Pent'l Church New York N Y
- 40.00: Assembly Fresno Calif; 40.50 Point Assembly Biloxi Miss; 42.72 17th & Clarkston St Assembly Denver Colo; 44.94 W W B Madison, Wis; 45.81 S W Va W W Va & E Ky Dist Council; 47.96 Mrs A W A East Adelaide S Australia
- 50.00: Assembly Peckville Pa; People's Church Richmond Va; Assembly Findlay Ohio
- 60.00: Mr W McP Scranton Kans; Pent'l Assembly Tacoma Wash; 65.00 Full Gospel Assembly Washington D C; Y P P B of Assembly Tulsa Okla
- 78.00: Sub District Convention & S S Breckenridge Texas; 80.00 Full Gospel Church Youngstown Ohio; 91.64 Southern Mo Dist Council Cape Girardeau Mo
- 100.00: Pent'l Assembly Dallas Tex; 140.00 Gospel Tab San Diego Calif; 151.90 W E L Minot N Dak; 160.00 Pent'l Church Akron Ohio; 161.94 Christian Assembly Zion City, Ill; 215.00 Glad Tidings Tab & Bible Institute San Francisco Calif; 216.00 Assembly of God-German Branch Milwaukee Wis; 376.36 C B I Prayer Band Springfield Mo; 876.00 Bethel Temple Los Angeles Calif

Total amount minus \$540.00 amount given
 direct\$3612.05
 Amount previously reported 9969.29
 Total amount for May\$13,581.34

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 \$.50: W H Madison S Dak; 1.00 Mrs J A F San Leandro Calif; Mr & Mr F B Rivermines Mo
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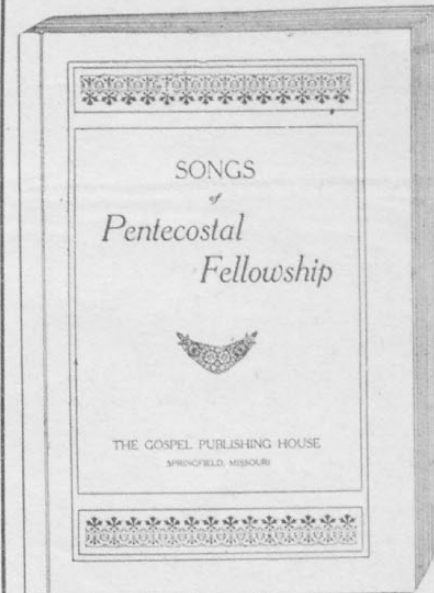
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he not want.
2 He maketh me to lie
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