



NUMBER 609

SPRINGFIELD, MO., AUGUST 8, 1925

Subscription Price \$1.00
Canada and Foreign \$1.50

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A Great Mystery

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GREAT is the mystery of godliness; God was manifest in the flesh (I Tim. 3:16). Jesus, the son of Mary, was an enigma to the men of His day. They questioned, "Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? They were indignant "That thou, being a man, makest thyself God." (John 10:33).

The Jews said to Pilate, "We have a law, and by our law he ought to die, because he made himself the Son of God." Great, marvelous, profound is the mystery of godliness. Man hates mystery. He wants to unravel a mystery. If he cannot, he is disgusted, annoyed, vexed. And the mystery of godliness, God manifest in the flesh—prepared flesh, was incomprehensible to man, to flesh and blood. And so they destroyed the mystery. Instead of unraveling the mystery, they sought to destroy the mysterious One. God manifest in the flesh! Incomprehensible! Not to be tolerated! Yes, angels could assume the shape of men, but God never! So reasons man.

If the incarnation of the Son of God was mysterious, how much more mysterious in the incoming, the on-coming, and the infilling of the Holy Spirit, the Third Person of the Trinity, into regenerated hearts, prepared bodies, new creations in Christ. God manifest in the flesh! And the manifestations, the mysteries are again beyond comprehension. The mystery, the secretiveness of the conception and birth of Christ, is again exemplified in the infilling, the secret, quiet, unseen infilling of the Holy Spirit to a cleansed, redeemed temple. In due time there is a birth, an out-coming manifestation of the Holy Spirit, the One hidden within manifesting Himself audibly, outwardly. Great is the mystery of God manifest, manifesting Himself in flesh.

The same criticism by the same class of unbelievers against the manifestation, against the Third Person of the Trinity, is coming forth as was manifested against the Second Person. Blessed is he, whosoever shall not be offended in me,"

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said Christ. There were many offended. Yes, even those two on the road to Emmaus. "We trusted that it had been he which should redeem Israel!" Disappointment! Our hopes dashed to the ground! The same thing applies regarding the Holy Spirit. Blessed are those who are not offended! Yes there are many offended. The offence of the cross! The offence of the manifestation of the Spirit! Salvation is through the cross—through the offence. The Baptism, the infilling of the Spirit, is likewise accompanied by an offence, by that which is unknown and mysterious—another tongue.

God delights in disguising His blessings. He hides His gold in the earth, imbeds it in the rock. The coal beds are pressed down under millions of tons of earth. Your diamonds are imbedded in clay. Your fruits are hidden frequently in tough skins, in shells, on high trees. Effort, industry and perseverance are demanded to obtain the secrets and the riches of the earth. The same in the spiritual world. Difficulty, defeat and disaster stimulate men to further endeavors in the physical realm. The same should prevail in the spiritual realm. Ask, seek, knock, persist in importunity continually, in season and out of season. What for? The mysteries of the kingdom.

There were the apostles, there were the seventy, there were the hundred and twenty chosen ones, especially blessed ones, especially favored ones in the days when Christ trod this earth, and God is repeating the same; there are especially blessed ones at the time of the manifestation, the outpouring of the Holy Spirit. Who were the favored ones? Fishermen, tax collectors, Galileans! Fancy the Sanhedrin voting in Peter as High Priest! His speech would not only betray him, but they would say that the office had been betrayed. But Christ chose Peter as His high priest on the day of Pentecost. He dispensed the word of life and three thousand received it.

Christ is doing the same today. The common people are receiving the infilling of the Spirit. By and by you will see it spreading and a great company of the priests become obedient to the

A DEFENSE OF THE FAITH ONCE DELIVERED TO THE SAINTS

William Jennings Bryan at the Moody Church

The news of the death of Mr. Bryan comes as a shock to us all. We shall miss this sturdy champion of the faith. He has fought a noble fight. Although his voice is silent, his message lives on. We printed the first part of one of his remarkable addresses in the last Evangel. In the conclusion of this address printed below the Great Commoner gives a magnificent testimony to his faith in God.

There was a meeting the other day of the American Society for the Advancement of Science. They met at Cambridge, and passed a resolution declaring they believed in organic evolution of plants, animals and man, and protested against any legislation that would prevent its being taught in the schools. And that Society had a meeting in Toronto a year ago, and on the 28th day of December a man named Bateson came on the scene from England at the invitation of this Society. The papers said they had eleven thousand members. This man Bateson came at their invitation and spoke to them at Toronto on the 28th day of December, and he discussed evolution and his speech was published in "Science," a magazine published in New York that bears that name, and in that speech Bateson said to those scientists that he would give them every effort that had ever been made to find the origin of species, and he took up every effort and traced it from the beginning to end, and told them that **never in one single case had the experiment succeeded.** He said, "We have faith in evolution, but we have our doubts about the origin of species." There is no evolution unless it accounts for the species. And he says we have faith in evolution but have our doubts about the origin of the species. "But don't be discouraged," he adds, "we may find it tomorrow." That is optimism.

Tooth or Skull

Out in Nebraska somebody found a tooth, just one tooth, no jaw bone, no skull, no skeleton, just a tooth. But the man who discovered it took it to New York and showed it to Professor Osborne, the head of the museum there. And he called in some other spirits like-minded and they held a postmortem examination on an extinct animal, and solemnly decided that that tooth came from an animal nearer to man than any other animal. They had about settled down to that belief when somebody found a skull of a monkey-man in Africa. And he thought that came from the animal nearest to man. And it looks as if the scientific world was going to be divided by a controversy between a tooth on one side and the skull of a monkey on the other. I think they are wasting lots of time, but if there is going to be a fight, if it is Nebraska against Africa, I'm for Nebraska. I love every foot of its land. And I love the people even better than before the last election. And if it has got to be a fight between Nebraska and Africa, count me for the tooth.

Isn't it ridiculous for learned men to get so excited about a tooth or a skull. When a fellow wakes up with the idea that he has brute blood in his veins he is so interested in tracing his family tree that he will **go around the world to see a skeleton when he would not go across the street to save a soul.** You can't in-

terest these men in the saving of souls, but they are very much interested in a five-toed horse. There is one fact that is worth all the resemblances in the world, and that is that you can't find a species that ever changed, and if they can't find where two species in the plant life came one from the other or the two from a common ancestor, why do they try to drag man from his high state down to a brute level?

People have said, "Do you mean to say there is no evidence upon which to believe this evolutionary hypothesis?" No, absolutely none. "Well," they say, "how on earth can these intelligent men believe it if it is not true?" You can't go to a penitentiary in the United States but what you will find college graduates there, and yet we have got men teaching in our schools who believe all you have to do is to train the mind. If they understood the Bible they would know that "out of the heart are the issues of life." They would know that "as a man thinketh in his heart so is he." When the heart goes wrong it takes the mind with it. There isn't an ounce of love in all the minds in the world. There is no morality in the human mind. The mind is a mental machine. It works for its master, and the master is the heart. And the mind of a trained man will work just as willingly for a burglar as it will to plan service to society.

The Cult of Mind-Worshippers.

These men are mind-worshippers. They are trying to substitute education for religion. Evolution flatters the mind of a vain man. The evolutionist says to the student, "You can't understand the Bible. There are the miracles. You can't understand them. Let me give you something that makes everything plain. Evolution is the law, and when you understand evolution you understand everything." It is flattering to the mind, and some of our minds are susceptible to flattery. But it is something else. I think it is a lazy man's theology, and it is acceptable and attractive to a lazy man. It is the laziest theory that any man ever proposed. If a man believed his ancestors were animals all he has to do on Sunday morning is to stand in front of a cage of animals and speculate on how far he has come. **But if he is a Christian he has got to go to church and consider how far he has to go before he is perfect.** Christianity is no lazy man's job. There never was a religion that stirred to energy like Christianity does. It tells us that every human being is traveling every day and every moment up or down, either rising to the highest place that God has made possible or sinking to the lowest level that man can reach. Christianity gives us an ideal within sight of the weakest and lowliest and yet so high that the best are kept with their faces turned upward. Evolution chills hope and courage and ambition. If you will take a book on psychology written by a believer in Darwin you will find he tells you that man is just a bundle of brute instincts, and it isn't your fault if you do wrong. **It makes a wonderful difference whether a man traces his ancestry to the jungle or to the throne of God.** If our ideals are below us we are living down. If they are above us we strive to climb up.

I want for a moment to speak of the absurdity of

it. I realize that right here I am going to deal with the most important of the objections, and therefore I am going to be brief. I want to say to you that this is not only untrue—this hypothesis that links man to the animal, but it is explained by explanations that are most fantastic and unreal and absurd than anything that you can find in any book of fiction—more fantastic than the Arabian Nights. I want to tell you of a few of them, and then you will understand why these fellows don't like to have someone talk before their students, who exposes their ridiculous position. It is all right for them to make fun of Jonah, but they don't like to have any one make fun of them. There is nothing in the Bible that can be made the object of ridicule like the guesses that they give. The first I take from Darwin. Do you know Darwin thought man's brain was superior to woman's brain? Poor Darwin! If he had lived fifty years longer he would have taken it back I am telling you what the professors teach to your children, and they do it without a smile. Do you know that they actually believe that the eye came by development; that God did not make man as he is, but according to Darwin everything we have come from things invisible, and through a process of change. This is the explanation of how the eye came to be: There was a time when no animal had an eye, and at that time one day a little animal without eyes discovered a piece of pigment or freckle on the skin, and when the rays of the sun in traveling over the body of the animal came to this piece of pigment they began to converge there more than elsewhere, and they made it hotter there, irritated the skin and brought out a nerve. Out of the nerve came an eye.

Waves of God's Word

Do you know a man by the name of **Fosdick**? He wrote a book on faith. Look on page one hundred forty-four. I will give you almost the exact words. He says that evolutionists tell you that if man has an eye it is because the light waves beat upon the skin and eyes came out to answer. If he has ears it is because sound waves were there and the ears came out to hear. He says that evolutionists say that everything has come out in response to environment. Think of it, my friends. If the light waves beat on the skin, why did not eyes come out all over? And yet men can believe that and teach it when they cannot believe the miracles of the Bible.

But the chief objection to this belief is that it is destructive. Mark my words. I do not say that everyone who believes Darwinism and takes it seriously loses his religious life. That is what they say we say, but they know that is not our objection. We say the tendency is to undermine faith in God. When I tell you I believe in quarantining against small pox I do not say that everybody that takes small pox dies, and we quarantine against it not because everybody dies, but because some do. I am opposed to Darwinism not only because it is untrue, not only because it is absurd, but my principle objection is because it is dangerous. More than five per cent who take it in college die of it. In the first place it killed Darwin, and that ought to be enough. Darwin began life a Christian. His father wanted him to become a minister, and was not pleased when he turned aside to study science. When Darwin was a boy he believed all that was Christian. If you doubt it read his letters written just before he died. We quote the Bible as authority, and so did he. But before he died he said he believed there never had been any revelation. He discarded the Bible as the Word of God by inspiration given, and with it he discarded

Christ. He brings man down to a brute level and then judges man by brute standards, and shuts the door of heaven against it. If there is any atheist who wants to quote Darwin, I can quote too. Let him do it, but let no minister quote Darwin, unless he tells his congregation what Darwinism did to Darwin.

A teacher in Bryn Mawr College in Pennsylvania says he does not believe in a personal God and a personal immortality. When the students come to graduate forty-five per cent of them tell him that they have discarded the cardinal principles of the Christian faith. The reason they do it is because they have come under the influence of the cultured—men who are their instructors. That is what Leuba says and what he is teaching in Bryn Mawr College. But you don't have to go to Darwin or to Leuba for evidence. You can just go to the parents who send their children to college, and have them tell you, "I sent my boy or my girl a Christian and they came back an atheist."

The Bible Way to God

We have come out of a war, the bloodiest war the world ever saw. We look back and we find that thirty million human lives were lost, and three hundred millions of dollars in property were destroyed, and the debts of the world are three times as great. We find that the world has been bearing the devil's burden, and it can't bear it any longer. To whom shall they turn? There is only One. That is the One reared in the carpenter shop, Whose yoke is easy and Whose burden is light. And remember it wasn't ignorant men who brought the world to ruin. It was college graduates who built the dreadnaughts, and it was scientists who mixed the gases and made the liquid fire. It was wise men who made the war so hellish that the world was about to commit suicide. **Darwin's God was nowhere.** Darwin's Bible was nothing. Darwin's Christ was nothing. No man aspiring to be God can save the world. It requires a God condescending to be a man. Evolution would rob Christ of the glory of the virgin birth, and would rob Him of the majesty of His Deity, and the triumph of His resurrection. We need the Christ Whose blood has colored the stream of time, Whose philosophy fits every human need, that is the Christ of whom the Bible tells.

I am glad to plead with the world to get back to God. I believe in a real God, and when the world comes back to God it will be looking for the Word of God and it will find it in the Bible, the revealed will of God. There it will find the story of Christ, the only Hope, Whose teachings can solve all the problems that vex our hearts and perplex the world. I am for the Bible against all those that oppose it.—The Moody Church News.

The Eleventh Session of the General Council of the Assemblies of God will be held in Eureka Springs, Ark., Sept. 17 to 24 inclusive, 1925. Eureka Springs is located in northwest Arkansas and may be reached via Frisco Railroad to Seligman, Missouri; then take M. & N. A. to Eureka Springs—a distance of eighteen miles through the picturesque Ozarks. M. & N. A. trains will meet all principal Frisco trains at Seligman. It is an ideal place to spend your vacation.

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The Pentecostal Evangel

Official Organ of the General Council of the Assemblies of God

Published weekly (50 issues a year)

Publication Office, 336 West Pacific St., Springfield, Missouri

Subscription price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Great Britain, 6/6. Please send International Money Orders British P. O. Orders to pay for British subscriptions.

Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80. Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

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THE FAITH OF A BISHOP

I.—I believe that the world will never be completely converted to Christianity by any existing agency before the end comes. In spite of all that can be done by ministers, churches, schools, and missions, the wheat and the tares will grow together until the harvest. And when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah (Mat. 13:24-30; 24:37-39).

II.—I believe that the widespread unbelief, indifference, formalism, and wickedness, which are to be seen throughout Christendom, are only what we ought to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true (Matt. 24:12; I Tim. 4:1; II Tim. 3:1-13-14).

III.—I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are a little flock in any congregation in my own land. It is precisely the state of things which I expect to find. This is a dispensation of election, and not of universal conversion (Acts 15:14; Mat. 24:13).

IV.—I believe that the Second Coming of the Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. "Thy Kingdom come," "Come, Lord Jesus," should be our daily prayer. We look backward, if we have faith, to Christ dying on the Cross, and we ought to look forward no less, if we have hope, to Christ coming again (John 14:3; II Tim. 4:8; II Peter 3:12).

V.—I believe that the Second Coming of our Lord Jesus Christ will be a real, literal, personal, bodily Coming; and that as He went away in the clouds of Heaven with His body, before the eyes of men, so in like manner He will return (Acts 1:11).

VI.—I believe that after our Lord Jesus Christ comes the earth shall be renewed and the curse removed; the devil shall be bound; the godly shall be rewarded, the wicked shall be punished; and that before He comes there will be neither resurrection, judgment, nor Millennium, and that not till after He comes shall the earth be filled with the knowledge of the glory of the Lord (Acts 3:21; Isa. 25:6-9; I Thess. 4:12; Rev. 20:1, etc.).

VII.—I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ (Jer. 30:10-11; 31:10; Rom. 11:25-26).

VIII.—I believe that the literal sense of Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of **spiritualising** and **accommodating** Bible language, Christians have too often missed its meaning (Luke 24:25-26).

IX.—I do not believe that the preterist scheme of interpreting the Apocalypse, which regards the book as entirely **fulfilled**; or the futurist scheme, which regards it as almost entirely **unfulfilled**, are either of them to be implicitly followed. The truth, I expect, will be found to be between the two.

X.—I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon and Anti-christ, although I think it highly probable that a more complete development of Anti-christ will yet be exhibited to the world (II Thess. 2:3-11; I Tim. 4:1-6).

XI.—Finally, I believe that it is for the safety, happiness and comfort of all true Christians to expect as little as possible from Churches or governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's Second Advent.

I am well aware that the views I have laid down appear to many persons very gloomy and discouraging. The only answer I make to that charge is this: Are they Scriptural?—John Charles Ryle, late Bishop of Liverpool.

A GREAT MYSTERY

(Continued from Page One)

faith. Not the high priests and the Sadducees, but the rank and file of the priesthood, the honest, hungry, sincere ones who are willing to pay the price and follow the despised Nazarene and all it entails.

Great is the mystery of godliness; God, God, God manifest, shining forth, operating through, controlling flesh which has been redeemed, cleansed and quickened through the blood, God manifest in the flesh. He who criticizes the manifestation criticizes Him who manifests. You think you criticize the flesh. You don't. You criticize Him who manifests His operations through the flesh. Amen.

DEFINITE PRAYER

The late Pastor Walter Harris once told of a weekly prayer-meeting held at his house and attended by three brethren. They agreed that they should pray especially for three prominent men, that they might be converted to God. In accordance with this agreement, earnest prayer was offered for many weeks. Then one evening these three men came to the parsonage, one after another, to inquire what they must do to be saved. They found their minister at home, and the brethren with him assembled for prayer. And these three men soon found peace in believing in the Lord Jesus.

"Speak the stumbling, hesitating word that God gives thee to speak. It is His word. Do the unaccustomed act from which thou dost shrink, though thou do it with awkward and bungling fingers. The modest man that yet dares to speak for God and do the right has always been God's chosen man."—F. E. Clark, D.D.

"I Am the Lord That Healeth Thee"

HEALED OF COMPLICATION OF DISEASES

In the year of 1918 I had the "flu," wasn't sick very long but soon lock-jaw set in. I almost died. It left me in a very bad condition. But at that time I did not know the Lord, so I just went on in sin turning God's Word aside. I grew weaker. My life wasn't any pleasure to me; I wanted to die.

I have a husband and two little boys, but at that time I wasn't any benefit to them. I just felt as if I wanted to be off by myself. We traveled most of the time from one place to another. I would feel better for a while then those blue feelings would come upon me. I finally got so bad I went to several doctors; one would say one thing and another something else. I kept taking all kinds of medicine, but nothing did me any good and I went on losing weight. But O how merciful God has been to me! I loved to go to the Holiness church, and went most of the time. While I was listening to God's Word, God would strive with me until I would be miserable. I heard Divine Healing preached and knew it was real but still I would turn away and say "not now." The saints and preachers would beg and plead for me to accept God's salvation, but I kept putting it off. But I couldn't rest, and soon I was telling the Lord I would do anything He said if He would only save my soul and heal my body.

Doctors had told me I had tuberculosis in both lungs and that my heart was bad. My cough kept getting worse and I began spitting blood; couldn't sleep at night; got to where I couldn't eat anything. My husband then took me to Ardmore; had an X-ray picture taken which showed T. B. in both lungs. That doctor told me medicine could not cure me, and that I would be that way for years. At last I had to take to bed, had chills and fever. When the doctor came again he said I was almost dead—that my lungs were on fire and my heart would soon take me away.

I decided to have the saints and Brother Roy Steger, the pastor at the Pentecostal Assembly, come and pray for me. I was still in sin. God wonderfully touched my body and that night I went to sleep and rested good. In the morning rheumatism struck me in my hip and I could not walk by myself. That night the saints came back to pray for me, and O how wonderfully God did work! He saved my soul and healed my lungs completely. O how real God's truth is to my soul! He kept testing my faith; the rheumatism kept me in bed five long weeks, going from one part of my body to another. My joints would swell and great red spots would come upon me. As the saints prayed I called to God to help me. (I cry awhile and then I write.)

The disease then went to my heart. Still I kept faith. I turned everything over to the Lord. He gave me a vision of how I would be healed—and He did heal. Praise God! Now I am well and happy, doing my work; eat heartily; feel good in my soul, and will forever give God the praise. I want to ask the saints to pray for my husband and other loved ones who are unsaved and that I will go deeper with the Lord and that I may ever be found true to Jesus."—Mrs. Mary Powell, Wilson, Okla.

Pastor Roy L. Steger, of Wilson, Okla. who sent in this testimony of Sister Powell's says she was wonderfully healed of a complication of diseases and that the testimony is absolutely true.

HEALED OF INTERNAL TROUBLE

I want to witness to God's healing power: Twenty-five years ago, I underwent an operation for an internal trouble which did not return until 9 years ago, when it again seized me in all its violence, bringing intense suffering and untold agony. I dreaded to go under the knife again, but finally reached the physical condition where it was either the surgeon's knife or death. After enduring indescribable torture for 2 years, I went to the hospital, and an operation, with much loss of time and expense, again gave me relief. I thought the trouble was permanently removed.

Two years ago, without warning, the old trouble returned in all its former fury. In one day I was prostrated in agony of body and mind. I could not lie down, walk, sit, stand or assume any position without enduring the most excruciating pain. I preferred death to again going through an operation. I prayed to die. My body was broken and useless and how sweetly I would have embraced death at that time. I cannot here tell of all the horrors of my affliction or my suffering, to say nothing of my anguish of mind. My wife wanted me to go to the hospital at once, as she felt sure that this third attack would be fatal in its consequences, but I wanted only death. My wife and young children were very dear to me, but to be relieved of my intense pain and feeling utterly hopeless that any permanent relief could be obtained, I arrived at the point where I wanted to die.

On the third day of my suffering, after spending, as usual, a night of agony without sleep or rest, I dressed and went down to the living-room. I ate no breakfast, and in the deepest, blackest despair, I sat hopeless until about 9 o'clock, when I determined to go to my Saviour and ask Him to please heal me. For about a year I had been brought under the sweet influence of full salvation and knew the Lord in His beauty of holiness. (Be-

fore that I had been a worldly church-member, occupying the highest offices in the church, but having only the form of godliness.) I had learned to place my trust on my Saviour fully, place all on the altar and love Him with all my soul, for which I praise Him, as I could not otherwise have known what a wonderful Saviour we have. He is so precious to me, and to utter the name "Jesus" fills my mouth with the sweetest honey.

I live in the suburbs. Arising from my seat of pain, I walked one block to the street car and went into town to a little Holiness Mission where God is truly worshipped as He would have us worship Him—in all beauty of holiness and where the gospel of perfect love and full salvation is preached and practised. Although I was a member of a Protestant church of a leading denomination in the South, I could learn of the deep spiritual things of God only at this mission, and to this mission I went for help from God. During the mission service that day at the noon hour, I arose and told of my suffering; that I was due to go on a long trip to New Orleans on account of business within two weeks, and that I wanted to come to Jesus for healing of my pain-racked body. The pastor anointed me and prayed for my recovery. I knew that, if the Lord Jesus was in this city as He was when He walked the streets of Jerusalem 1900 years ago, and I went to Him, He would compassionately heal me.

After the service, I at once took the street car for home, still suffering, but I did not doubt that Jesus would be faithful to His Word. When I alighted from the car at my stop the car sped on and I was entirely alone. I had not taken 15 steps when I heard someone say, "Praise the Lord! Glory to God!" I looked about to see who it was talking, when I realized it was myself unconsciously praising the Lord. At that moment all my suffering and pain completely vanished and I walked the block to my home perfectly healed, fully restored in every particular, and, oh, so inexpressibly happy at being freed from the terrible thrall of pain, fear and utter hopelessness. To this day, not a vestige of the pain has returned. God does His work perfectly and far above what any earthly physician can do. I not only went to New Orleans, but a day or two after I was healed, I went on a trip to Pittsburg, soundly healed in body.

The Lord Jesus has wonderfully healed me in other sicknesses since with and without being anointed in response to child-like faith, and I am today in perfect health, and know that in Jesus is no sickness, but that it is His will to heal us fully of all bodily sickness, if we come to Him trusting that He will cleanse us from all sin. How I do praise Him for gently leading me step by step to instantaneously quit smoking, running after the world in its pleasure-madness, to hate the things I once loved and to love the things I once hated, and to be kept cleansed from all sin. You may have all the world, but give me Jesus!—(Name withheld by request) Richmond, Virginia.

--:-- The Gifts of the Spirit --:--

The conviction expressed in a previous article concerning the use of the gift of tongues, is borne in upon us, not only by the use of further evidence which both the prophet and the apostle declare to be in tongues, and by the nature of the sign itself, but also by the fact, that, in all cases where it is mentioned in the Acts, it is connected with prophesying and magnifying God. But still more from the 14th chapter of the first epistle to the Corinthians is it manifest that tongues were but the sign, and that the message of God was the thing signified, which the person speaking with the tongue went on straight-way to declare. This is not so clear from the King James's translation of some of the passages, which we shall therefore render exactly after the original.

"And be zealous for spiritual gifts; the rather, however, to the end ye may prophesy" (1 Cor. 14:1). That it is speaking with tongues which he has in his eye, is manifest from what follows: "For he speaking with a tongue speaketh not to men, but to God; for no one heareth; in spirit indeed he speaketh mysteries. But he prophesying, speaketh to men for edification, and exhortation, and comfort" (vss. 2, 3). A tongue, therefore, is for communication between a man's soul and God, which ought to pass on secretly, and not in the audience of third parties, save where there is an interpreter at hand, or an unbeliever who will not give heed to what is spoken in the common language, and needs to be attracted to recognize God by some words of a tongue introduced into the bosom of a discourse. Yet these things, spoken in the unknown tongues, are not unmeaning words or sentences; but precious mysteries of God, by the presence and utterance of which in his soul he himself is greatly edified; though he cannot edify the church unless he prophesy; as the next verse expressly declares: "He speaking with a tongue edifieth himself, but he prophesying edifieth the church."

Therefore it is nothing to be doubted, that tongues are a great instrument for personal edification, however mysterious it may seem to us; and they are on that account greatly to be desired, altogether independently of their being a sign unto others. It seems reasonable to believe, that they will be conferred in private exercises of devotion, and earnest longings after edification; and, being given, ought especially to be occupied in secret actings of the soul towards God; and in public only as subsidiary to the work of prophesying. This latter use further appears in the next verse: "I wish, however, all of you to speak with tongues; the rather, however, to the end ye may prophesy; for greater is he that prophesieth than he that speaketh with tongues, except indeed he interpret, to the end the church may receive edification." There can be no doubt,

therefore, that speaking with tongues is a most desirable thing, seeing the apostle desireth it for them all; and in another place (vs. 18) gives thanks that he spake with tongues more than they all; and, again, notwithstanding the abuses of this gift in the church, commands (vs. 39) that they "forbid not to speak with tongues."

But, withal, there is an ultimate end to be aimed at, beyond present enjoyment and personal edification, which is, that they may prophesy and edify the church when they shall themselves have been edified. In what way, he expresses in the next verse: "Now, however, brethren, if I come unto you speaking with tongues, what will I profit you, if I shall not speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?" These now are the forms of communication from God, and the gift of tongues was a sign to authenticate them as being from God. The first, "revelation," we understand of some secret thing hidden in the Word of God, and, thus opened, answers, we think, very much to the word of wisdom. The second is "knowledge;" that is, the communication of things which may be read and known of all men: what we call learning. The third is "prophecy;" which has been already defined to be for edification, exhortation, and comfort of the church. And the fourth is "teaching," for the end of bringing forward the children, and instructing the ignorant in Christ Jesus.

To fit and qualify those who filled these offices, the gift of tongues was a great means in God's hand, as we have shown above; but when they had been thus prepared, God expected that they would give themselves to the work of building up the church, perfecting the saints, and ministering the Word of God. And if they did, at a time, in the public assembly use the gift of tongues, it was for the purpose of convincing the incredulous that they had both commission and information from God; that God was in them of a truth.

The six following verses we pass over, as bringing no additional light, but serving merely to illustrate the folly and unprofitableness of using these gifts of tongues in the meetings of the church, in the way of convincing those who doubt or altogether disbelieve that God spake by them. At the 13th verse the subject is thus resumed: "Therefore, let him who speaketh with a tongue pray that he may interpret;" to the end he may be intelligible to those who hear; but it is added (vs. 28), "If there be not an interpreter, let him keep silence in the church, and speak to himself, and to God." He is not prevented from exercising his gift; for it is to his edification to do so; but not aloud, unless there be some one at hand who hath the gift of interpretation, or he himself, in answer to his prayer, shall receive that gift at the time, then he may

speak aloud and interpret; as he proceedeth: "For if I pray with a tongue, my spirit prayeth; my mind, however, is unfruitful."

Here is a great distinction taken between the spirit, which may be, yea and is, all alive and fruitful in these spiritual exercises of speaking with tongues; and the understanding, or mind, which is without any advantage in itself, or fruit-bearing towards God or others. In this distinction stands, as we judge, the use of the name "spirituals," which throughout these chapters is applied to a certain class of gifts, or occupations, distinguished from charity on the one hand, and from prophecy on the other. These we understand to be functions of the renewed spirit, which it is capable of, altogether independent of the understanding; whose help it calls not for, until out of charity it desires to minister unto others the benefit which it has partaken in itself. There is much mystery in this, which we are not careful to discover, being more intent upon knowing and teaching the certainty of the thing, to the end the church may earnestly seek the communication of these spiritual functions from God and her Head the Lord Jesus Christ.

The reality of the thing further appears in the following verses: "What then is there? I will pray with the Spirit; I will pray, however, also with the mind: I will sing with the Spirit; I will sing, however, also with the mind." Prayer in a tongue is prayer in the Spirit, and so also of singing: it is true prayer and true praise: and not to be despised of the person, nor yet of the church, and truly acceptable with God: but because it passes not into the forms of the understanding by intelligible speech, he prefers it not in the church, neither will use it there, for the reason which he adds: "Since, if thou bless in the Spirit, how shall he filling the place of the unlearned say the Amen to thy thanksgivings, since he knoweth not what thou sayest? For thou, indeed, rightly givest thanks, but the other is not edified:" and therefore cannot give thanks, nor even say Amen.

To one who believes what the apostle writes, there can be no doubt whatever that the gift of tongues was a means of worshiping God acceptably in all ways, which oftentimes was so used in the public meetings of the church. This, not approving, he rebukes, because it perplexed those in the congregation who were raw and ignorant, and but beginning in the Christian discipline. The word by which these are named is translated unlearned; whereby the impression is conveyed that the knowledge of these tongues depended somehow or other upon learning. It is not material to the question whether these tongues were tongues of men or of angels, or whether they were in use by any creature at all. The likelihood is, from the instance of the day of Pentecost, that they were spoken by the nations of the earth. But it is a gross error to suppose that the use of them was at all analogous to that which by learning a man acquires of a foreign language. Their mind was not in the tongue at all: they understood it not, neither could they interpret it, otherwise than by a supernatural gift. No one understood what they said. Their

spirit perceived the matter, and held communion with God in acts of spiritual worship through the tongue, which indicates the closest contact with God, a drinking from the breasts of His instruction. But, withal, this did not serve for the instruction of others; which essaying, they must use the common language, as Peter also did on the day of Pentecost.

In order to guard against the false association of learning with the use of a tongue, we incline rather to render the word "ignorant," as in Acts 4:13, or, as in 2 Cor. 11:6, "rude;" the only two places where it occurs, except in this chapter. I think it means one unacquainted with the discipline of the church, and the manner of the Spirit: one, in short, unversed in spirituals. That these babes may not be disappointed of their edification, the apostle commands prayer and singing to be not in the unknown tongue, but in the common speech; not in the Spirit only, but in the Spirit and in the mind also. And this he confirms by his own feelings: "I bless God I speak with tongues more than you all; but in the church I would rather speak five words through my mind, that I might teach others also, than ten thousand words in a tongue. Brethren, be not children in things of the mind: but in malice be infants, and in things of the mind be ye full-grown men." He would have them to pour their spiritual edification and exercise through the forms of the understanding, that their mind might grow to its full maturity, and be able to glorify God in the midst of reasonable and intelligent men.

The apostle now refers to the prophecy of Isaiah: "In the law it hath been written, That by other tongues and by other lips I will speak to this people; and not even then will they give heed to me, saith the Lord: so that the tongues are for a sign, not to the believing, but to the unbelieving; prophecy, however, not for the unbelieving but for the believing." Here again the leading contrast between tongues and prophecy comes into view, with the additional weight of the prophet's authority, who had signified that to the unbelieving God would add the method of speaking with tongues. The Jews had been incredulous of Christ, and now God keeps His word, by adding the promised sign, to shew them that He did verily speak in Christ, seeing He spoke thus by those that believe in Christ, who spake not to add anything to what Christ spake, but brought a new sign that God had verily spoken in Christ, and did speak by the members of Christ's body. To this Christ alludes when He says, that He would send among them prophets, and wise men, and scribes, whom they would reject, and so fill up the measure of their cup. "If, therefore, the whole church come together to the same place, and all speak with tongues, and there come in ignorant or unbelieving ones, will they not say that ye are mad? If, however, all prophesy, and there enter one unbelieving or ignorant, he is convinced under all, he is judged under all; and thus the secrets of his heart become manifest; and so, falling upon his face, he will worship God, reporting that God really is in you." Tongues were a sign of this indwelling of God, but prophesying is the certainty of it; and both to-

gether bring the perfect and complete demonstration of the Spirit: to refuse which is to resist God, and to bring upon ourselves swift destruction.

(To Be Continued)

NEARLY ONE HUNDRED YEARS AGO

The intensely devoted and pious Mary Campbell lived at Fernicarry and was the subject, about the year 1830, of peculiar experiences, regarding which there was very great interest excited at the time in the West of Scotland. She with many others believed that the gift of tongues and other special gifts were to be vouchsafed to the Church, and that the advent of the Lord was at hand.

On a Sunday evening in the month of March, Mary, in the presence of a few friends, began to utter sounds to them incomprehensible, and believed by her to be a tongue such as of old might have been spoken on the day of Pentecost, or among the Christians of Corinth. This was the first manifestation of the restored "gift."

Among many other strange incidents regarding this singular but intensely religious woman, the following may be given. It is Mary's own account of her recovery from a very serious illness, which had caused herself much suffering, and her friends much anxiety.

"On the Saturday previous to my restoration to health, I was very ill, suffering from pain in my chest and breathlessness. On the Sabbath I was very ill, and lay for several hours in a state of insensibility. Next day I was worse than I had been for several weeks previous, the agony of Saturday excepted. On Tuesday I was no better. On Wednesday I did not feel quite so languid, but was suffering some pain, from breathing and palpitation of my heart. Two individuals who saw me about four hours before my recovery, said that I would never be strong—that I was not to expect a miracle to be wrought upon me. It was not long after until I received dear Brother James McDonald's letter, giving an account of his sister being miraculously raised up, as in New Testament times; and in which he similarly commanded me to rise and walk also. I had scarcely read the first page when I became quite overpowered, and laid it aside for a few minutes; but I had no rest in my mind until I took it up again, and began to read. As I read, every word came home with power, and when I came to the command to arise, it came home with a power which no words can describe; it was felt to be, indeed, the voice of Christ; it was such a voice as could not be resisted. A mighty power was instantaneously exerted upon me. I felt as if I had been lifted from off the earth, and all my diseases taken from off me at the voice of Christ. I was verily made in a moment to stand upon my feet, leap and walk, sing and rejoice."

Mary Campbell, who before this time had been confined to bed; from this moment, without any interval returned to active life, became, as was natural, the center of double curiosity and interest; spoke, expounded, gave forth the utter-

ances of her power in crowded assemblies, and entered into the full career of a prophetess and gifted person. The McDonalds, less demonstrative, and more homely, went on upon their modest way, attracting crowds of observers, without being thereby withdrawn from the composed and sober course of their existence; and thus a new miraculous dispensation was to the belief of many, inaugurated in all the power of apostolic times, by these waters of the West.—From the Religious Anecdotes of Scotland.

THE "UPPER ROOM"

By A. W. Orwig

(Tune: "I've Reached the Land of Corn and Wine")

The upper room, O sacred place,
Where God revealed His shining face,
And on the day of Pentecost
Poured out the promised Holy Ghost.

Chorus:

The upper room, the upper room,
Not marred by unbelief or gloom,
But where, in faith, with one accord,
And in the name of their blest Lord,
The waiting ones received the pow'r,
And spoke "with other tongues" that hour.

And when the news was noised abroad
What had been done by the dear Lord,
All were amazed at what they heard,
Some mocked and some with praise were stirred.

Then the apostle Peter told
About the promise made of old,
That God His Spirit would pour out,
And bade the people not to doubt.

"But this is that," he cried aloud,
What Joel had long since avowed,
That when the Spirit would descend,
Both signs and wonders would attend.

And oh, what mighty works were seen!
For sin there was conviction keen,
And to the Lord did thousands turn,
And now for Him their hearts did yearn.

O Lord, if we Thy flock would feed,
And unsaved souls to Thee would lead,
The Spirit's fullness we must know,
And with His pow'r be all aglow.

Then let Thy people very soon
All find their blessed "upper room,"
Where Pentecostal fire will fall,
And God shall be their all in all.

MR. MOODY'S CREED

When Mr. Moody went to England first, he swept through the country, and and at last it was arranged to have a great meeting in London. As a prelude to that meeting he met the ministers of the gospel, and they catechised him. He was an unknown man; they wanted to be quite sure as to his standing, and as to his evidence. At length a clergyman got up and said, "Mr. Moody, would you be good enough to tell us your creed?" And Moody, in his short, epigrammatic way said, "Oh, yes, I will tell you; it is in print." They expressed their gratification that it was already at their disposal, and asked where it could be obtained. He said, "It is the 53rd chapter of Isaiah."

YOUNG PEOPLE'S MEETING

Subject: Applied Christianity

"We ought to give the more earnest heed to the things which we have heard" (Heb. 2:1).

In these days, we hear much about "applied science," by which we mean the working out or the practical application of certain principles, or governing laws. We all understand that there are eternal, basic laws underlying every science. In fact, science is the setting in order, or formulating of general truths along a given line—it may be geology, astronomy, or any other science. **Applied science** has reference to the working out of those truths along real practical lines.

To Christian young people, this suggests the foundation principles of **God's eternal kingdom** and, practically, the out-working and the daily application of those precious and glorious truths to everyday life.

The average Christian has a fair idea of the truths of Christianity—or **should have**. The Gospel is sounded out every Lord's day, and Bibles, "the Christian's rule of conduct," are numerous and almost free in our land; so that a Christian in America is without excuse if he is not familiar with the principles of the Kingdom of God.

And, yet, it goes without saying that we all **know** more than we **live**, and "**hear**" more than we "**do**." Is not living, real application of truth to our lives, one of our greatest needs today? It is comparatively easy to "join," to become a "member," to step across the line from the world to the church—but the acid test of living up to Christian standards comes day-by-day and proves the reality of our convictions.

The first great incentive to right living is to please our gracious Lord in all things, to bring satisfaction to His heart. But there is also another incentive. In ancient times, there was strife between the herdmen of Abram and the herdmen of Lot, the story is told in Genesis. Then is added the significant sentence: "And the Canaanite and the Perizzite dwelled then in the land"—a curt comment on the testimony of the godly before worldlings. God help us! The Canaanite still "dwells in the land;" the world is looking on, and with no degree of charity for the Christian who fails. The Christian may know some cause or reason for his failure but the worldling sees none—makes no excuse. There are no extenuating circumstances for the Christian pilgrim in the eyes of a sinner.

On the other hand we have all heard of many a sinner being melted down by a faithful life; the fragrant memory of a Christ-like mother has brought more than one wayward youth to the feet of Jesus. So, for the sake of our testimony before saint and sinner, we should apply our Christianity to daily life.

There are laws of living that adjust us

to our God and to one another. If they are followed, there is blessing; if they are neglected, there is friction and disaster! Worldlings form good habits for policy's sake—but the Christian has a Living Personality dwelling within, even the Christ who is the embodiment of all truth. His standards will be the criterion for the child of God.

These high standards of righteousness can be lived out only in close fellowship with that Holy Christ; and this fellowship is maintained only through prayer and reading the Word. The Word gives us vision—prayer gives us power; any letting down along either line will end in failure.

Some of us are appalled at the carelessness of some Christians. Worldlings far out-strip us in some virtues; they put us to-shame. Truly, truly we all need to examine ourselves, to go lower before our Lord, to be sorry for past failures, and to give "more earnest heed to the things we have heard."

Under the search-light of the Holy Spirit we must all admit a sad coming-short. Perhaps, if God's children were more careful, more conscientious in little things there would be less failure. Alas, some Christian virtues are conspicuous by their absence! The "contrary winds" are so strong these days that really earnest ones find themselves letting down, so that their lives fall below their own ideals.

What about reverence? Have we a proper sense of the presence of the Eternal? Remember that not even a beast could touch Mt. Sinai when God was there. Are we not thoughtless, to say the least, in God's house. Flippancy is a common thing—even creeping into the pulpit at times, and whispering and turning around and fidgeting, show clearly where the mind is.

Should not the Christian be modest? Too often there is an aping of worldly dress. Comfort, neatness, and beauty are certainly to be commended, but styles that are extreme and planned with a view to attract attention are certainly revolting to pure minds. Girls who follow them would surely give them up if they realized the disgusting effect they have upon men of the finer type.

Should the Christian be honest? Absolutely. How many Christians believe and practise, "Owe no man anything but to love one another?" It is easy for the young to have loose ideas of property rights, easy for Mary and Jean to get their things mixed up—small pieces of jewelery, handkerchiefs, umbrellas, books—they are friends. Is it not right? It is better to be careful. An evangelist "borrowed" a suitcase of a person who was watching his life. That was some time ago; up to last reports, it had not been returned. That seemingly small thing has so prejudiced a little woman

that that evangelist can never help her in future. Common honesty!

Are we just and fair in our buying and selling, willing to give, or to take the market-price for food, clothing, etc? As young people, employed, are we conscientious in rendering full and faithful service, or is it easy to "kill time" and to forget the employer's interest? As employers, do we give a just wage for the service rendered, or do we get all we can for as little as we can? Do we pay according to worldly standards or according to Christian standards? The Lord is pitiful, the Lord is fair. A young Jewess, who is now a Christian, asked the lady who had instructed her, to read history with her: "Because," she said, "I have been reading the Gospels and I am puzzled; I want to know when Christians began to be so different from Christ."

Let us all dig down. I have some books that need to go back to the owner. Perhaps you have Mrs. Smith's umbrella. She may need it next time it rains. Better return it. O, that there might be a real straightening up in our Pentecostal circles—more truthfulness, more purity, more modesty, more sincerity, more honor, more honesty, more reverence of that which is holy. Indeed, let us pray for more heart-searching before God that we may "give the more earnest heed to the things we have heard." Let us walk more softly, remembering that the Canaanite is still in the land. Christians are epistles to all men whether they wish it so or not. Let us go deeper into the Word and know its teaching along these practical lines. Let us get close to our Holy Lord in prayer that we may have the power to live out His blessed truths in applied Christianity.—C. B. C.

"TRAVEL STONES."

Some "travel stones" have been found in Nevada. They are almost perfectly round, of the size of a walnut, and iron-like in nature. Placed on the floor two or three feet apart, they begin of their own accord to roll to a common center, nor do they stop until they are all collected together. Pick up one of them and put it three and a half feet away, and it will start with alacrity to return to its companions. The secret is not far to seek. The stones are composed of magnetic iron ore, and attract each other with the powerful force of magnetism. There is a similar attraction among those who love the Lord. They cannot live apart. Even when far away from home, and sojourners in a strange land, they will seek their fellow-Christians and congregate "where prayer is wont to be made."—Christian Endeavor World.

THE CHRISTIAN'S DYING PRAYER

Gypsy Smith told a tender recollection of an old gypsy aunt who had cared for him after his mother's early death, and to whose own death-bed he was hastily summoned from a meeting. "Auntie," said he, as he entered the gypsy wagon where she was lying "shall I kneel down and ask God to bless you?" "No, my boy," was her answer, "kneel down and thank God because He has blessed me."—British Weekly.

PENTECOSTAL WORK IN EUROPE

I have just returned from an Evangelistic Tour through Denmark and Norway. It may be of interest to the Evangelic readers to hear a little about the Pentecostal work there.

The people in Norway are a very spiritual people, and a man with a live message can gather a crowd anywhere I believe. It made our hearts glad to see how the Pentecostal Message has been accepted and how the Pentecostal people have the confidence of the public at large. Great crowds are gathering to hear the Word of God.

We stayed in Oslo (the Capital City of Norway) about six weeks, and the Lord blessed us, and gave us a real old-fashioned revival; many were saved and scores baptized in the Holy Spirit; the sick were getting healed as they sat in the meetings listening to the message. Two to three hundred hungry seeking souls would be crowding the altar every night, some for salvation, some for the Baptism in the Holy Spirit, and some for healing. Backsliders wept their way back to God, and a wonderful melting spirit was over the people. The pastor, Oscar Halvorsen, said he hadn't seen anything like it before; even the beginning of 1907 did not begin to come up to this.

Also in Bergen where they have an assembly of about a thousand people. While we only stayed there about a week, the Lord baptized seven and some were saved. We also visited other assemblies, and found as a whole the work progressing, and they are praying for another outpouring of the Holy Spirit. Lord, answer their prayers.

In Denmark the Pentecostal work is not so good, God did bless them with an outpouring of the Spirit some years ago; but we are sorry to say that many of them have adopted the teaching known as that of the Apostolic Church. The leader of the Pentecostal Church in Copenhagen (of about a thousand members) has been anointed with oil to be an apostle, and as such is to have the oversight over all the Pentecostal work in Denmark. They also have a Prophet; he was anointed with oil in my presence, and set aside to be a Prophet for the people, and the whole assembly is to ask God's guidance regarding the governing of an assembly through this Prophet, etc. I saw a warning against this teaching in the Evangelic some time ago, and I wish to add mine to it as I have had a chance to study it these past few months. I believe it is going back to the Old Testament, and it is surely bringing the people into bondage.

Let us pray that the Lord will lead them out of it. I am not writing this to criticize, but rather to warn our people here in this country against this teaching.

I believe it originates from a brother in Wales by the name of Williams. I met a brother in Copenhagen, Denmark, who, as I understand, has been here to spread their propaganda.

My wife and I are anticipating an evangelistic trip in our Gospel Car through the country, and will be open for calls anywhere the Lord may lead. We both

hold credentials with The General Council of the Assemblies of God, and can furnish references to those who may wish them. We also are able to conduct meetings in Swedish, Norwegian, Danish, and of course the English language. We can be reached at all times at 54 Ashford St., Hartford, Conn.—N. G. Nielsen.

DRUG ADDICTION IN U. S. A.

In 1919 the special survey of the Treasury Department reported the number of addicts in the United States as exceeding 1,000,000 and increasing. In the February 1925 issue of Current History, Fred A. Wallis, Commissioner of Corrections, New York City, says, "Of all the plagues visited upon our land, drug addiction is by far the most horrible and the most deadly The increase in narcotics has been accompanied by an increase in crime Heroin changes a misdemeanant into a desperado of the most vicious type 60 per cent of the inmates in all penal and correctional institutions of New York City are users or sellers of drugs There must be in the greater city of New York close to 200,000 drug addicts of the underworld type There are many more of whom nothing is officially known."

The health officer of Chicago, investigating cause of crime there, found drug addiction alarming among the youth of both sexes. Last year the Assistant U. S. Attorney General reported that more than 40 per cent of all prisoners being convicted in Federal Courts were addicts and that the number is increasing. Judge McAdoo of the New York City Courts estimates that of the thousands of addicts who have appeared before him, 98 per cent were below the age of 30 and 98 per cent were heroin addicts. The heroin addict is inherently a recruiting agent and soon recruits a gang. The members of this gang in turn soon start recruiting other gangs.—Walter F. Lindenberger in *The Wonderful Word*.

CLEANSING FROM SIN

"While in the mountains of Colorado," says Dr. Chapman, "I noticed the miners going into the mine at the beginning of their 'shifts.' Their hands and faces were clean as they could make them; but at the end of the 'shifts' it would be difficult to tell whether they were by nature black or white, and yet there was one spot as clean as when they entered the mine; that was the ball of the eye; and that not because no impurities had touched it, for the mine was filled with such, but because there was a little tear-gland which keeps working all the time, and when the least speck touches the eye it washes it away."

"We are in the midst of sin and uncleanness in this world, but we may be kept clean every whit, of we be only 'filled with the Spirit.'"—Exchange.

"Thy touch hath still its ancient power;
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all."

THE JUDGMENT OF GOD

A solemn story was told by G. H. Lunn, at one of the Advent Testimony meetings recently. It was related to him by Mr. Poole Connor, concerning the testimony of a man who said they were having some open-air meetings in the city of Leicester, England, and two men on the fringe of the crowd showed their utter scorn for the message, which was on the wrath of God against sin, by passing remarks and ridiculing all that was said. These two men went straight from the meeting to the public-house, and ordered drinks. One lifted his glass and said, "Here's to the preacher." And his friend thinking he would like to go one better, said, "And here's to the wrath of God." And no sooner had the words been uttered than he fell back a corpse.

INGERSOLL'S FIVE MINUTES

When Robert Ingersoll was lecturing, he once took out his watch and said, "I will give God five minutes to strike me dead for the things I have said." The minutes ticked off as he held the watch and waited. At about four and a half minutes some women began to faint, but nothing happened. When the five minutes were up, he shut his watch and put it in his pocket. That story reached the ears of Dr. Parker. When the great preacher heard it, he said, "And did the gentleman think he could exhaust the patience of the Eternal God in five minutes?"—*Christian Herald*.

HOUSTON, ARK.—Pastor L. D. Parton writes, "Brother Ramsey was called away last Sunday morning; up until that time about 30 had been saved and 25 received the Holy Spirit. The altar call was made without preaching, the bench being filled on either side and also the aisles. We were driven from the tent on account of rain. There were 13 immersed in the Fush river Sunday afternoon. And the end is not yet! The altar is still crowded every night. Pray for us."

"Pray for your minister. You can often get a marked change in your minister without changing your minister."

"Take no thought for the morrow; for the morrow shall take thought for the things of itself."

We have on hand a Rotary Neostyle Duplicator, which uses the blue dermatype stencil sheet and is in excellent condition in every way. This machine is a handy instrument for pastors in getting out Bible Studies for their classes or for Sunday School work. It would also be quite handy for a District Chairman who desires a means by which he might send monthly letters to his ministers.

The machine will come fully equipped and ready for work. The price is right. \$30.00. Send your order in to the Gospel Publishing House. Remember there is only one and you will need to order at once as no doubt there will be many requests for this machine.

OUR MISSIONS AND MISSIONARIES

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

THE CHINA SITUATION

Missionaries who are far in the Interior of China are in such dangers at present as God alone knows. No word has been received from any of the Interior Missions in China since the outbreak of trouble around the first of June with the exception of Brother V. G. Plymire. Brother Plymire's letter dated June 2nd is as follows:

"In my last letter I told you that troops were marching westward from the capital of Kansu. This evening we received a secret message from the soldiers' camp here in Tangar to the effect that troops are marching in this direction on three different routes and I have been advised by the same party to hurry up and get up my walls around our place so as to afford us better protection in case Tangar should be attacked. It seems as though we have the good will of the local troops, due, no doubt, to the great help we have given so many of them. But we never know how far to trust them. While we are thus under such terrible strain yet we have the peace of the Lord Jesus with us and our hope is in Him.

"If these things develop as we have been informed, we will be cut off entirely and the only outlet will be direct into the wilds of the Kokonor. The things that cause us the most anxiety is that we are so nearly out of cash that we do not know what to do. If we do not get more money through we cannot get our building finished—we can get the outer wall finished and that is about all. I am working just as hard as possible and am terribly tired, but there is no time for thinking of that now. We do want you to pray much for us and more so at this time. Mrs. Plymire is the only missionary lady at present within eight days' journey. She is very brave, but—well, the Lord will keep us or transfer us to the better place if it is His time. In the meantime, we watch and work. Pray please."

CONDITIONS IN SHANGHAI

Brother Walter M. Turner writes under date of June 28th from Shanghai as follows:

"Conditions in the vicinity of Shanghai are uncertain. Some of the older missionaries of a conservative tendency consider that the situation is possibly of a more serious nature than that of the Boxer outbreak. At present, while some of the stores have been opened, yet a considerable number still remain closed and riots have been occurring in various parts of the city. The majority of the strikers have not returned to their posts. Local shipping is tied up and there is a strong

anti-foreign and anti-Christian movement spreading throughout the whole country.

A strong boycott prevails against British and Japanese. Personally we can see the hand of Bolshevism as the master-hand back of it all, especially in South China, where only a few days ago all foreigners were given only twenty-four hours to get out of Shameen, the foreign settlement of Canton.

"Shanghai is under martial law, policed by Marines and sailors of all nations and the local Volunteers. Many war ships are in the harbor. The nations are taking the attitude of watchful waiting. Many of the missionaries of various denominations have come into Shanghai from surrounding cities, having been ordered to do so by their Consuls. They have come with baggage prepared for sudden departure from China should it become necessary.

"Shanghai is surrounded by thousands of Chinese soldiers. It is reported by some that these soldiers will attack Shanghai and the foreigners. Other Chinese say it will be a war between two head militarists, a local war. Which ever way it goes conditions will be pretty serious in and around Shanghai. Our mission work here is being largely carried on by the Chinese themselves and the foreign missionaries are keeping more or less in the background directing affairs.

"Before closing we want to praise the Lord for His kind and loving protection in this time of chaos and for the way He has used the Chinese Christians to supply us with food when supplies were cut off and the markets closed. Also for His protecting hand over our Mission stations. At present we know of only one Pentecostal Mission which has suffered violence. Several times when riots were imminent it seemed as if the Lord Himself interposed by sending a heavy shower of rain which drove the Chinese to cover."

GREAT NEED FOR FURLOUGH

Brother Thomas Hindle and family who have been laboring on the Mongolian Border, North China for many years are greatly in need of a furlough. Brother Hindle wrote us a year ago about this need but very little has been done to assist this worthy family to return to the United States. The Gashatay Mission is located at a high altitude of 5000 feet and many foreigners who live in this territory develop heart trouble. Sister Hindle has been affected and has had quite a battle physically. They have been on the field longer than the required years of service and are fully entitled to a rest of a year or more in the homeland.

DISTURBANCES IN CHINA

Mrs. Nettie Nichols writes from Ningpo, China under date of June 16th:

"We do not know what a day may bring forth. It was reported that telegrams were being sent all over China urging a general strike and boycott of all foreigners and foreign goods. While there has been no disorder or rioting here there has been a tremendous lot of demonstrating by the students and the distribution of quantities of dangerous anti-foreign literature. They have been acting more like insane people than anything else as they have published the most extraordinary lies and have made outlandish demands and have acted in most unseemly ways to excite feeling."

Many of the mission schools here have had most trying experiences and all except the lower primary schools have disbanded for the summer holidays. The atmosphere is intense. God has kept His hand on our family and I am keeping them fed with the Word and also keeping before them their need of praying for their country at this time that it may be kept from falling into the hands of these lawless ones. May the church at home be stirred as never before to pray for a Holy Spirit revival. We do not know what moment we may be called on to lay down our lives for His sake and the Gospel. I can say from the depths of my heart, 'Amen to His sweet will, whatever that may be.'

"This uprising has greatly cut off our native offerings and has caused the already high cost of living to increase, making it most difficult for both foreigner and native. Our help cometh from the Lord and He will not fail us.

"It is encouraging to see the large number of Christians who are standing loyal and we feel that this very thing is bringing even a closer bond between us.

Under date of June 18th Sister Nichols sent a later word as follows:

"Since writing the letter a friend called to warn me of the danger of going out. Attacks are now being made on foreigners and conditions are growing more serious. The students and rowdies seem to be getting more out of hand and are apparently running things. This friend and her daughter were attacked by a storm of stones as they were quietly walking along the railway about a block from our home. Fortunately, the Lord protected them from injury. Another friend was struck by a sharp rock hurled at her back as she was returning from her office in a ricksha. She was not hurt seriously. All these and other attacks are accompanied by fiendish cries of 'Kill the foreigner.' These lawless ones are going about in great numbers at night armed with clubs and bamboo poles ready to make attacks on any who are passing. They are most insolent. God is able to do all things unto Himself and He is our rock and defense, a mighty fortress and our high tower. China greatly needs prayer for God's servants to be protected from the power of the enemy and also for the dear native. Christians to be kept at this time. It is such a comfort to feel my Lord so near and He keeps my heart at peace with Him."

NEW CHURCH DEDICATED

Word has reached us from several of the missionaries in South Africa of the blessing of the Lord upon the dedication service for the new native church at Robinson. Several Assembly of God missionaries were present including Brother J. H. Law, Miss Mabel Rigg, Miss Hannah James, Anna Richards and Brother John Richards. Brother J. H. Law writes as follows:

"Sister Rigg from Cincinnati, Ohio arrived here in time to be with us for the dedication of our little native church at Robinson. We had a large crowd of native people and several native preachers. Three services were held during the day and God was very definitely present in each service so that the people were blessed. We had more good services on the following Sunday, and four natives were baptized in water.

"We are building a small room to the back of the little church house and one of our native preachers will live in this room and conduct school for the natives in the church. The school is now in progress and quite a good number of boys have enrolled."

Miss Hannah A James writes concerning the services: "Last week I went down to Robinson Deep for the opening of our little native church there. The place was crowded to the very doors with natives at every service. Several native ministers from other churches and quite a number of white missionaries were present and several of the former gave good messages. Some of the white missionaries also spoke at each service.

"There are thousands of natives at Robinson who are working in the mines so we hope this little church will prove a veritable torch in the darkness and that it may be the birthplace of many souls."

MISSIONARY MUST COME HOME

Miss Grace Kenning who has been laboring mightily for the Master in North China has reached the time when she must come home on furlough. Five years ago when the Needhams visited China they reported that Miss Kenning was working beyond her strength and they feared for her welfare. Miss Kenning has stuck to her post a full term and now it is clearly evident that she must come home. We have no funds to send her for this purpose but funds will be sent to Miss Kenning as fast as they are sent in to us.

A recent letter from Miss Kenning's co-worker stated that Miss Kenning was sick in bed and for several days could keep nothing on her stomach. She is very much run down in body and needs an immediate change.

UNDISTURBED

Brother George C. Slager and wife write under date of June 11th that up to that time there has been little trouble at Chuchowfu. The students were out in a body and parading the streets several days advising the people to boycott all British and Japanese and their goods. Brother Slager writes:

"We hope and pray that a peaceful settlement will soon be made by the Chinese and foreign powers. Please con-

tinue to pray for us and the work here. Also for the Chinese people on account of the trouble caused by the anti-foreign demonstrations in China."

Brother Slager further writes: "The weather is very hot these days. This means unrestful nights followed by days bathed in perspiration for us. We are unable to obtain cold drinking water as all water used for drinking purposes in China must be boiled and ice to chill the water is unobtainable here. Ours is an example of the common lot of many other missionaries in the interior of China. This is one reason why we appreciate and thank God for the place of retreat at Chin-hua Shan, our hill station, sixteen miles from here where we may escape a part of the intense heat on the plain."

BROTHER FAUX RETURNING

Brother W. M. Faux, our Foreign Missions Secretary, who has been travelling through India, Egypt and Palestine during the past months in behalf of our Foreign Missions work in those countries has cabled us that he will sail for home from Egypt on July 26th. Brother Faux has been away from home for a long time and his return home will be a great relief to the home office. Pray for the Lord's protection as he crosses the seas.

RETURNING TO LIBERIA

Miss Ethel L. Bingeman announces that she is making all plans to return to Liberia, W. Africa, sailing on the S. S. Tealand on August 28th. Friends can write Miss Bingeman at 342 Dromore Ave., Winnipeg, Manitoba.

FOREIGN MISSIONS CONTRIBUTIONS

- July 17 to 23, Inclusive
This does not include offerings sent in for the expense of the Foreign Missions Department.
- \$.50: Mrs F E B Apache Okla
 - 1.00: S S O'Bethel Chandler Tex; E G Pratt Kans; W H Madison S Dak; W B Fruitdale Ind; Lankershim Assembly Glendale Calif; Mrs B DeF Garland Tex; J E H Pelican Rapids Minn; J S Roanoke Va; H V C Alameda Calif; M E W Brunswick Mo; 1.35 C P Sidney Ia; 1.70 Assembly Bucklin Mo; 1.75 Mrs E H Hancock Ia
 - 2.00: J M A Rockport Tex; C G Brimson Mo; Mrs K Homer Nebr; I M Springfield Mo; Mrs R Anna Ill; R M Milton N Y; Mrs C S S Cortland N Y; Mr W H Rosston Okla; L L Lavoye Wyo; Mrs E C D Crescent City Fla; D B Seiling Okla; Mrs R M Wayne W Va; F H L Zephyrhills Fla; L L Paughburn Ark; Church of God Oneonta N Y; H D San Francisco Calif; Mrs L H W Huntington Park Calif; 2.11 S S Bell Calif; 2.43 S S of Full Gospel Tab Porterville Calif; 2.50 Assembly of God Trenton Mo; 2.56 Girls' S S Class Bethel Temple; 2.81 Mrs W Y Lamar Mo; 2.86 Mrs V S San Diego Calif; 2.90 A L S Evergreen Ala
 - 3.00: Assembly Warrior Ala; Junior S S Class Zephyrhills Fla; B H C Coffeyville Kans; Young People's Pent'l League Chetopa Kans; Mrs V W DuF Hammond Ind; Full Gospel Mission Susquehanna Pa; S S Holly Colo; Mrs R L R Etna Pa; W P K Wichita Kans; Sigbee Assembly Bethel Mo; Mrs M L D Orlando Fla; W M K Slocumb Ala; S S Frankston Tex; 3.25 L E K Washington Mo; 3.46 Assembly of God S S Blytheville Ark; 3.50 B Y P U Juniors and friends Eckert Colo; 3.50 A M B Ft Smith Ark; B C Evansville Ind
 - 4.00: Assembly of God Church Kenedy Tex; 4.40 Assembly Earle Ark; 4.45 Assembly Ninnekah Okla; 4.70 Pent'l Church Percy Ill
 - 5.00: H H W Alton Ill; East Side Gospel Mission Davenport Ia; Missionary Prayer Band Millville N J; Welcome Mission S S Millville N J; J D Z Kansas City Mo; Mrs I W Hawthorne Calif; S C H Jesup Ga; G U Great Bend Kans; A F Gulfport Miss; Evang L V E & wife Tulsa Okla; Mrs E E Chelan Wash; C M R Detroit Mich; B W Aoe Tex; East Side Gospel Mission Davenport Ia; P F W Potsdam N Y; Assembly Brimson Mo; Assembly Indian Valley Idaho; B F S San Antonio Tex; Mrs N J R New Castle Pa; S L M Russell Ia; J C

- McR Smithville Tex; Assembly Columbus Ga; M E E Pee Ell Wash; T H B & family Garner Ark; F F C St Louis Mo; Mr & Mrs F B Deslodge Mo; E D Shepard Canada; A E B Plymouth Ind; Mrs J M Y Humber Bay Canada; 5.10 Mr E Mc Blytheville Ark; 5.12 M N Sioux City Ia; 5.21 Assembly Ethelville Ala; 5.81 Berca Mission League Sumrall; 5.95 L A J Dimmitt Tex
 - 6.00: Kent S S Turkey Tex; Mrs E A G M & Mrs A K Lewiston Idaho; S S Class of Assembly Martinsburg W Va; Young People's Soc of Assembly St Louis Mo; C T G Gulfport Miss; Mrs W A S Gulfport Miss; C E J Caruthersville Mo
 - 7.00: P S H Salem Ore; J P Hornbeck La; Mrs G V L Salem Ore; 7.11 M H S Clarinda Ia; 7.50 G R W Colby Kans; 7.65 R S R Egeland N Dak
 - 8.00: Mrs L S Belle Fourche S Dak; Dorcas Missionary Ladies of Rosen Heights Assembly Ft Worth Tex; C B Oswego Ill; Friends National Mine Mich; 8.20 Pent'l S S Paonia Colo; 8.50 L L W & L H Marthasville Mo; 9.00 E S Napa Calif; 9.63 Assembly of God S S Gooding Idaho
 - 10.00: A G Brooklyn N Y; J L Kansas City Kans; Assembly of God Eaton Ohio; M E S Santa Ana Calif; F G L Louisville Ky; W A H Staten Island N Y; C S B Onalaska Wash; Mr & Mrs T E San Francisco Calif; J L L Lancaster Pa; Mrs L Hermosa Beach Calif; J D Z Kansas City Mo; R N L San Francisco Calif; E B P & son Toledo Ohio; Pent'l Young People Joplin Mo; A M N Dayton Ore; A W L Canton Ohio; P F Woodriver Ill; Assembly Canadaigua N Y; J G K Whiteflat Tex; 10.25 Mr & Mrs D N Z Lodi Calif
 - 11.00: Mrs M H T Key West Fla; 11.50 Full Gospel Assembly Lancaster Calif; 11.90 C S Port Huron Mich; 12.00 Assembly of God Davis City Ia; 12.50 Assembly Colusa Calif
 - 13.00: J B G Calgary Alta Canada; L A D Chester Ill; 13.50 West Laurel Assembly Laurel Miss; 13.95 Assembly Nelsonville Mo; 14.00 Columbia Assembly & S S Lancaster Pa
 - 15.00: M H Boone Ia; J R B & wife Noonan N Dak; E A C Chicago Ill; Gospel Tab S S San Diego Calif; Full Gospel Assembly Dayton Ore; Full Gospel Mission Macksburg Ia
 - 16.00: Pent'l Mission Lynden Wash; 16.48 S S & Assembly Bazine Kans; 17.14 Assembly of God Chico Calif; 17.81 Pent'l Mission S S Inglewood Calif
 - 20.00: Ladies' Mount Hermon Mis Soc Electra Tex; Pent'l Church Milford Nebr; Mrs E F Lake Worth Fla; A Friend Union City Ind; Glad Tidings Assembly of God S S San Antonio Tex; Humboldt Park Assembly Chicago Ill; Mr & Mrs H P J Noonan N Dak; 21.45 Mrs W B R Coldwater Kans; 22.00 Assembly & S S Sunnyside Wash; O & B B Orange N J; 22.50 Atwater-Winton Assembly Winton Calif; 23.30 Assembly Ewing Mo; 23.75 Assembly & S S Conneaut Ohio; 24.00 Assembly Mishawaka Ind
 - 25.00: Texas Women's Mis Council Houston Tex; W H P Appleton City Mo; J N R Brooklyn N Y; Evang J B San Lorenzo Calif; F V M Jasonville Ind; 25.22 Assembly of God Wood River Ill; 27.00 Mr C J F & Miss R C Chicago Ill; 28.00 F W Milwaukee Wis
 - 30.00: Mrs J R D Huron Ohio; F W B Tulsa Okla; 32.88 Young People's Soc Glad Tidings Assembly Oakland Calif; 33.13 Assembly & S S East St Louis Ill; 33.21 Pent'l S S Wilton N Dak; 35.00 Houston Evangelistic Temple Houston Tex
 - 40.00: Bethel Chapel Glendale Calif; Miss C R Los Angeles Calif; Church & S S Oshkosh Wis; 43.00 J V New Trenton Ind; 45.00 L E F Colinga Calif; 47.51 Upper Room Mission San Jose Calif; 48.00 A P Westbrook Maine
 - 50.00: D G Montreal Canada; W B H Corliss Pittsburgh Pa; Mrs C L I Bemidji Minn W F Lemon City Fla; 52.40 S W Va W W Va & E Ky Dis Council; 52.75 Ebenezer Church Elizabeth N J; 54.00 Ecorse Pent'l Assembly River Rouge Mich; 57.00 J B C Mobile Ala
 - 60.00: Church 4th & Grand Dallas Tex; 65.00 Prayer Band Cincinnati Ohio; 70.00 Assembly of God S S Tulsa Okla; 75.00 Assembly Alton Ill; 86.10 Wells Memorial Church Tottenville N Y; 90.00 Glad Tidings Tab New York N Y
 - 100.00: H T Fresno Calif; 140.68 Bethel Temple Cincinnati Ohio; 150.00 Bethany Pent'l Church Springfield Mass; 160.00 Gospel Tab San Diego Calif; 200.00 G A D Entiat Wash; Pent'l Church Akron Ohio; 281.00 Assembly of God—German Branch Milwaukee Wis; 305.00 Full Gospel Assembly Washington D C; 400.00 Miss M E L Findlay Ohio
- Total amount minus \$129.68 amount given direct\$ 4621.24
Amount previously reported10,495.62
Amount to date\$15,116.86

HOME MISSIONS CONTRIBUTIONS

- July 17 to 23, Inclusive
- \$.50: Mr & Mrs F B Deslodge Mo; 2.00 J D Z Kansas City Mo; 5.00 Full Gospel Mission Macksburg Pa; J V New Trenton Ind
- Total amount reported\$12.50
Amount previously reported15.50
Amount to date\$28.00

THE CHILDREN'S CORNER

A PICTURE OF GOD'S LOVE

It is very sad to think what a stranger God is in His own world. He comes to His own people but many of them do not receive Him with joy. They want God but they do not really know Him. One of the best pictures of God's love that I ever knew came to me in a simple story. It was about a minister who lived in a town in New England. He had a son about fourteen years old who was going to school.

One afternoon the boy's teacher called at the home and asked to see the father. She said to him, "Is your boy sick?" "No, why?" "He was not at school today." The father was surprised and said, "Is that so?" Then the teacher said, "Nor yesterday." The father was more surprised. Again the teacher said, "And he was not there the day before that." The father could hardly believe it, and said, "Well!" "I supposed he was sick," said the teacher, and then she left.

The father sat still, thinking. By and by he heard a click at the gate and he knew that his boy was coming, so he went to open the door. As the boy saw the look on his father's face he knew that his father knew about those three days. All the father said was, "Come into the room with me, Phil." And Phil went, but he felt very much ashamed.

Phil's father did not get angry or scold, but he just talked very quietly with his boy. He said, "Phil, your teacher was here this afternoon. She tells me that you were not at school today, nor yesterday nor the day before that. And, of course, we thought you were. You let us think you were, and now you do not know how badly I feel. I have always trusted you and was proud of you because I could. And now you have been living a lie for three whole days. I can't tell you how badly I feel."

This was hard for Phil, just to hear his father talk like that, and to know that he had made his father feel so bad. He could have taken a hard whipping much easier. Then his father said, "Phil, we'll get down and pray." That was even harder for Phil. He felt as though he wanted to get away, for he knew he had done wrong. The father prayed and what he said made Phil know that his father did feel very badly. They got up from their knees and the eyes of both were wet.

The father said, "Phil, it is always true that where there is sin there is suffering. These two always go together. When there is suffering there is sin somewhere. And where there is a sin there will be suffering. You can't get the two things apart. Now, Phil, you have done wrong and I am the head of this home as God is at the head of all things in the world. So we will do this: You go up to the attic and I'll make a bed for you there. We will bring your meals up to you at the regular times and you will stay there as

long as you have been living a lie—three days and three nights." Phil did not say a word. They went upstairs and the bed was made for the boy and the father left him alone to think.

Supper time came and the father and mother sat down to eat, but neither one could eat, because they were thinking about Phil up in the attic. Then they left the table and went into the sitting-room to spend the evening. The father picked up a paper to read and the mother tried to sew. His eyes were not very good and he wore glasses, but somehow this evening he could not see to read. He wiped the tears from them and found that he was holding the paper upside down. The mother tried to sew but the thread broke, and she could not get the needle threaded again. They were both troubled. By and by the clock struck nine and then after a while it struck ten. They had always gone to bed at ten before. The mother said, "Aren't you going to bed?" "No, I guess I will wait a bit," said the father. At last about twelve o'clock they went to bed but neither one could go to sleep.

Finally they heard the clock strike two, but still they had not slept. The father said, "Mother, I can't stand this any longer. I am going upstairs with Phil." So he took his pillow and went softly out of the room, and up the attic stairs, and opened the door very softly, so as not to wake Phil if he should be asleep. He went on tip-toe across the floor to the corner by the window where his boy lay. Phil was wide awake, with something glistening in his eyes and there was something on his cheek like tear-stains. The father got down in the bed with the boy and their tears got mixed on each other's cheeks. Then they slept. The next night when bed time came the father said, "Good-night, mother; I am going up to sleep with Phil." And the third night he did the same thing. He slept in the place of punishment with his dear boy.

Today that boy, who is now a man, is telling the story of Jesus in the heart of China. I think that father was the best picture of God's love that I ever saw. God is not to blame for the sin that is in the world. And because there is sin, there is suffering. Suffering is the sign that says "There is sin here." But God wanted to help people and He gave Jesus who came down to this world and was crucified and buried and was in the grave three days and three nights, so that He might take the suffering of our sins and we would not have to bear them. Jesus puts His life alongside of ours, and when we see the difference we want a life like His: we see the bad and do not want it, but it makes us long for the things that are pure. Our lives are at their best only when they are what Jesus wants them to be.—Selected.

A MIRACULOUS HEALING

Little Frankie Compton of Cowling, Ill. had not walked a step for 8 years without the use of her brace and crutches. She was prayed for July 12th before a large audience and the dear Lord healed her as He said He would do. She attended every service the following week without her brace and crutches. Hallelujah! Jesus is the same yesterday, today and forever.—Evang. W. E. Thurmond.

LUTHER'S PREVAILING PRAYER

On a certain occasion, a messenger was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick-bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him; and, sobbing, gave utterance to a sorrowful exclamation. It roused Melancthon from his stupor; he looked into the face of Luther, and said, "O Luther, is it you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery, for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again, he said, "Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet from the field of labor," was the reply. He then ordered some soup, and, when pressed to take it, he declined, again saying, "Dear Luther, why will you not let me go to sleep and be at rest?" "We can't spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup—he soon commenced to grow better—he soon regained his wonted health, and labored for years afterwards in the blessed cause of the Reformation. And when Luther returned home, he said to his wife, with abounding joy, "God gave me my brother Melancthon back in direct answer to prayer."—Sel.

THAT'S THE PLACE FOR WIFE AND ME

Where the holy hymns are heard,
Where the pastor from the Word
Preaches truth so faithfully,
That's the place for wife and me.

Where with living tongues of fire,
Saints are singing in the choir,
Where in spirit all are free,
That's the place for wife and me.

Where the testimonies roll
Waves of glory o'er each soul,
Where all doubts dissolv'd must be,
That's the place for wife and me.

Where the seeking saints are sealed,
Where afflicted men are healed,
Where from sin souls are made free,
That's the place for wife and me.

At God's altar, bowed in prayer,
Helping every seeker there,
Pointing each to Calvary,
That's the place for wife and me.

Wm. Burton McCafferty.

"Every promise of God is a staff, able if we have faith to lean on it, to bear our whole weight of sin and care and trouble."

THE WORK AND WORKERS

MAMMOTH SPRING, ARK.—An old-fashioned camp meeting is being held at Dabb's Spring, Ark., conducted by Brother J. S. Sizelove and wife of Long Beach, California. Several have been saved and received the Baptism in the Holy Spirit.

COLLINSVILLE, OKLA. — Pastor John W. Hudson writes, "The Lord has wonderfully blessed since the last report. We have a wonderful assembly here. The saints are precious, and their heart seems to be in the work. I have resigned the pastorate of Pittsburg, Okla. Assembly and have accepted the work at Collinsville, Okla. I covet your prayers."

BAZETT, TEXAS.—Sister Maude Anderson writes: "The Bazett revival closed with great victory, 35 were saved, 22 received the Baptism in the Spirit and 31 baptized in water. The Lord worked with signs following. One lady was healed of paralyzed arm. The assembly numbers about 70. Brother Smith of Corsicana is pastor."

JESTER, TEXAS.—Sister Maude Anderson writes, "We just closed a revival meeting here with great victory; 27 were saved, 17 received the Holy Spirit according to Acts 2:4, and 17 were baptized in water. Brother Anderson of Goose Creek, Texas had charge of the devotional service. God is still saving souls since the meeting closed. There are 65 saints at Jester."

FRANKSTON, TEXAS.—Brother and Sister Kullman write, "We closed a 3-week hard battle against the enemy of our souls. There were a number saved and reclaimed and some filled with the Holy Spirit. Among them was a back-slidden ex-Methodist preacher who bore testimony to the reality of the Holy Spirit experience. Wife preached the last week of the meeting and prayed for the sick, and the Lord was there in mighty power to heal. The saints were revived under the teaching of the Word of God, and the meeting was a great uplift for the church."

TYLER, TEXAS.—Pastor Daniel Lewis of Overton Tabernacle reports, "We can truly report victory over the enemy. Just closed an 18-day revival with Brother R. F. Baker from Dallas, Texas in charge. Brother and Sister White from Dallas also helped in the meeting. We observed the three days of prayer and the Lord answered, 18 sinners found the Lord; 12 received the Baptism in the Holy Spirit, and 16 were baptized in water. An ex-Salvation Army Captain and his family were baptized in water, some of the family receiving the Baptism in the Holy Spirit, with speaking in tongues. Pray for us."

WILSON, OKLA.—Evangelist Roy L. Steger writes, "Brother Omer Jassel and wife from Gracemont, Okla. were with us in a 2-week meeting, the Lord blessing in saving and baptizing one and several prayed through. We are now assisting Brother Miles in a revival at Bryan, 7 miles southeast of Wilson. We are planning on leaving Wilson in the near future. Any Council brethren feeling led to come this way write Brethren C. B. Cox or G. M. Holbrook, Wilson, Okla."

CASS, OKLA.—A report from here states, "We praise the Lord for the old-time revival which closed Sunday night, July 19. Evangelist Wm. S. Moore and wife from Henegar, Ala. were in charge; 14 wept their way to Calvary, 7 received their Baptism and 6 were baptized in water. People came from miles to hear the old-time message brought forth by these people of God. Anyone will do well in securing Brother and Sister Moore for a revival as they preach the old-time Pentecost. They are in full fellowship with the General Council and mail will reach them during the next 30 days at Stigler, Okla., Route 1, c/o W. R. Butham."

BRIDGEPORT, TEXAS.—Pastor E. L. Newby writes, "The meeting which continued for 39 days with sweeping victory closed last night July 19 with the largest crowd we had had since the meeting begun. Whole families were saved; one mother testified that seven out of her family were saved. One dear old mother of the Catholic church 73 years of age was saved and filled with the Spirit speaking with tongues. We have baptized 62 in water; 88 have received the Baptism in the Holy Spirit. A Free Methodist minister's wife has received the Baptism and he is seeking. Pray for him. Brother Guy Shields of Childress, Texas was with us the greater part of the time and rendered good service in giving out the Word under the anointing of the Spirit. One hundred and ten have been saved and many of them are still seeking the Baptism." Sister Dora E. Rowle also sends an account of this meeting.

WHAT SAVES?

A clergyman talking about death-bed conversion said to a Christian woman, "Do you think that a death-bed repentance does away with a whole life of sin?" "No," she answered quietly, "but Calvary does."—S. S. Times.

DISTRIBUTION OF JUNE, 1925 MISSIONARY FUNDS.

The offerings for June were remarkably good, better than for the month of June during the past few years. While they did not permit us to send extra funds to the missionaries for the extra summer needs, yet they did enable us to keep up the average and there was no decrease in the allowances. One thing which helped particularly was one offering of \$5,000.00. This offering brought

things up so that the needs were met as usual. All designated funds were sent as designated. The remaining funds were divided up, permitting an average of \$25.00 for each missionary for the month.

Congo Belge Field	
Allowances of Missionaries	\$ 186.00
Missionaries on furlough	139.00
Egyptian Field	
Allowances of Missionaries	100.00
Missionaries on furlough	50.00
Native work and workers	122.00
Assiout Orphanage	75.00
French Sudan Field	
Allowances of Missionaries	174.25
Missionaries on furlough	80.00
*Mission Station Expense	10.00
Liberia and Sierra Leone Fields	
Allowances of Missionaries	295.00
Missionaries on furlough	75.00
Mission Station Expense	90.00
*Native workers	40.00
South African Field	
Allowances of Missionaries	378.67
*Native worker	10.00
*Ford car	25.00
*British East Africa designation	5.00
Total distribution for Africa	\$1845.92
North China Field	
Allowances of Missionaries	926.56
Missionaries on furlough	60.00
*Native workers	90.00
*Mission Station Expense	20.00
Transportation from field (Baltaus)	507.00
*Building Mission Station	25.00
*N. China Bible School	34.00
*Home of Onesiphorus	385.36
South China Field	
Allowances of Missionaries	283.60
Missionaries on furlough	265.00
*Native workers	69.00
Mission Station Expense	370.00
Relief and home transportation (?)	1011.00
Western China Field—Tibet	
Allowances of Missionaries	311.00
Missionaries on furlough	75.00
Southwest China (Yunnan Prov.)	
Allowances of Missionaries	130.00
*Work and workers	26.00
*Transportation to new station (cabled)	307.10
Central China—Miscellaneous	
Allowances of Missionaries	200.00
*Missionaries on furlough	50.00
*Child (Bethel Home)	3.00
Relief of Central China Missionaries	3018.82
Total distribution for China	8167.44
North India Field	
Allowances of Missionaries	1647.17
Missionaries on furlough	350.00
*Native workers	88.00
Mission Station Expense	433.35
*Building (Boyce)	2.00
*Baby Christian Nursery	189.60
*Lepers	6.00
*Orphans	35.00
*Widows	3.00
District Council Needs	200.00
South India Field	
Allowances of Missionaries	60.00
*Native workers	25.00
*Untouchables	9.42
Total for India	\$3048.54
Japan Field	
Allowances of Missionaries	380.00
Missionaries on furlough	25.00
*New Mission in Japan	75.00
Mission Station Expense	200.00
Palestine & Syria Fields	
Allowances of Missionaries	110.00
Mission Station Expense	83.38
Porto Rican Field	
Allowances of Missionaries	301.00
Native work and workers	150.00
South American Field	
Allowances of Missionaries	341.50
Missionaries on furlough	125.00
West Indian Field	
Allowances of Missionaries	80.00
Missionaries on furlough	50.00
*Ford car	5.00
Native work and workers	150.00
Mexico and Mexican Border	
Allowances of Missionaries	280.00
Workers in Mexico	175.00
Workers on Border	150.57
La Luz (Spanish Newspaper)	20.00
Miscellaneous Field	
Alaska, Allowances	80.00
Hawaii, Allowances	30.00
*Persia, Allowances	115.00
Poland, Allowances	215.00
Russia, allowances and Bibles	78.00
*Return Fares	40.50
*Building Fund	32.09
Chicago Missionary Rest Home	25.00
Missionary Secretary, deputational work	200.00
Non-Council Missionaries, designated	613.60
Emergency Fund	100.00
Total distribution for June	\$17,292.54
*All designated.	

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.

CORNETT, TEX.—A meeting is to be held here beginning Aug. 8. This is 13 miles south of Naples in Cass County. Come and help us in the battle for lost souls. Evangelist Elmer E. Gore, of Gainesville, Texas, will be in charge.

PILOT POINT, TEXAS, CAMPMEETING to convene Aug. 8 to 18 or longer. Bible lessons every morning; evangelistic meeting every night. Please notice change of date for this meeting. For further particulars write L. A. Tollar.

ASBURY PARK, N. J.—Tentmeeting in the Gospel Lighthouse Tabernacle, 905 Sewall Ave., July 12 to Sept. 14. Brother Harry Stiel, of Ossining, N. Y., will be with us in July.—Morse H. Markley.

STORM LAKE, IOWA.—The fifth camp meeting will be held Aug. 27 to Sept. 7 in a beautiful park in the shore of the big lake. Come and spend your vacation with us. For information write J. Chris. Jensen, Route 2, Box 71, Alta, Iowa.

PORTALES, N. MEX.—New Mexico State Camp Meeting, August 26 to September 7. Come and camp with us and help fight the battle. For further information write L. A. Little, church sec'y, or A. C. Bates, pastor, both of Portales, Box 387.

MULBERRY, ARK. Camp meeting will be held here, D. V., Aug. 15-30. The preaching will be in charge of Sister Anna Hartman. All Pentecostal workers are invited and will be cared for. Good camp grounds. Plenty of water.—M. B. Sanders.

PAYETTE, IDAHO.—Eastern Oregon and Idaho District camp meeting to be held here Aug. 6-16 inc., on "Old Oregon Trail." All tourists urged to stop over. Tents for rent at cost. For further information write Pastor L. G. Baker, Payette, Idaho.

SANTA CRUZ, CALIF.—Sister Olive E. Humphreys and party will conduct special tentmeetings here beginning July 23, D. V., which will continue, D. V., throughout the month of August. Tent on Lincoln St. near Pacific Ave.—Pastor Martin R. Brunswick, 23 Lincoln St., Santa Cruz, Calif.

BIGFLAT, ARK.—Old-time-campmeeting, beginning Aug. 1 and continuing as the Lord leads. Bring your camping outfit. Preachers and workers will be cared for. Bible lessons each day, evangelistic services each night by Sister Simms.—Pastor Roy Canady.

MUSKEGON, MICH.—A tent campaign will be held in Muskegon the last two weeks of July and first two weeks of August with Evangelist John J. Ashcroft and wife, of Merchantville, N. J., assisted by other workers. For further information write to Brother Bergstrom, 282 West Western Ave., Muskegon, Mich.

BRADFORD, PA.—The Ashcroft Evangelistic Party will conduct a series of tent meetings here beginning Aug. 18th. We extend a special invitation to the saints around these parts to come and help in the battle for souls. If you cannot come pray anyway. Write for further information to Douglas G. Scott, 276 E. Main St., Braddock, Pa.

TACOMA, WASH.—Gospel tentmeeting under the auspices of American and Scandinavian Pentecostal Assemblies, South 12th and M Sts., June 16 to August 16. Every night except Monday at 8 p. m.; Sundays at 11 a. m. and 8 p. m. Sunday afternoon meetings in the Scandinavian language.—Pastors Frank Gray and K. G. Stolsen.

IOWA AND NO. MISSOURI ANNUAL DISTRICT CAMP in the Good Park, Des Moines, Iowa, Aug 13 to 23. Brother W. T. Gaston, superintendent of the Berean Bible Institute, will be in charge. Meals on the freewill-offering plan; tents and cots at cost. Business meeting and election of officers Aug. 20, 21, and 22. Everybody invited. Further information from Chas. E. Long, Sec'y, 706 N. Cherry St., Creston, Iowa, or Roy E. Scott, Mercer, Mo.

WAYLAND, N. Y.—August 16 to 23. Camp to be held in Rosenkrans Grove. Further particulars from M. J. Rosenkrans, 16 Rowley St., Rochester, N. Y.

PUEBLO, COLO.—City-wide evangelistic campaign, Aug. 2 to 30 inc. The services will have the complexion of campmeeting, being conducted on the fairgrounds, an ideal place to camp-and-meet. All those who have camping equipment will kindly bring them. For further particulars address 719 W. 11th St.—J. J. Werda, pastor.

McCOOK, NEBR.—Nebraska District Camp Meeting to be held at the Old City Park, beginning Aug. 7-16 with Elder T. K. Leonard, of Findlay, Ohio, as evangelist, who is an excellent Bible teacher. Tents and cots will be furnished at cost. Meals on freewill-offering plan. Bring your bedding. Business session will be held Aug. 13, 14, 15. Write Brother G. W. Clopine, chairman, for further information, or Pastor Charles Harris, Box 561, McCook, Nebr.

SOUTHWEST VIRGINIA CAMP MEETING at the Fair Ground, Tazewell, Va., Aug. 1 to 10, D. V. Preachers and workers engaged are, Brother D. W. Kerr, Bible teacher; Sister Mae E. Frey, evangelist; Brother and Sister Geo. M. Kelley, missionaries; and Brother Otto Lunsford, pianist. Tents, 10x12, will rent at \$5.50, cots at \$1.25, and orders for tents and cots must be received not later than July 10. Meals on the freewill-offering plan to campers. For further information write H. H. Peek, Secretary, North Tazewell, Va.

HOXIE, ARK.—Pastor J. G. Neal announces that an old-fashioned campmeeting for the northern part of Arkansas and Southern Missouri, will be held at Hoxie, Ark., from Aug. 20 to 31 under the large shed tabernacle. The chairman of the Arkansas State Council will give Bible teaching during the day. Evangelist A. A. Wilson and other ministers are expected to be present. Those contemplating attendance are requested to bring camping outfit; but for those not possessing same, rooms will be provided. Meals on the freewill-offering plan.

ARDEN, ARK.—Pentecost preached in all its fulness, 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.

BYESVILLE, OHIO, Fifth Annual Campmeeting, August 1 to 16 inc. Pastor Geo. E. Smith, of Youngstown, Ohio, will be in charge of evangelistic services. Weldon Smith, of Norfolk, Va., in China for 14 years, will give missionary addresses. Other ministers and missionaries will assist. Three services daily. Good meals, good accommodations, good water and shade. For information concerning these write J. Clark Soules, 101 S. 7th St. Byesville is located on the Cleveland & Marietta Division of Pennsylvania R. R. and on the Cleveland-Marietta Motor Route 8, five miles south of Cambridge, Ohio. The B. & O. and National Highway goes through Cambridge. Motor bus direct to camp ground.

NEW ENGLAND DISTRICT CAMPMEETING.—July 18 to Aug. 30 inc. Wellesley Park Camp Ground, Oak St., Natick, Mass. Speakers as follows: Rev. D. W. Kerr, Springfield, Mo.; July 18 to 29; Rev. Harry Long, Rochester, N. Y., Aug. 1 to 15; Evangelist Mae E. Frey, Patterson, N. J., Aug. 15 to 30. Opening service July 18 at 2:30 p. m. and daily thereafter at 2:30 and 7:45 p. m. Sunday three services. Oak Street is on the main line of the Boston & Worcester Electric Road. Dormitories for those desiring to lodge on the grounds. Bring sheets, pillow-slips and towels. Meals served on the cafeteria plan. Further information through H. S. Raudall, 7 Auburn St., Framingham Centre, Mass.—Chairman T. Arthur Lewis.

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.

WOODSTON, KAN.—West Central camp, Aug. 6 to 16. David H. McDowell will be the main speaker, assisted by other ministers. Elder F. A. Graves will sing throughout the camp. Tents for rent on the ground (bring bedding). Meals at cost. For further information write Pastor Edgar White, Woodston, Kans.

McCRACKEN, KANSAS—The third annual campmeeting of the Assembly of God will be held at McCracken, Kansas, August 20-30. We expect Brother J. Wm. Bostrom to do the preaching and teaching, assisted by other ministers. Elder F. A. Graves, composer of "Honey in the Rock", and "Nailed to the Cross" will sing throughout the camp. Meals will be served at a very low cost, tents for rent on the ground. Camp ground is located east of town. For further information write Pastor F. L. Darrow, McCracken, Kansas. Fred Vogler, Chairman, Burlington, Kansas.

OKLAHOMA DISTRICT CAMPMEETING at Guthrie, in Highland Park in the northeast part of town, August 1 to 10 (not 1 to 20 as previously reported). Brother Morris Kullman, Tulsa, Okla., for Bible teacher, and Brother W. T. Gaston, of San Diego, Calif., for evangelist. Brother Gaston will also do some Bible teaching. Meals on the freewill-offering plan. Those wanting tents and cots should notify the secretary at least ten days before the camp. Each assembly in the district should take an offering for the campmeeting, and send it to the secretary-treasurer. Make offerings as large as possible and send as soon as convenient. It is the duty of all the ministers of the district to attend the camp and to encourage as many as you can to attend.—Oscar Jones, chairman, Box 561, Chickasha, Okla.; Glenn Millard, Sec'y-Treas., Ninnekah, Okla.

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.

TENT SERVICES, between New Philadelphia and Dover, Ohio, just beyond Dover Hospital from Dover, on the new car line, beginning June 24, at 7:30 p. m. and continuing for at least 3 months. We have two tarrying tents. Our big tent will seat 800. Bring your tents and summer with us. Plenty of parking room. Evangelists David D. Lewis and wife in charge. For further information write Elder David D. Lewis, 628 S. Lincoln Ave., Massillon, Ohio.



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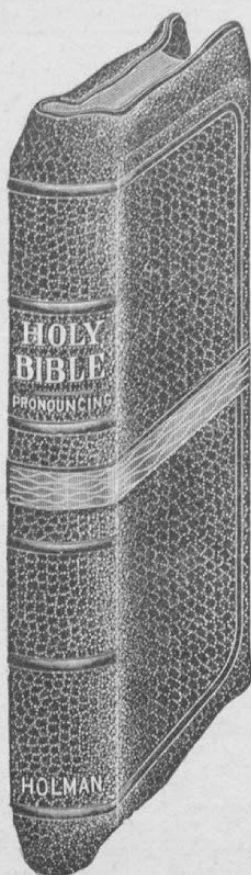


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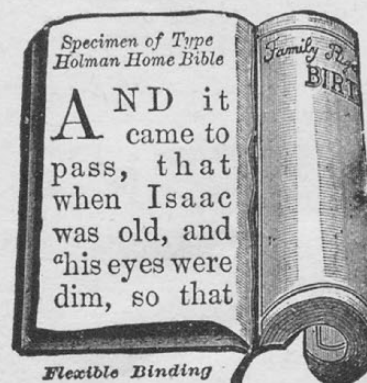
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