



What Paul Teaches

PAUL was an exponent of grace. His profound epistles teach us much concerning grace, and his epistle to the Romans has been a sheet anchor for all those who are living under the experience of grace. Theologians revel in his arguments, his clear exposition of the tremendous truths of grace. Because they are in grace, they can appreciate the setting forth of grace and its workings. The same Paul sets forth the phenomena of the Spirit's operation upon the bodies, the tongues, and the minds of the saints of God. It is a stumbling block to those outside the experience just as his epistles are to those outside of grace, but to those who have had like experiences with Paul, his explanations, given under the power of the Spirit—and not merely by permission—are illuminating, instructive, authoritative, explanatory, nay, they are a standard set up by God Himself.

If the study of the operation of grace is so helpful, so the operation and gifts of the Spirit should likewise be studied—how, when and under what conditions He works. The Psalmist says, "In thy light shall we see light" (Psa. 36:9). In the light of the experience you see the light of the Word.

The twelfth, thirteenth, and fourteenth chapters of First Corinthians are a cluster of diamonds, and in the light of the Spirit, polished and set, they sparkle and reflect the Sun of righteousness. But to the majority of those outside the experience of the specific working of the Spirit's power upon their lives, this cluster is still a diamond in the rough, in the clay, in the ground.

The children of God have to dig into the Word to discover grace and its diverse operations. They have set it up on high and made for it a crown and put it in its rightful position; but the great mystery of the peculiar, hidden, mysterious operations of the Spirit in His physical relation-

ship to blood-bought ones, grace-endowed ones, has not been fathomed, has not been understood. A superficial examination has led to the rejection of the operations of the Spirit, but let these people carry the same careful analysis and prayerful investigation into the matter of the operations of the Spirit in the physical realm which they have bestowed on grace, with a humble, contrite, yielded spirit, they will be rewarded as much as when they studied grace in the right attitude.

Take just one sentence of Paul's in Romans 4:4, 5, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." How contrary to the Mosaic teaching: "Thou shalt, thou shalt." But here it is to him that worketh not that his faith is counted for righteousness. This is all explained now in the light of grace. And likewise the peculiar operations and manifestations of the Spirit as set forth by Paul in the Corinthian letter is explained in the light of the Spirit on the Word as the Spirit of God is causing these operations to be repeated.

Paul writes, "He that speaketh in an unknown tongue speaketh not unto men, but unto God." (I Cor. 14:2). "But," you say, "the statement itself is contrary to all common sense. What is speech for, except for speaking to one's fellow-men? Yes, we speak to dogs and horses, but they do not respond to our reply. Speech is for speaking to our fellow creatures, and speech to an unseen power and person in an unknown tongue is incomprehensible. It is foolishness, it is not to be entertained. It is contrary to reason, and therefore to be set at naught."

Yes, you critic, but do you argue the same way regarding grace? Do you believe, "To him that worketh is the reward not reckoned of grace,

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-:- THE GREAT APOSTASY -:-

One of the Last Addresses of William Jennings Bryan

Text: "They have taken away my Lord, and I know not where they have laid Him" (John 20:13).

Mary Magdalene, going to the tomb early on the first day of the week, found it empty. She notified the disciples, who hastened to the tomb on hearing her startling story of the resurrection. After they had gone away to their own homes, Mary remained weeping. When the two angels, speaking from the tomb, enquired the cause of her grief, she answered, "They have taken away my Lord and I know not where they have laid Him."

That is the indictment that we bring today against the modernists—"they have taken away our Lord," and we are as disconsolate as Mary was, and no such glad surprise awaits us as awaited her. She found to her joy that her Lord had risen; He re-appeared, glorified and triumphant over the grave, and honored her affection and loyalty by speaking to her His first recorded words after He had broken the bonds of the tomb.

The Jesus who rose from the dead was more glorious than the Master whom Mary had worshipped before His crucifixion, for she had comprehended, as little as the disciples had, His greatness and the magnitude of His message. If the modernists could show us a Jesus more glorious than the Bible Christ, we too would rejoice as Mary did. But they do not do this; on the contrary, it is a diminutive Christ whom they offer us—a Christ stripped of His supernatural character. Reversing the words of Paul, they have clothed the incorruptible with corruptibility and the immortal with mortality. Mary's Christ made of death a narrow-starlit strip between the companionship of yesterday and the reunion of tomorrow; the modernists have stricken out the stars and deepened the gloom that enshrouds the grave. They have robbed our Saviour of the glory of a virgin-birth, of the majesty of His deity, and of the triumph of His resurrection. We charge that they have taken away the supernatural Christ—the only Christ of whom the Bible tells—and are attempting to put in His place a spurious personage, unknown to the Scriptures, and as impotent to satisfy the affections of Christians as a painted doll would be to assuage the sorrow of a mother mourning for her first-born.

I pause for a moment to say that I use the word "modernist" in the only sense in which it can properly be used, namely, as describing those who, having denied that the Bible is the Word of God, so divinely inspired as to be free from error and an infallible authority as to what God said and did, consider their own judgment as more reliable than the writers of the Bible in determining the truth or falsity of every fact set forth in the Book of books. We cannot single out any **one** modernist or **group** of modernists as representatives of **all**, because modernists differ widely, each one being a law unto himself. Measured by their belief and their unbelief, they are scattered along the entire path that leads from so-called liberal conservatism to avowed atheism as represented by Nietzsche.

Let us now consider the Christ whom the modernists have taken away. First, He is (for He has not

changed) the only begotten Son of God. "In the beginning was the Word, and the Word was with God, and the Word was God." The heavenly Father so loved the world that He sent His Son to the earth, God-incarnate, that He might suffer in man's stead and by His blood redeem man from sin. It is not strange that such an one should be conceived of the Holy Ghost and born of a virgin. If God can create life and bring man into the world daily, as He does, could He not bring Jesus into the world by a different, but not more mysterious, method? The modernists reject the virgin birth because they reject the supernatural Christ. They do not argue that Christ was just a man because they believe Him to have been the son of a human father; they insist that He must have been the son of a human father because they believe Him to have been merely a man.

The distance between the Bible Christ and the fictitious personage manufactured by the modernists is as great as the difference between God and man. If the Bible Christ is not satisfactory to the modernists, how can they expect their artificial Christ to be satisfactory to orthodox Christians? Modernists contend that it is immaterial whether Jesus was the son of God or the son of Joseph; their attitude is quite natural because, discarding belief in the supernatural as superstition, they have no conception of such a being as the Bible describes Christ as being. The Christians who accept Christ as the Bible describes Him have a right to complain of the degradation of their Saviour by the modernists who not only reject Him, but do not even comprehend the enormity of the sin which they commit by their blasphemy.

The modernists reject the fact of the Atonement—some of them denounce it as a "bloody gospel," while others simply say, as one of the leading modernists did, "The blood upon the cross is too old to be of any aid to me." Here, too, their attitude is logical. They deny the fall of man—"How then," they ask, "can man need a Saviour to restore him?"

All the modernists are evolutionists, and their hypothesis of creation gives man a brute ancestry and makes him the apex of a gradual development extending over millions of years. This hypothesis contains no place for, and no need of, a plan of salvation. It is only a step from this philosophy to the philosophy of the atheist who considers man "a bundle of tendencies inherited from the lower animals," and regards sin as nothing more serious than a disease that should be treated rather than be punished. One of the gravest objections to the doctrine of the modernists is that it ignores sin in the sense in which the Bible describes sin. Modernists ignore the **cause** of sin, the **effects** of sin, and the **remedy for sin**. They worship the intellect and overlook the heart, "out of which are the issues of life."

Mary Magdalene loved her Lord and Master because He drove seven devils out of her. She had a consciousness of sins forgiven and her gratitude knew no bounds. How can these self-righteous modernists appreciate the Saviour when, instead of coming to Him with an humble and a contrite heart, they feel that they are conferring an honor upon an unlettered

peasant when they condescend to adopt His name? One of these modernists, speaking recently in a Presbyterian church, said that **science had discovered incentives to righteousness that Jesus never knew.** What egotism! The Christ of the modernist has no mission and no message; why should such a gospel be carried to the heathen? Why should it be regarded as vital even at home?

Bishop Brown, recently tried for heresy in the Episcopal Church, declared that Christ never made any important contributions to mankind; he even expressed a doubt as to whether such a person ever lived. He disposed of all the important passages of the Bible by saying that they were either poetical, allegorical, or symbolical—three “weasel words” that can suck the meaning out of every fundamental Bible truth.

I was eating a piece of watermelon some years ago, and was struck with its beauty. I took some of the seeds and dried them and weighed them; I found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and gets to work; it gathers from somewhere two hundred thousand times its own weight, and then forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does that little seed get its tremendous power? Where does it find its coloring matter? How does it collect its flavoring extract? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say what He would do or how He would do it. Everything that lives, in like manner, mocks by its mystery, beauty and power, the proud intellect of presumptuous man.

Evolution is the basis of modernism. Carried to its logical conclusion, it annihilates revealed religion. It made an avowed agnostic of Darwin (see in his “Life and Letters” a letter written on this subject just before his death); it has made agnostics of millions and atheists of hundreds of thousands, yet Christian taxpayers, not awake to its benumbing influence, allow Darwinism to be injected into the mind of immature students, many of whom return from college with their spiritual enthusiasm chilled if not destroyed.

Poisoned by the teaching of modernistic professors, students reject the Bible as unbelievable, but they have such confidence in the intelligence of their professors that they accept the most absurd speculations put forth in the name of science. They endow inanimate nature with a power which they withhold from the Creator; they cannot believe that the Creator made man by separate act in His own image, even upon the authority of the Bible, but they can believe without proof that man has developed by the operation of “resident forces” through all the lower forms of life from an invisible germ up to his present perfection. They cannot believe that God created man as he is, but they can believe that light waves beating on the skin of an eyeless animal brought forth an eye, and that an accidental wart on the belly of a legless animal was developed by use into a leg. They think it monstrous that the sins of the parent should be inflicted on the children but they do not complain when a

Pennsylvania professor tells his audience that the people of this generation dream of falling, because their ancestors fell out of trees fifty thousand years ago. More precious time has been squandered by the modernists in idle speculation, suggested by the evolutionary hypothesis, than any other people have ever squandered in any other way. While some of them busy themselves trying to clothe the bodies of our remote ancestors with hair, others (see a recent prediction of a Harvard professor) are telling us that seventy-five thousand years from now man will be baldheaded and without teeth—and they recommend no hair tonic or tooth powder that will save posterity from the threatened calamity! O Science, what foolishness is uttered in thy name!

With from one to three millions of distinct species in the animal and vegetable world, not a single species has been traced to another. Until species in the animal and vegetable world can be linked together, why should we assume without proof that man is a blood relative of any lower form of life? Those who become obsessed with the idea that they have brute blood in their veins devote their time to searching for missing links in the hope of connecting man with life below him; why do they prefer a jungle ancestry to creation by the Almighty for a purpose and according to a divine plan? Why will they travel around the world to find a part of a skull or remnants of a skeleton when they will not cross the street to save a soul?

The modernists' Christ is still in the grave. Modernists deny the bodily resurrection of the Saviour. They cannot contend that there is lack of confirmation of the account of the resurrection. In denying the virgin birth, they are always careful to refer to the fact that it is only mentioned by Matthew and Luke, as if they would believe it had Mark and John confirmed it. This is mere subterfuge; they reject the account of the resurrection also although it is recited with details in all four of the gospels and is referred to in nearly every book in the New Testament. This rejection, like the rejection of the virgin birth, the atoning blood, the deity of Christ, and the miracles performed by Him, is based upon evolution which they have accepted without proof. It is inconsistent with the so-called development theory and cannot, therefore, in their judgment, be true. It is unfortunate that people who make such a boast of open-mindedness, as the modernists do, should be so intolerant of substantiated facts, for nothing is more conclusively proven than Christ's resurrection. The writers of the gospels frankly tell us that, in spite of the Master's earnest and repeated efforts to prepare His disciples for His reappearing, they were as much surprised as the Romans or the Jewish rulers. Poor Mary Magdalene's wail of distress is convincing proof that even the empty tomb did not suggest to her the fulfillment of the Saviour's prophecy concerning Himself, as it did not to Peter and John. Would the writers of the gospels record this surprise if it were not true?

This brings us to the last clause of Mary's twice uttered plaint: “I know not where they have laid Him.” If Christ were no greater than the modernists think Him, it would matter little where they laid Him, for no one but His family and near friends would be interested in marking His burial place. If Jesus could be reduced to the stature of a man, as modernists demand, His ashes would not make any spot sacred. A visit to any old cemetery will convince one that the dead are soon forgotten. If Christ had been merely

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ENLARGING

By Elizabeth Sisson

"And there was an enlarging, and a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst" (Ezek. 41:7).

"There was an enlarging." Nothing grows smaller with God. There is always an enlarging. You take the Word of God as a whole and you will see the gospel plan brought out all through it. It is first brought out in the types of the Old Testament, in the grace of God as it was brought to the Jewish people. Then you go on into the New Testament and find that there is an enlarging; and as we go on into the time of the Latter Rain, we find in the purpose of God that there is still an enlarging. He said that the Latter Rain should not be moderate like the Former Rain, but it should be the Latter Rain and Former Rain doubled together (Joel 2:23).

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field" (Zech. 10:1). Now is the time to ask for rain, and still more rain. Ask for it "in the time of the Latter Rain," and He will give vast showers, and there shall be "grass in the field" for everyone. In Joel's prophecy, he says that He will pour out of His Spirit "on all flesh." "All" does not mean a great many, or four out of six, but it means what He says; that His Spirit shall be poured out upon "all" flesh, "to everyone grass in the field." It is a great enlargement that God has in His purpose. Just think of every one in the heathen lands getting grass in his field.

It does not say that everyone will eat of the grass, but it means that when grass is brought to every last man and woman on the face of the earth, everywhere, that more will eat. He has got through with mere church forms and taking it easy, and one or two souls being saved a week. How in the world would "everyone" get grass in the field if just two or three are saved and baptized in a week? "Everyone" is a big job, but it is God's plan. It may have been all right in the past, but He has got through with that order and pattern, and there is to be an "enlarging" now in the plan of God. His purpose is that all over the earth, people shall be brought face to face with the power of the gospel; the gospel preached in the power of the Holy Ghost, in the power of the Latter Rain, with great showers accompanying. Think of the millions in China, the millions upon millions in India, who

have never even heard of the gospel. Think of Tibet, scarcely even touched. Even in New York City there are thousands of people who have never even heard of the gospel of Jesus Christ, and it is God's plan that "everyone" shall have grass in the field. It is a tremendous plan.

"Ask ye of the Lord rain in the time of the Latter Rain, and so the Lord" shall give not only the former and latter rain, but will send vast showers, and lightning clouds shall split open and floods will sweep away objections. God is going to do **everything**, when we do **one** thing, and that is, "ask of the Lord rain." Asking for rain is calling down the Holy Spirit. The solution of every problem is in "more of the Holy Ghost." There is not a crooked thing that cannot be mended with "more of the Holy Ghost," and, instead of looking at it and weeping over it many times—just go and ask for "more Rain." How many things God can do by the Holy Ghost. Look the Word of God through from the beginning to the end, and you will find that all the great miracles that are recorded, were wrought by the Spirit of God. Every battle fought and won by Israel, was won by the Holy Ghost.

Don't look at the things that are wrong, but just go and ask for "more Rain," and "so the Lord shall"—and "shall" means that God is going to act. He is going to act on the wings of asking for "more Rain." How much do you want God to do here and there and everywhere? You come to meetings, and do you realize that the place of the pew is more powerful than the place of the pulpit? Has that got hold of you? I did not realize it for a great while, but God gave me a vision, a conception of Jesus as a mighty Victor, and showed me that when I "crowned" Him, things would have to move with God's way, and it just filled my heart with such joy in the Holy Ghost. He showed me that it is "faith" that puts the crown on Jesus' head, not looking at the difficulty, not being afraid of the attack of the enemy, but seeing that "All power is given unto Me in heaven and on earth;" seeing that He has shouted through the universe, "It is finished," and that He wears the crown of the "finished work;" seeing that He has told us that on His cross He "spoiled principalities and powers and made an open show of them." He has triumphed over all the power of the enemy.

This wrong that you have been weeping over is something connected with the principalities and powers of hell; if it was heavenly you would not be weeping over it. **He has triumphed**, and all we have to do is to see the crowned King, and **keep the Crown on Him**. Don't worry, that takes the crown off of Him. He is Ruler, He is above everything. Rejoice in Him! Crown Jesus Lord of All! It is far beyond preaching, and that place of power belongs to you and to me. I believe if we could only get a conception of the place of power that belongs to us of crowning Jesus Lord of all, the building in which you are would rock with the power of God. It would bring the power of God into your meetings, into the singing and testimonies, into the Word as it is sent forth. This place of power means progress with God, for it is an "enlargement," and if you have the Holy Spirit there are vast storehouses of power before you. God is not going to work on the old pattern now; it was a good pattern in the Old Testament times, and a bigger pattern in the New Testament times, but this is a time of progress and "enlargement."

The heart of God is filled with yearning love to this old world, and one beautiful way of enlarging us is to answer the prayer that Paul prayed for the Thessa-

lonians: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." The riches of compassion moving our hearts, we will be directed into that glorious current of God's love, that "enlarging" love, where we will love the poor sinners, and weep over them as Christ wept, and the cry in our hearts will be for "more Rain"—that the Holy Spirit may bring conviction upon the people to awaken them. God has put this power into our hands.

"In the last days I will pour out of My Spirit on all flesh." How is He going to do it? Through prayer. If we restrain prayer, He will have to raise up another body of Pentecostal pray-ers, and if they fail Him and will not fill up the prayer cup He will move on others, for He always goes according to His plan, and His plan is that there shall be "grass in the field for every one." He is going to get a body of people that will really let Him take possession of them and fill up the prayer cup and bring upon the whole earth this power of the Holy Ghost. Pentecostal people have made many mistakes and have brought much flesh along with the Spirit, but "more Rain" is going to subdue that. "More of the Holy Ghost" is going to change immaturity to maturity. "Rain" means the Holy Ghost bringing you into the atmosphere of God, into the simplicity of believing, and letting Jesus live Himself out through your life. God is going to do a "new thing," and there is going to be a wonderful enlargement.

THE GREAT APOSTASY

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a man, as modernists think He was, His name would not have survived His generation. As it is, His name is "above every name." He has given to mankind two days observed throughout the world, Christmas and Easter; one commemorates the day of His birth and the other His triumph over the grave. How long would these holidays attract attention if the modernists could convince the Christians that the object of their worship was either a conscious fraud, the victim of a delusion, or an ordinary man, crowned with a halo by tradition or by designing men?

How can intelligent men and women so underestimate the Christ? He is not a wandering Jew with a few poor followers; He is the great fact of history and the growing figure of all time—there is no other growing figure in all the world today. Men—the greatest of them—rise and reign and pass away; only **Christ** reigns and **remains**. They shall not take away our Lord. The Christian Church will not permit the degrading of its Founder; it will defend at all times, everywhere and in every way, the historical Christ. It believes that, "There is none other name under heaven given among men, whereby we must be saved." No diminutive Messiah can meet the religious need of the world today and through all the centuries. Christ for all and forever, is the slogan of the church. There has been apostasy in every age; attacks upon Christianity have been disguised under cloaks of many kinds but it has withstood them all—"the hammers are shattered but the anvil remains."

Faith of our fathers! living still
In spite of dungeon, fire, and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!"

—From The Presbyterian.

THE WORD OF GOD

Base not your eternal hopes upon shifting things. Plant thy feet securely upon the written Word, the Word of the living God that liveth and abideth forever. It is an unfailing rock, secure, immovable, unchangeable. Like the great God Himself, it is immutable. Feelings change, things fluctuate, people vacillate. The intangible is more real than the tangible; the unseen more reliable than the seen. It is the natural bent, the natural tendency that would lean upon feelings, things, people. It is faith, pure and triumphant, that can stand upon the Word, the written Word. Lean hard upon the Word.

Jesus Christ Himself is the living Word, the living Word, the expression of the Godhead in form which man can comprehend, which man can see, which man can know in a measure. The written Word is also the expression of Himself, His desires for men, His longings for them, His workings for them. The written Word is the unfolding of the Godhead. Could anything be more dependable?

The effulgence of His glory, the express image of His person! Jesus Christ was God shining through a veil of human flesh. He is God. Sound it out, herald the news. He is God. He is. He is. Man would tear down, would disbelieve, but He is God.

WHAT PAUL TEACHES US

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but of debt?" You say it is true. It is contrary to reason and to common sense that a man who tries to be good and to do good, instead of benefitting and instead of getting credit is on the debit side, but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Now note the parallel. To the man who speaks, who talks and talks and talks, it is counted naught, in fact he gets into debt. "In a multitude of words there wanteth not sin." (Prov. 10:19); but to him that worketh not, to him that speaketh in an unknown tongue, who speaks not his own language, it is counted unto him for edification, for righteousness, for he is talking to the righteous One.

"O, yes," you say, "we acquiesce in the doctrine of grace as set forth by Paul in Romans." Why? "Because we have studied grace and we are in grace." But you reject the study of the peculiar operations of the Spirit on the physical of the grace-endowed ones. Why? Why do you reject? Because you are not in the Spirit. You say, "I am in grace." But grace leads to the Spirit in His fullness and if you have more grace, you will let go of your preconceived notions and will launch out to receive what you have not. And you will be brought into a realm as distinctive, as illuminating, as glorious as that which you rejoiced in when you discovered the treasures and beauties of grace; and more so, for revelation always transcends previous revelation as glory excels glory.

"In Thy light we shall see light"—the abundant light. As you have rejoiced in grace and in the revelations of grace that you discovered in the Word, believe also there is a revelation for you in the Spirit realm in the relation of the Spirit to the body and of the body to the Spirit. This is for you if you are honest, sincere, willing to pay the price, if you are humble and willing to be taught as a child. Amen.

The General Council of the Assemblies of God will be held in Eureka Springs, Ark., September 17 to 24 inclusive, 1925. A hearty welcome is extended to all.

-:- **HERE AND THERE** -:-

A Wonderful Pentecostal Convention in India. Brother Alfred A. Blakney, of Madhupur, India, writes in the Full Gospel Herald, "I want to tell you of a convention held in Punjab, N. India. This was a gathering of various denominational missionaries who are either asking or who have received the Baptism in the Spirit. The station where the convention was held belonged to the Church Missionary Society. The meeting was convened by some United Presbyterian missionaries, and attended by workers from at least nine different societies. As soon as I arrived, I felt right at home. I was told afterward that they had just gone from the dining-room to the little chapel and that they had been having a wonderful time in song at the tables until nearly six. Such a spirit of seeking God I have not seen in many a day. O, it was more like the very early days of the outpouring of the Spirit! Truly those were days of waiting on and for God. There seemed no idea of forcing God to work but just a spirit of humbling and heart searching. Much time was given up to worshipping and praying and to singing in the Spirit, which is new to many outside of Pentecost. O, Hallelujah, God is doing a new thing for India! Dr. and Mrs. McKelvy of the United Presbyterian Mission are the ones who arranged for the convention. She and fifteen others in that same mission have received the Baptism. They are being greatly persecuted but God is giving grace. Mr. Cummings, the head of the large school in the hills, and his wife have both received. The U. P. Mission is the one to which "Praying Hyde" belonged and no doubt some of this, at least, is due to his life of intercession. I have been told that he finally took his stand for Pentecost in the early days of the outpouring in India.

"In one of the same Presbyterian Mission Stations, something like fourteen have received the Baptism, and this includes about seven Indian women who are teachers in the girls' school. The Z. B. M., an English society, had had about twelve Baptisms in the Spirit. Only one received in this convention, but several were under the power at different times. A number seemed very near: about twenty were seeking. Mrs. McKelvy has had numbers of letters from various missionaries throughout India telling of their hunger for the Baptism and their regret that they could not be present. There were in attendance about fifty people."

The Conversion of a Kaffir Witch Doctor. A very interesting story comes from King William's Town, South Africa concerning Mlindsaswe, a Kaffir witch doctor. This man had a very long illness, toward the end of which he lay for a week as if dead. At the end of the week

he awoke, and, seeing his daughter, said, "Come here, my child." The daughter approached him and he told her that he had not merely been asleep but that he left the world and had come back to it again. He had seen Teko (the Kaffir word for the great Spirit), and Teko had said to him: "You must go back to the world, and tell your people that witch-doctoring is false, and that they must not put their trust in it. I sent my Son into the world," continued the Great Spirit, "and He appeared among men as a man, and told them what My will was; but they refused to hear Him, and they executed Him as a criminal. I raised Him from the dead, and He returned to me. The whole story is in the book that the white missionaries read. You must read that book, and tell that story everywhere to the people. Further, you, yourself, must become a disciple of my Son, and you must let one of his disciples dip you in water, and lift you out again as a sign of your new life."

Mlindsaswe told his daughter that he knew nothing about the white man's book, he had never listened to any preaching about the white man's God; in fact, he had hated and despised it. The daughter had a New Testament and started to read to her father from the gospel of Matthew and continued reading until he was tired. She read to him the whole of the four gospels and after this, his health now being completely restored, he went out among the raw Kaffirs, and told them the story of his vision, and the story his daughter had read to him from the Bible, calling upon them to believe on the Lord Jesus Christ and be saved. As a result of this, several from his own Kaffir village were converted immediately. He walked from village to village among the raw heathen natives, accompanied by his daughter everywhere, for he could not read. His daughter read the Bible to the people and he preached, and everywhere there was a fruitful ministry. After a few months he came to King William's Town and sought the missionary, Mr. C. W. Pearce, and told him his story. Mr. Pearce baptized him and the same day Mlindsaswe preached to a large native congregation in Mr. Pearce's pulpit. At the end of the service 16 Kaffirs came forward and took Christ as their Saviour.

The Work of an African Prophet. A missionary who is laboring in French West Africa tells of the remarkable work of one who is called the "Black Elijah." When Mr. W. J. Platt, a Methodist missionary, recently toured through West Africa he was welcomed by about 22,000 black Christians. He writes, "In village after village I found isolated companies of avowed Christians eager to receive and welcome a teacher. I was met everywhere with almost delirious joy, wav-

ing flags, brass bands, and great crowds of men, women, and children. In all the villages of the coast and the Great Lagoon, and for a distance yet unknown in the interior, there are groups of men and women who have already abandoned the fetishism in which they were reared. They meet at least twice each Sunday, to sing hymns, to pray, and to encourage each other in the worship of God as best they can. They are really thirsting for religious teaching, and I preached at one place to a remarkable congregation of over 12,000 at a great open-air service. The leader in this revival,—a colored man by the name of Harris, is a Kru man, and went to Lagos as a laborer. There he came under the influence of Christian teaching and, on his return to Liberia, felt himself called upon to denounce the superstition and idolatry of his own race and of the kindred races of the Ivory Coast. Like Joan of Arc, he saw visions and heard voices. In a short space of time he had an amazing influence among the natives. At his command the fetishes, idols, charms, and juju worshipped by these people and their ancestors for thousands of years were thrown down and abandoned. Wherever his voice was heard the heathen were converted."

It is ten years since he swept the country on his fiery crusade but Mr. Platt found his converts still staunch and steadfast in the faith, although unaided and untaught. They have built 150 churches and every church has its own large Bible, though, pathetically enough, not a man or woman among them can read it. Little wonder that these people made carnival when Mr. Platt discovered them. For ten years they have prayed and yearned for the teacher that Harris promised them would come.

Speaking of Harris, Mr. Platt says: "His work is wonderfully disinterested. He made not one-penny-piece out of it all. He influenced and baptized hundreds of thousands but asked only his food and lodging for the night. Tirelessly he preached and thundered his way from Cape Palmas to the Ivory Coast. In 1913, before he passed that way, the people of the Ivory Coast were sunk in the deepest fetishism, and cannibalism was not unknown. A year later the Ivory Coast had become nominally Christian. Harris told them he was only the forerunner, and bade them get Bibles and build churches. Very literally they have obeyed."

Pentecostal Work in the Congo. Brother Willie Burton writes of great blessing in his work among some hitherto unevangelized cannibals. When they made their first itinerary among them eight months ago, not a soul knew the Lord Jesus. There are now numbers being saved, and twelve have already received the gift of the Holy Spirit. Brother Burton writes, "We have opened over eighteen new stations, villages for regular gospel preaching, since the New Year, and now have over 100 evangelists out in permanent evangelizing and teaching work. Chapels and schools are going up constantly. These must not be considered as mere buildings. They are spiritual

homes to scores of young believers." Brother Burton states that recently he and his wife had to choose between a couple of weeks rest or a breakdown. They decided to close the Bible school and send all the young evangelists off to distant villages while they went off to get a few days' quiet. On their return they were met with a lot of glorious news as one after another of the young evangelists came in. One said, "Please come at once to Kumbula (a day's journey northeast); people are listening to the message and want a chapel. There are twenty or so to be baptized." Then a similar request comes from another, seven miles east: "The new chapel is crowded out. Please come and tell us what to do." Then another from a chieftainship till recently dominated by priests, twenty-two miles southeast, "Don't delay to come. The catechists of the priest are driving the listeners from our meetings with sticks and blows, and yet numbers are believing and are gathering material to build a school. Come and choose a site." He writes: "One old witch doctor has burned all the paraphernalia connected with his profession and has trusted in the Lord Jesus. Numbers have been healed of snake bites, paralysis, blindness and many maladies unknown. We do bless God for all this and feel that we are in a mighty conflict and victory for the Lord Jesus. Our great need is more sound, level-headed, Spirit-filled, young men, men who do not want to steer off at tangents, but who are willing to submit one to another in the field of the Lord and do good 'team work'."

Lepers Healed in French Indo-China. The following is a report by Mr. H. C. Smith of Sadee concerning the healing of a leper: "In one of the villages near Sadee, there was a leper. His wife came in contact with the Gospel and she immediately accepted Jesus as her Saviour. Hearing that Jesus had healed a leper when on earth, she believed that He would also heal her husband, and asked the evangelist to visit him. The man was in a pitiable condition. He had not been able to move from his bed for nearly two years, and could eat little food. His family and friends had isolated him in a house by himself. They did not care to go to him more than was absolutely necessary. The native evangelist visited him, explained the Gospel to him and the man believed. Immediately he began to improve in health. In a short time he was able to go about his house, and in less than two months' time attended a Sunday morning service. He is completely healed and is a living witness to the almighty power of God. The ends of his fingers had been eaten away by the disease. These were not restored, but a new flesh and skin has formed over them, showing that new vitality has come into his body and that he is really healed. On the other hand, these scars show indisputably that the man did indeed have the dread disease of leprosy, and that it was in an advanced stage."

Mr. Smith further writes in a letter quoted in the Sunday School Times:

"The healing of this man has meant the salvation of no less than seventy to eighty

souls, of whom forty-five have so far been baptized. Before this the whole village was bitterly opposed to the Gospel.

"There have been a great many cases of healing in the Sadee work, during 1924, but, in practically every case, it was people who had just accepted the Lord.

"Another remarkable case was that of an old man of about seventy, who was suffering from a foot disease for about twelve years. This made walking very difficult, he having to limp along with the aid of a cane. After hearing the Gospel at one of our outstations a few times, he prayed for forgiveness of sin, and then asked the Lord to heal his malady. In about two months' time he was able to dispense with his cane, and is now able to walk as well as his fellow men. He has been used in bringing four old men and two old women to the Lord, people we could never have reached, on account of their age and their prejudices. Also his son has yielded himself to the Lord, and is looking towards our Bible School.

"Yet one of our deacons in the Sadee church, a godly, spiritual man whom the Lord has greatly used, is slowly dying of consumption, and, though much prayer has been offered for him, he is gradually getting much worse. The last time I heard of him, he was too weak to leave his bed. Why the young Christians, the babes in Christ, should be healed, and older and mature Christians often not receive this blessing, I do not understand. I have noticed that nearly every case of healing in the Sadee church was used to glorify God in the salvation of many souls among the heathen. I often wonder if Christ's miracles were not performed in order to bring sinners to repentance, the healing being a mere secondary matter."

Evangelism in the Philippines. A new book has been recently published by Doran entitled "The People of the Philippines." It tells of a splendid work being done by native Filipino evangelists. The author tells of one who started five new congregations, built eight new chapels and secured land for four others in a single year. One native pastor, entirely unpaid, walks 25 miles on Saturday regularly to fill his Sunday appointments. A Moro has baptized scores of Moslem boys, and has been invited to preach Christ even in the mosque. Mr. William Ghent, once a drunken American soldier, who was converted by an unquestionable vision of Christ, has had as many as fifteen Moros on their knees with him in prayer at one time. These Malay Moslems are open to the Word and, when converted, are intensely earnest.

Bible Colportage Work. The British and Foreign Bible society maintains about 100 depots in the chief cities of the world, and has many sub-depots in other places, and is employing 900 colporteurs and Bible women. Many of these colporteurs are travelling in countries that are but little evangelized, and disposing of thousands of copies of the Scripture. One colporteur, who is carrying the scriptures to the Tibetans made 15 trips last year and sold 30,000 books almost entirely to the Tibetans. One man climbed to the

mountain villages of Corsica and heard a woman say to her husband, "The book we have sought for so long, and in vain, has at last been brought to our door." Two others penetrated the Andes on a journey of 1,900 miles. Two men voyaged 2000 miles on the Orinoco. The greatest hunger for the Scriptures seems to be in Uganda in Africa. So eager are the natives to buy the Bibles that were being sold that two men had to stand with sticks to keep back the crowd. Four thousand Bibles were sold in about three weeks. God's Word will not return unto Him void.

The Pentecostal work in Brazil, South America has been conducted by our Scandinavian brethren largely and God has given a wonderful increase during the past few years. A recent letter from Adina and Otto Nelson tells of the progress being made in the work: "It has not been in vain to work here. Almost the whole of Brazil is open for the Pentecostal message. It is really wonderful how God is working. We now have Pentecostal Assemblies from Amazonas way down to Rio Grande do Sul. Thousands upon thousands of souls have been saved and baptized in the Holy Ghost and fire. We praise God also for what Jesus is doing in this city (Maceio). We have here an Assembly of 200 members and have meetings every night in different parts of the city. Multitudes are coming to the meetings and many are getting saved. The other night we had meeting in one place and the house was packed and the street was full of people. When we kneeled in prayer we saw ungodly people bow their knees, out in the street. It is wonderful to see how the Spirit of God takes hold of the people and brings them under conviction. On the 31st of May eleven were baptized in water here in the Assembly."

Not Won by Teaching of Evolution. In the Sunday School Times is printed a letter from one who is applying to take the extension Bible course in Princeton Seminary. He writes: "I write in regard to enrolling my name in your Bible class. I wish to tell you in the name of Jesus Christ, our Lord and Saviour, not boastingly, but humbly, who I am. I am a man of thirty-four years, eleven of which were spent in prison. I was raised on the old Bowery. I became a pickpocket at the age of twelve. Then I went to Chicago and lived between Chicago and New York. For years I was in the redlight district all the time I was in Chicago. I began to use drugs at the age of eighteen and smoked opium, used morphine, cocaine, chloral, chloroform, and whiskey, but on the twenty-eighth of October, 1914, I was discouraged with life, and when I went into a rescue mission, Jesus came into my heart and saved me from sin, giving me back health and strength. Today I am a free man in Christ Jesus. I have no desire for any of my old sins. I am superintendent of a nice mission work in —, but lack Bible knowledge. I have a fair education; was educated in a prison cell. I have no money to go to Moody's in Chicago, but I think God has set his seal on me. Six hundred men up to today have knelt at the altar of our mission. Yours, a servant of the King, our Lord and Saviour, Jesus Christ."

YOUNG PEOPLE'S MEETING

Subject: The Servant of Christ

The hearty servants of the world have their distinguishing marks: the true servant of Christ has his. He is—

Obedient. "What wilt thou have me to believe rather than what wilt thou have me to do?" seems to be the inquiry of many. The willing servant has always an open ear for the Master. "Speak, Lord, for Thy servant heareth." "My sheep hear My voice, and they follow Me." Among the babel of the world's voices His voice will he obey (Josh. 24:24). Christ pleased not Himself; the servant is not greater than his Lord. It is easier for the flesh to offer the sacrifice of tears than to obey; but obedience is better than sacrifice. Jesus, who hath left us an example, said: "I do always those things which please Him" (John 8:29). Are you ready to obey? Then "Whatsoever He saith unto you, do it." In 2 Samuel 15:15 we see servants ready for anything.

Diligent. "The hand of the diligent maketh rich; the hand of the slothful is in his bosom. He that observeth the wind shall not sow; he that regardeth the clouds shall not reap." "Sow beside all waters; be instant in season, out of season." "The hand of a diligent servant searcheth for work. "Whatsoever thy hand findeth to do, do it; and do it heartily as unto the Lord, for ye serve the Lord Christ." Do not trifle with the Lord's work, for it is written, "Cursed is he that doeth the work of the Lord negligently" (Jer. 48:10, margin). Do not hide your Lord's money (gifts), remember the unprofitable servant was cast out (Matt. 25:30). Serve the Lord with a pure conscience (2 Tim. 1:3).

Humble. "In honor, preferring one another" is to be the rule among the servants; the servant of the Lord must not strive (2 Tim. 2:24). **Envy**, like Miriam's leprosy, totally unfits for service. Do we praise God as heartily for service rendered by others as by ourselves? If not, are we not seeking in some measure our own and not the Master's glory? "Our highest place is lying low." Uzziah was marvellously helped till he was strong; but when he was strong, pride and destruction followed (2 Chron. 26:15). The mark of Jacob, the wrestling victor, was a halt. The humble servant gives himself no place, that the Master be not robbed. Joseph, the faultless servant, said, "It is not in me." Paul the successful servant, said, "Yet not I." Let us follow his example, serving the Lord with all humility of mind (Acts 20:19).

Persevering. Jacob served fourteen years for the object of his affection. "Ye shall reap if ye faint not." If the Master gives us a work to do, it should be ours faithfully to do it. Elijah sent his servant seven times with the one message, and he went and murmured not. It was not the servant's place to make the cloud, nor yet to despair at the seem-

ing fruitlessness of his journeys; his duty was to go and look. How often the servant gets discouraged because he does not see signs of coming blessing. Does the Master send? Well, go again! Be assured that he hears the sound of abundance of rain. He shall not be discouraged (Isa. 42:2). "Serve the Lord with gladness" (Psalm 100:2).

Faithful. It is required of a servant that he be found faithful. I am thankful that it is not that he be found successful, and yet every one that "serves with a perfect heart and a willing mind" (1 Chron. 28:9) will be successful according to the Master's reckoning, though others may brand it as a failure. The servant is to be faithful with the few things, "the little that a man hath." He that hath only one pound will not be responsible for ten. Nothing is trifling that is done for Him; the cup of cold water will not lose its reward. Eternity gives dignity to the lowliest service. "Be thou faithful unto death, and I will give thee a crown of life."

Courageous. Be of good courage, be strong and very courageous. Moses as a servant was very courageous when he demanded of Pharaoh the surrender of all Israel. He was a bold ambassador. Well he knew that he was not sent to warfare on his own charge. His authority was, "I AM hath sent me." Why are ye fearful? "Lo, I am with you." Well may the servant tremble that goeth forth in his own name, instead of having the "Thus saith the Lord." Would that all God's servants had the courage to make the same demand of the world that the Master makes; entire surrender, entire separation, entire consecration. Add to your faith, courage.

Devoted. In Exodus 21:1-6 we have the confession of the devoted servant. "I love my Master; I will not go free." That which is devoted to the Lord shall not be redeemed. Ye are not your own, for ye are bought with a price, therefore glorify God. The constraining power is the love of Christ, our Master. We love Him because He first loved us. The Levites were called to serve at the age of twenty-five and were discharged at fifty. They gave the best of their lives to God. God requires the best, He is worthy. Many live in the expectation of doing God a favor by presenting Him a worthless, wasted life when they are going to die. "Present your bodies a living sacrifice unto God, which is your reasonable service" (Rom. 12:1).

Uncompromising. First, with the world. Pharaoh said, "Go, but ye shall not go very far. Go, but leave your little ones and your flocks." The servant's answer was as emphatic as a thunderbolt, "Not a hoof shall be left behind." "Let us build with you," says the world; but the whole-hearted servant answered, "Ye have nothing to do with us to build," etc.

(Ezra. 4:3). "Come down to the plain of Ono." The response of Nehemiah was, "I cannot come down." Jephthah said, "I have opened my mouth unto the Lord, and I cannot draw back." Let us not be among those that draw back. **Second**, with sin. The command given to Israel was, "Drive out," "Destroy," "Dispossess." Every spared enemy is a spared trouble, every unconquered sin is an enemy in the camp. The compromising Saul spared Agag, but the uncompromising Samuel hewed him in pieces. So let us do with every hidden sin. "Crucify the old man with his lusts." As servants let us stand on the dignity of God's Word, and "dwell with the King for His work." Then others will be constrained to say, "Happy are these Thy servants." Remember that the eyes of the Master are on us. "I know thy service" (Rev. 2:19).

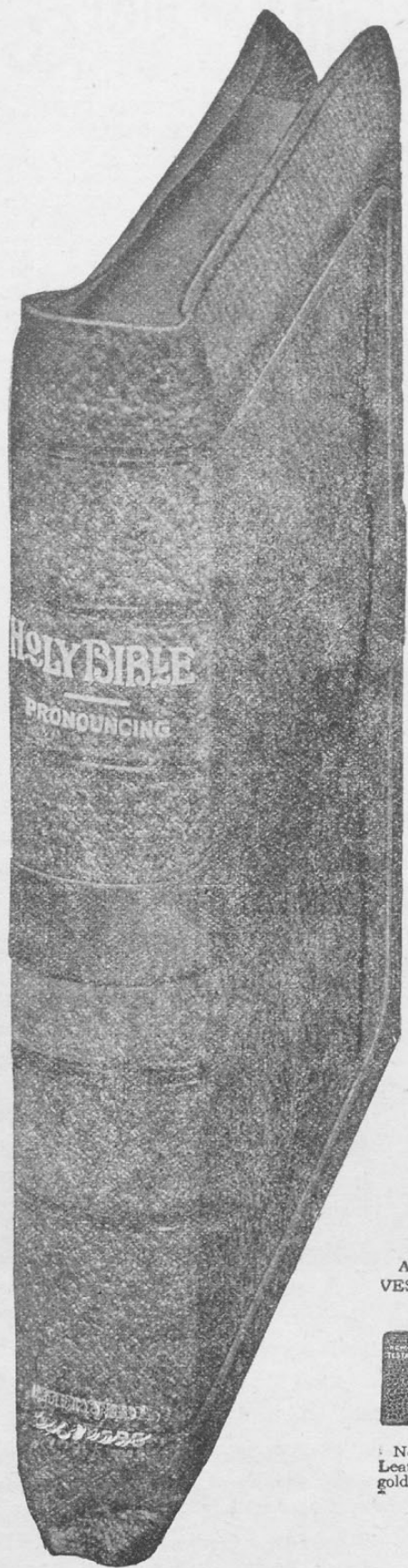
LIGHTS AND SHADOWS IN CHINA

The great apostasy is seen in China in an organization known as the International Institute of China's Society of All Religions. The head of this institution is a missionary who formerly belonged to the North American Presbyterian Conference, Dr. Gilbert Reid. On Easter Sunday he arranged a great meeting in the Yingtai Palace in Peking, to which more than a thousand persons, representing all religions and many nationalities, were invited to meet the Panchen Lama of Tibet, who is considered to be the Living Buddha, and is in consequence worshipped as a man-god. The North-China Daily News prints a long list of the dignitaries present at this meeting who represented many religions, including the name of one man who was supposed to represent Christianity in Europe, and one who was supposed to represent Christianity in China—Dr. T. T. Lew, the Dean of Theology in Peking University, an institution supported by the Northern and Southern Presbyterian Conference of America, likewise by the Methodists and the London Mission Society—a Congregational Society. How did the ambassadors (?) of Christ deport themselves at this meeting? We read: "All present arose and bowed three times to the Panchen Lama."—bowing down to this "man-god" when the only living God has declared: "Thou shalt have no other gods before me . . . Thou shalt not bow down thyself to them." When the doctrines of evolution and higher criticism are accepted by Christian missionaries, this is what it will lead them to do. We are glad that the North-China Daily News printed a very strong protest against the action of these "Christian missionaries" from the pen of a Pentecostal Brother who considered the action "a clear public denial of the unique character and fundamental principles of the Christian religion, and a dishonor both to Christ and to the Christian faith."

In contrast to this it is encouraging to read an article by George T. B. Davis in the British Christian Herald telling of a blessed revival in the Shangtung province of China. This revival is carried on almost exclusively by the Chinese. The

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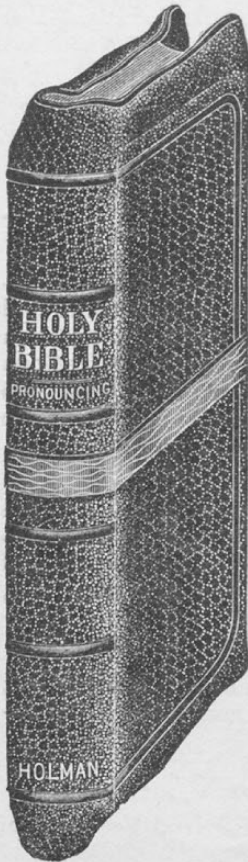
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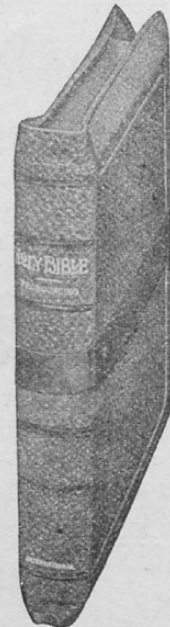
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human leader is a farmer. He preaches but little, but devotes himself to prayer. He rises early and goes to the village church. At five o'clock he rings the church bell as a rising signal for those who wish to attend the general prayer meeting half an hour later. While waiting for the larger meeting; he and a few others intercede for God's blessing and help. At 5:30 about forty people assemble and pray earnestly for an hour or so for the unsaved and for a great outpouring of God's Spirit. Another prayer-meeting is held at 5 o'clock in the afternoon, and is attended by about eighty people. A later service is held at 6. The farmer-leader himself spends about eight hours each day in prayer. While prayer is the mainspring of the awakening, the activities of the people are not confined to intercession. They go out in small bands to neighboring villages witnessing and preaching. Recently they reported over 100 new inquirers in neighboring villages.

Mr. Davis says that another significant sign of a spiritual awakening in China is the formation of hundreds of prayer circles to intercede for the unsaved, and for an outpouring of God's Spirit. In Peking, in one mission, 120 of these praying bands were started about six months ago. In Nanking there are over 1000 members of these prayer bands. The bands are very small, having a membership of usually four or five or six, including the leader. They meet in homes and schools and churches. He writes: "A missionary recently told me that his church in Nanking had never been in such a flourishing condition as since the formation of the prayer circles, and that the Chinese pastor had never preached with such power. It was my privilege to attend a rally of over 500 leaders and members of the praying bands. Reports were given of how prayer has been answered for the salvation of souls, for the healing of the sick, and for protection in war. One young man in the Middle school said he prayed for twenty students and these twenty students had all become Christians. The three Bible societies that are working in China all report record circulation of Scriptures during the past year. It is peculiarly providential that just at this time when there is so much unrest in China that a movement has been inaugurated to distribute one million copies of the New Testament in China. The chief aim of the campaign is to reach the unsaved by the Word of God, especially students, soldiers, policemen, prisoners, railroad and postal employees, government officials and employees, farmers, merchants, and other largely unreached classes. During the past twelve months tens of thousands of neat, cloth-bound copies of the New Testament have been distributed in China on these two conditions of reading and carrying, with most gratifying results." Mr. Davis asks that everyone who reads his report may pray earnestly and daily for a great spiritual awakening in China.

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

THE CHILDREN'S CORNER

SOME COSTLY FUN A True Story

"Grandpa, tell us a story," Little Harrison climbed to his grandfather's knee, while his sister Phillis took a chair near to listen.

Grandpa seemed always to have a story. He could remember when he had been a little boy himself, and how he had loved to sit on his grandfather's knee and listen to his stories long ago. So he knew how children always like stories.

"All right," he said. "What shall it be about?"

"About when you were a little boy," answered Harrison.

"Very well," said grandpa. "Here it is, a story of the time when I was a little boy. It is not a very nice story, but it has a good lesson for boys and girls today.

"When I was a boy in Minnesota the country was new. The settlers had to break up the wild prairie sod for their farms. It was full of hazel roots and oak grubs, and so it needed six or eight and sometimes ten horses or oxen to pull the heavy breaking plows.

"My Grandfather Reilay was breaking, and to fill out his team he borrowed Mr. Elliott's Old Gray. Old Gray was a noble beast to work, but she was perfectly blind. She had a little colt, that would follow along all day behind the plow. The breaking was finished just in time for a grove meeting to be held about forty miles away, to which a number from the neighborhood went, among them my parents and grandparents. My sister and I, together with two uncles of only about our own age, were left in care of a great-grandmother. It was too hard a job for her, as it proved.

"Old Gray was turned out to find her own living. But instead of going out with the other horses and cattle to graze the rich grass of the wild prairie, she kept around near the gate in the road by grandpa's barn. And it is right here that the bad part of the story begins.

"Old Gray's blindness and her anxiety for her colt made her easily startled by any unusual noise, and at such times she would snort and whirl around and round in a bewildered sort of way, that was very funny to us children. We would scare her on purpose, in spite of grandmother's protests.

"One day we thought of a new way to have some fun with her. At the foot of a hill near by was a bridge over a dry run. Our plan was for one of us to drive her onto this bridge, while the others would wait there to stop her, and so keep her from going either forward or back. That would be sport.

"We straightway carried out this plan, and it worked—partly. I drove her at a trot to the bridge, and, when she was on it, the others, with shouts and stones thrown at her, stopped her. She was

terribly frightened, but she did not act just as we had anticipated. Instead of whirling round and snorting, she simply ran off the side of the bridge, striking the ground on her head. Her neck doubled under her body and she lay still, while her colt ran whinnying wildly up and down the road.

"It was our turn to be frightened. We ran to where Uncle Ed was helping a neighbor stack barley, and told him Old Gray had fallen off the bridge. They ran down there, but there was nothing to do; Old Gray was dead. It did not take them long, of course, to find out how she happened to fall off the bridge.

"That evening the folks came home from the meeting before dark. When they crossed the bridge and saw Old Gray they thought it was an accident; but they soon learned the truth. A few minutes later Grandpa Reilay came walking up the road to our house, and then he and my father went over to Mr. Elliott's together.

"'Brother Elliott,' said grandpa, 'we have come to settle for Old Gray. What do we owe you?' 'Well,' answered Mr. Elliott, 'I called her worth a hundred and twenty dollars.' 'She was,' said grandpa, 'and we will give you that.' 'No,' was the reply, 'I think maybe I was some to blame for leaving her in the road to tempt the children. I will stand one-third.' So that was the way it was settled: Mr. Elliott forty dollars, grandpa forty dollars, father forty dollars. That was what it cost for our five minutes of fun with Old Gray."—A. B. Gould in the Free Methodist.

A man in Japan was asked to go to a neighboring village to get some payment for a Christian lady. As this native walked down the street of the village, he passed a window, and inside the room he saw sitting in an invalid chair a young lad with a pale face lit up with the very light of heaven. He stopped to speak to him, and he said, "What are you reading?" "There is only one Book to read, and that is the Bible," said the youth. He was asked how he came to own a Bible, and this was his story: "I was once wealthy, but I lost my money and my health. I asked the Buddhist priests to help me, but they could not. I was in despair. A priest said, 'In three years you will be dead,' and I did not know where I was going to. Then I came across this copy of the Christian's Bible, and I read it, and that Book led me to Christ. I have never in my life seen a church. I have never so much as seen a Christian, much less spoken to one." And at the foot of his bed the man saw the words, "He that endureth to the end shall be saved. I am crucified with Christ." "You know, sir," said the lad. "it is not enough just to believe on the Lord Jesus; we must be crucified with Him."

OUR MISSIONS AND MISSIONARIES

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THE FIRST LETTER FROM SOUTH CHINA SINCE THE OUTBREAK

Brother J. E. Perdue and Brother J. E. Morrison have gotten through to us the first letter from Hong Kong since the missionaries were driven in from the stations near Canton. This letter was dated June 25th.

"No doubt the American newspapers have given the public a lot of information which is not quite true, and then there may be some that is not true enough. The fighting began among these people to see who should rule Canton. The Yunnanese (Mandarin speaking people) came here last October and plundered this place and set fire to different sections. These Yunnanese soldiers (practically bandit gangs) practiced many evils, reaping the revenue which went not into the building of public roads and other necessities, but into the pockets of those in authority. The Cantonese, with the aid of Russians, waged war on the Yunnanese which lasted about four days. On account of the help they received from the Russians, they were able to defeat the Yunnanese—something that was not expected.

"The American Consul had already given instructions for the ladies and children to leave for Hong Kong, so after the first few days many went down there when there was a lull in the fighting. As for myself, I stayed until one week later. After being under rifle fire I thought it best not to expose myself when there was nothing to hold me in Canton. After the Cantonese took Canton city they slaughtered those who were of the opposite side and during the next few days I saw many grewsome sights. The mob went wild and stoned or clubbed any who could not speak their language, whether he was in citizens' clothing or soldiers' uniform. Many bodies were thrown into the river and they floated in and out with the tide.

"Extra warships then arrived and the situation became more intense. After the wrangling among themselves was settled, their attention was focused on the affair at Shanghai until it has developed into an anti-foreign boycott. I then wrote our people up country of conditions and they all arrived here safely with the exception of Brother and Sister Williamson. All have been forced to flee and no one can tell what they may encounter, inasmuch as Miss Schultz and Miss Auganstone were stopped between their station and Lo Pau (Miss Militscher's station) and robbed, nearly meeting death at the hands of a student mob who spoke English real well and who were dressed in fine linen. They lost about \$200.00 Hong Kong currency and after being roughly handled were let go, still having in their possession a little money which was not taken.

"We are glad to be here in Hong Kong

and are awaiting further developments. As all the Chinese workers have deserted the ships, many of the missionaries of other societies are working their way back home as cabin boys and holding other positions. This Chinese walk-out applies to all places under foreign management, which is making a great hardship for the foreigner.

"At present we are living in various places in Hong Kong, the prices being very high due to the great influx of people, and everything is being done on a cash basis. We will cable when the Williamsons arrive in Hong Kong. (Up to date, July 30th, no cable has been received telling of the safe arrival of the Williamsons.)

"Many of the Chinese Christians have been faithful in helping the foreigners escape to Hong Kong, but they are threatened, and we can not say what will be their fate. Those working for the foreigner have been intimidated, it being their intention to starve us out by not permitting food stuffs to come thru to our homes. The majority of the people are against this move, but they are helpless before the distorted minds in which half truths have been used to stir them into a frenzy.

"Yesterday when Brother Morrison arrived from Canton he reported that they had a monster demonstration after which the Chinese fired into the foreign concession and some of the foreigners there were injured and a few soldiers killed. The French and Portuguese warships replied, killing many. The bridges over to the foreign concession have been mined to be blown up in case any mob should attack and the warships are cleared for action ready to blow up Canton. This is a sorry state of affairs, but we cannot help what the wrath of man does. The Chinese are doing what is right in their own eyes and every man is a law unto himself. We cannot say what effect this will have on future missionary work as Russia is daily proving that the pen is mightier than the sword. We sincerely hope that the situation will clear up before next Fall.

"As to the work here under our mission. It is at present in Chinese hands and we will do our best to see that information concerning our property and the Christians is forwarded to you. Mail is irregular, the boat and train service delayed, so mail must be carried by men from one station to another. For this reason we are unable to obtain very authentic news of conditions. Only as one arrives from up country can we gain a correct view of the feeling of the people passed on the way.

"It is needless to say that we covet your prayers. We are assured that the Church in the homeland will remember China as never before. We need wisdom from a-

bove to deal with the situations as they arise and we are forced to meet them."

EARTHQUAKE IN CHINA

If we have an earthquake in the United States and a few lives are lost and a few buildings destroyed great publicity is given, but if there is an earthquake in remote places in the world, practically no mention is made of it in the papers. Miss Ada Buchwalter writes us concerning an earthquake in Western China as follows:

"Surely the Lord is faithful to us in these troublous days. In March there was a terrible earthquake in Tali-fu and surrounding Districts and it is reckoned that over ten thousand people lost their lives and as many more were wounded. This place is a ten-day journey from us and we felt the tremors here. We reckoned that our house swayed nine inches and the people here were so frightened.

"I spent most of January, February and March among the Lisu tribes and we had very precious times with them. How they love to ask questions on the Word. We are believing for a mighty ingathering of souls this year. One old man has died recently and they said he died so happily although in terrible pain. He was singing hymns and praising the Lord. They had a little service for him and buried him. Many who were afraid of the Chinese and had backslidden have now come back to the Lord."

A BATTLE AND A VICTORY

Miss Harriett Dithridge writes from Hachioji, Japan, "A few weeks ago, I put a little request for prayer in the Pentecostal Evangel; asking for guidance as to whether I should stay in Japan; or go home to my sick mother. For a while, as I received many letters from home, describing the troubles and difficulties there, it seemed to be my duty to go home to their help. And as the devil came to me as an angel of light, describing such a duty to me, I fully determined to return home, sincerely thinking this to be the will of God for me. But I could get no peace or rest in my spirit; and the Spirit of God often grieved through me in a distressing way. So I cast myself in utter helplessness upon God, telling Him that I only wanted to do His will; and if He would give me light and guidance on this subject, I would put all on the altar, and give up everything for Him. He answered, and gave me Psalm 45:10, 11. He reviewed before me my past life; and showed me that I had been born for the purpose of giving the Gospel to the Japanese; and for that purpose had He kept me alive, and endowed me with His Spirit. It cost tears to put my dear mother on the altar; to promise never to think of going to her, no matter what the conditions at home, and only to write what the Spirit dictated. But I believe that now the sacrifice is complete. My heart is at rest, as I determine to stay in Japan, and think of nothing and nobody else, but the needs of the work and the people here. And more than that, may my mind be centered on Him who died for the Japanese as well as the Americans.

I thank those who prayed for me on this question. Continue to pray.

THE SECOND YEAR AT THE GIRLS' SCHOOL, INDIA

Miss M. Marguerite Flint, writes from Bettiah, India: "Before this letter reaches you, our Girls' School will have been opened and moving on into its second year, praise the Lord. We are opening with over ninety girls, and it will not be long until there are a hundred. This will mean some changes at Bettiah, for we positively have no room to accommodate them now. Since we know it is quite impossible to get the other Dormitory built now, even had we the finances for it, also quite impossible to get the chapel built, we are just going to do the best we can—until We are putting two large rooms onto the Dormitory already standing, to accommodate the new girls coming in at this time. This will bring the Girls' Dormitory almost to the Bungalow. And since the seating capacity of our front room has its limits too, and we will have over a hundred and thirty in our services when school opens, I see no way out but to knock down the hall between the front and dining-rooms, throwing the two rooms into one, with an archway between. We hate to sacrifice our cozy fireplace, which has made the bungalow a bit like "Home, sweet Home," and it seems too bad to tear down new walls that were only built in 1922-23, but when He is blessing and the work is growing, we must be glad to see even the walls move to make room.

"We have so much to praise God for at this time. Our two children who were taken away to the Assam Tea Gardens over eight months ago, have been returned in answer to much prayer. The boy, a lad of about fourteen, wept as he gave his testimony in the services Sunday, telling of the hardships of the past months and of his vows to God, if He would but get them safely home to Bettiah again. He also promised the Lord a rupee, (thirty cents) thank offering, and he is now working here, carrying and stacking bricks, to earn this to give to God.

"One of our older girls has been troubled with what seemed like water on the bone of her right limb, and last week it became so badly swollen from the hip to knee, the girl was frightened, and could hardly bear the pain. We talked with her of the love of Jesus, His power and willingness to heal, anointed and prayed with her, and in less than twenty-four hours the swelling was entirely gone, the limb normal and our girl out at play with the others.

"A tiny new born baby in the home of one of the preachers was dying, already cold from its little hips down, and its hands cold as ice, its eyes filming over. They gave up hope and sent for me to see it die. But the Lord gave us prayer, and as we knelt about it claiming the life of Jesus, the little body became warm again, the baby fell into a restful sleep and has been gaining rapidly ever since.

"Yesterday, a dear heathen woman came from a high caste Hindu home in the village near the Mission House came to me with an arm that has been giving her great pain for about five months, and all of this time she has been doctoring, going first to one Hospital and then to another, 'and was nothing bettered but rather grew worse' until quite discouraged. We took

her to Jesus, the One Who never fails. He greatly blessed us in prayer and she went away happy.

"The Teachers' House is over half finished, and we believe it will be ready for the teachers when they return in another three weeks. It is not all paid for, but the Lord will take care of that, too, so please pray on for us, and with us, for His best and for victory all along the way."

DELIVERED FROM SMALLPOX

Small pox in Foreign Lands is often a very, very serious thing. There is lots of it in China and also India, and every once in awhile, missionaries are called upon to suffer its dire ravages. Announcement was recently made of Brother Barrick's attack in India and a short time later, announcement was made that Brother Hansen of North China was down with the disease.

Brother Hansen now writes as follows: "I have gone through the valley, and cold Jordan nearly enveloped me, but, thanks be to God, who always causeth us to triumph through Christ, He has snatched me from the lion's mouth and today, after 26 days of suffering, I am able to pen these few lines.

"Two brothers prayed for me at my bedside and the Weidman Sisters, filled with the power of God, boldly came to my bedside and laid hands on me and prayed. At first the room seemed filled with demons, and while they prayed I saw hideous snakes between them and me, and little demon imps laughing and mocking. But, after steady holding on in faith, the Lord drove them out and the Shekinah glory filled the room and the victory was the Lord's. That night I slept like a babe. For several nights the fever had been burning me up and all these nights I had had no sleep. The next morning, the mantle fell on me and such a spirit of prayer to come on a sick body is indescribable. Ever since then heaven has come down and new faith in God has filled my heart.

"Beloved, 'all things work together for good to them that love the Lord, etc.' In a word, Satan has been bruised, lost the fight and Jesus as ever is the Captain of Brother Hansen's salvation. This poor man has again been spared to carry the glad news of the Gospel to the Chinese whom I love. Amen! Another week will see me free of the scabs. Will not write more now as I am weak."

RECOVERS FROM NERVOUS BREAKDOWN

Miss Fannie M. Van Dyke, who is associated with Brother Bailly and workers in Venezuela, South America, writes of her deliverances from nervous breakdown: "I am praising the Lord for constantly increasing strength. Though the Lord had done wonderful things for me in raising me up, and giving a measure of strength, and I was able to pass a medical examination (by a Christian physician who is interested in missions); still I returned to the field in August, 1924, quite weak and very thin. It was a disappointment to the natives as they like to tell one they are 'fat'—that is their greatest compliment. Also those who love me were fearful I would not last long. But now they

are all saying, 'Srta. Van Dyke is getting fatter every day.' I have gained over sixteen pounds since October and, best of all, feel stronger than I have for years, if not stronger than I ever did. What a wonderful Saviour and Healer we have!

"I know that in the natural it is impossible for any one to fully recover from such a break as I had. I had had several breakdowns before, but none so serious as this one. Two months in bed, for several weeks expecting me to go any time, my heart was so weak—months after not able to lift a hand—and now in the midst of the battle again.

"Oh I want the Lord to have my life as never before that my strength He has given may all be used for Him. I have proven what He has done for my nerves as we have been going through sore trials such as we never met on the field before. I have proven He has given me a new heart by constantly climbing the mountains in visitation work. It was always hard for me to climb hills. The only thing I miss is that I cannot sing. I believe the Lord will make me able to do so for it is needed in the visitation work and in all work. I want to thank all the friends who know me and those who do not for standing with me in prayer for my restoration to health and return to the field. Truly Jesus is victor, hallelujah!"

THE WORK IN PERU

H. W. Cragin and wife report the blessing of the Lord upon the work in Peru. Brother Cragin writes:

"I am leaving tomorrow with Brother Leif Erickson who has arrived here from Chile for the trip into the Interior. We will go one day by train to the place where Brother Lightner was working until the Lord called him up higher. There, a few miles from the railway station, one of his India converts who knows Spanish has gladly offered to accompany us as an interpreter. We expect to go south as far as Ayachucho, preaching to the Indians wherever we can find them interested and can gather them together. We plan to be a month or six weeks on this trip.

"We praise God that He is supplying all our needs and we believe He has begun to answer prayer for workers also. Surely the time of Peru's visitation is not far away. We praise God for the health He gives us all and for His provision for establishing the new Indian mission."

SIoux CITY, IOWA.—Evangelist Clyde Bailey of Marion, Ill. telegraphs of a meeting held by himself and party together with Pastor I. M. Glanville. Miracles of healing are being performed, the deaf hear, the dumb speak, stiff knees are healed, one man sick since February last working every day. People being saved each evening.

BOONEVILLE, ARK.—Evangelist B. L. Hooper writes, "Just closed a 17-day meeting at Rocky School house. The Lord greatly blessed; 18 wonderfully saved, 12 received the Holy Ghost as in Acts 2:4, and 12 were buried with Christ in water baptism, and the saints greatly revived. I am now at Sugar Grove in a revival here."

THE WORK AND WORKERS

KENNETT, MO.—Pastor J. Z. Oliver reports a victorious meeting just closed with Brother J. B. Janes as evangelist. Thirteen were saved, nine received the Baptism of the Holy Ghost as in Acts 2:4 and two were reclaimed. Six names were added to the church record and several were healed during the meeting. *

ACE, TEXAS.—Evangelist W. H. Whelchel writes, "Just closed a four-week meeting where many souls found the dear Lord; 14 received the Holy Ghost, and many were healed of different afflictions. There were 14 at the altar when we closed. This part of Texas is surely stirred. They have a fine large band of saints and are going to build a new mission."

CONNEAUT, OHIO.—Brother Gayle F. Lewis writes, "Since the Lord sent us into Conneaut to take the place of Brother R. M. Shearer who was forced to give up the work because of his health, we have had the blessing of God resting upon our regular services. The sick are being healed and we are trusting God to send us a real revival. Last spring the assembly bought a lot near the center of the town and we are looking to the Lord to enable us to build soon."

JERSEYVILLE, ILL.—Evangelist Louis Draper, writes, "Another worker and I from the Gospel Tabernacle, Alton, Ill. started a revival on May 31, in a Baptist church 6 miles east of here. First revival held here for 18 years. The power of God fell and 11 people were saved, 13 baptized in the Holy Spirit as in Acts 2:4, 1 backslider reclaimed, and one lady healed of consumption. The meeting closed Sunday morning June 28 and that evening 8 converts were baptized in the Mississippi river at Alton. Praise God that we are living in a time when we can see God working as never before."

EUREKA SPRINGS, ARK.—Pastor E. J. Bruton reports, "I am reporting a meeting conducted at Berryville, 12 miles from here at the county seat of this county. This meeting was launched and conducted under the supervision of the Arkansas District Council, with Evangelist H. E. and Mrs. Simms in charge. It was a long drawn out battle. The party held on untiringly and, at the end of seven weeks, God gave the victory and the altar was filled up for the first time. Several were saved and received the Baptism. On the closing night of the meeting, an Assembly was set in order, a pastor was called. Since then a Sunday school has been organized in a nice grove and has been seated and electrically lighted to be used for the summer's meetings. The Assembly expects to build a house of worship."

CELINA, OHIO.—There will be a dedication service here Aug. 9th at 3 p. m. This is a new Assembly opened about one year ago, and the people had a mind to work, so we built a church seating about 250 people. Brother J. C. Soules and co-workers are to minister at this service.—Pastor C. W. Nash.

WEST EMINENCE, MO.—Evangelist S. K. Biffle and wife write: "Just closed a three-week campaign at this place; 9 accepted the Lord as their Saviour, 8 received the Baptism of the Spirit. Large crowds attended the evening services and expressed themselves freely for return campaign. There were some remarkable healings, and 11 were baptized in water."

SYRACUSE, N. Y.—Pastor David M. Wellard writes, "The Lord has again visited us with seasons of refreshing. Our three days of convention were truly days of feasting with the Lord. The convention was followed by tent meetings with Brother and Sister Ashcroft as evangelists. The Lord made their ministry a blessing to the church and to the district. One man came to the church who had not been in church for forty years. He suffered with rheumatism and diabetes. The next night he returned with poison in his pocket determined to end all. When the altar call was given he came forward and the power of God struck him, and when he was able to stand upon his feet he testified that that was the first time he was without pain for about forty years. The shine on his face told the story of God's transforming power far better than human lips. That same night while alone in his room God baptized him with the Holy Spirit."

BOONEVILLE, ARK.—Pastor James Fouts reports, "Brother A. P. Bryon of Red Oak, Okla. and D. D. Trinity of Greenwood, Ark. held an old-time revival here for 3 weeks. The Lord wonderfully blessed them in preaching the Word, 52 were saved, 48 received the Baptism of the Holy Spirit. One man 76 years old was baptized in water. A number testified the Baptism together with several other aged people, also was baptized in water. A number testified to being healed of different diseases of long standing. The meeting was well attended with crowds of a thousand to three thousand people from miles around. Since the Pentecostal message has been preached the Sunday School is increasing in number and the interest is getting better. The revival spirit seems to still continue. All Council ministers and brethren are welcome at all times. The fellowship meets with us the 5th Sunday in August."

DENTON, TEXAS.—Evangelist R. B. Short writes of a meeting: "Brother L. A. Toller and I have just closed a two-week meeting, the Lord wonderfully blessing with great crowds reaching the number of 2500 people; 15 were saved and 10 more received the Baptism of the Holy Ghost, speaking in tongues as the Spirit gave utterance; 19 were baptized in water Sunday morning."

DOVER, OHIO.—Elder David D. Lewis and wife write, "The tent work has been very hard, indeed. God has been with us and 6 have received the Baptism according to Acts 2:4. One Catholic lady came for her healing. When she was anointed she fell under the power of God, was saved, healed, and had the Baptism of the Holy Ghost all within an hour. One boy who was prayed for, was healed and saved and the next night received the Baptism of the Holy Ghost according to Acts 2:4. Praise the Lord forever. Many saints are coming from a distance for a refilling and praise God they are not disappointed."

DAVIS, W. VA.—Pastor R. H. McCauley writes, "We have just closed a two-week meeting here during which time God has poured out His Spirit in a wonderful way through the ministry of Brother and Sister Joseph S. Hydanus, evangelists. Brother Hydanus was formerly a Presbyterian pastor and evangelist who has come into the experience of Pentecost. With one foot in the grave, the assembly was restored, brought into a state of unity and fired with a new passion for lost souls and the upbuilding of His church. Forty-six were brought into a definite experience of salvation, 5 received the Baptism in the Spirit, some were baptized in water, and a large number consecrated themselves anew to Him. Among the number saved were some in the fifties and one man was nearly seventy years of age. We thank God for His mercy, grace, and love to us in bringing us this heavenly visitation."

FOREIGN MISSION GIVES TO FOREIGN MISSIONS

Miss M. Marguerite Flint writes us that she brought up the matter of giving to foreign missions in the Sunday School at Bettiah, North India and says:

"Our people were quite enthusiastic and have asked me to send you 100 rupees from our Sunday School and Assembly. It is the saving of some months and we had thought to keep it for our new church here, but that was very selfish. 100 rupees at present rate of exchange is about \$35 and we want you to send it to some missionary in China who needs it. Eleven dollars of this is from our Sunday School at Bettiah and the balance, \$24, from the church collections. Our girls get 4 cents a month spending money and our highest paid worker is only drawing \$22 a month. Our collections are not very large but many of them are more than tithing. We will try to do something for Africa the next time."

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of July, 1925:

Anthony, John C., Cuero, Texas.
Babcock, Richard A., Springfield, Mo.
Brandon, Bessie M., Angleton, Texas.
Campbell, J. Preston, Tulsa, Okla.
Elswick, John, Port Lavaca, Texas.
Ferrell, Crockett, Karnes City, Texas.
Fischer, Mrs. Mina S., Warren, Ohio.
Fries, Veredon K., New Philadelphia, O.
Horness, Marcus, Muskegon, Mich.
Leonard, Fred P., Long Beach, Calif.
McKinney, R. J., Winslow, Ark.
McKinney, Mrs. Stella B., Winslow, Ark.
Mihok, Emery W., Detroit, Mich.
Ohlhousen, Annie, Kansas City, Kan.
Phillips, Guy L., Ashtabula, Ohio.
Phillips, Ralph L., Oregon City, Oregon.
Phillips, Mrs. Anna M., Oregon City, Oregon.

Snyder, Fred F., Los Angeles, Calif.
Weitz, Mrs. Emma, Piedmont, Calif.
Wellard, Thos. W., Grand Rapids, Mich.

The following names were removed from our ministerial list in the month of July, 1925:

Albright, Rudolph C., Toledo, Ohio.
Caldwell, John S., Biloxi, Miss. (Deceased).
Hawkins, Richard, Sr., Frostburg, Md. (Deceased).
Ludwig, Miss Eva May, Stockton, Calif. (Deceased).

EMBRYFIELD, TEXAS.—Pastor G. R. Barrett writes: "We are sending a report of our revival. There were 19 baptized in water and 9 received the Baptism as in Acts 2:4. The Lord blessed Evangelist A. L. Casey in giving out the Word."

PLEASANT RIDGE, TEXAS.—Mrs. Paul Rogers writes: "A two-week revival was held here closing July 19. Eighteen were saved and reclaimed, 6 baptized in water. A number sought healing; some were instantly healed. One woman who has worn a trumpet for 4 years was instantly healed of deafness. She heard 2 sermons distinctly. This is the first time the full-gospel has been preached here, people are hungry for more. Brother J. A. Sport was evangelist. Pray that God will raise up a work here that will spread all through Eastern Texas."

NOTICE.—Musician (trombone or clarinet player) and song leader wanted. Must be on fire for God. Write to Evangelist Otto J. Klink, 1802 Linden Ave., Trinidad, Colo.

WANTED.—A lady teacher for two boys, ages 11 and 8 years. Grades 6 and 3. A person who understands music preferred. Good home for the right person. Address W. A. Craig, Roanoke, Va., Route 5, Box 157.

OPEN FOR CALLS.—I am now open for evangelistic work. Will be glad to hear from any assembly that is in need of same. I am in full fellowship with the General Council. Write me at Cleveland, Ohio, 1271 East 61st St., N. E.—J. H. Runcie.

WANTED.—A Spirit-filled, unincumbered, lady as companion for an old lady and her invalid daughter—one who is willing to take hold of any part of the duties devolving upon these two old people. They live on a farm in Louisiana about 12 miles from Monroe. They live alone and have been so living for more than 25 years. For full particulars address Post Office Box 331, Wilmot, Ark.

Central Bible Institute Department

THE HOME GOING OF SISTER WYNN

Mrs. George Wynn, our beloved sister and co-laborer, who has been preparing the meals for the student body at Central Bible Institute, passed on to be with her Lord on Tuesday evening, July 28, at 9:27 o'clock.

Sister Wynn had been ill for about six weeks. During all this time she never expressed any other desire than to go home to be with her Lord. It was with grief of heart that we sat by her bed's side and watched her life slowly ebb as her blood-washed spirit took its flight. Her end was quiet and peaceful and unless one were watching closely it would have been difficult to have known that she had gone from us. Sister Wynn's life watchword was "Victory through the blood," and there is no question but that hers was a glorious triumph in the closing weeks of her life on earth. Tender-hearted, sympathetic, kind and benevolent, she has left a host of friends to meditate on the example of her godly, devoted life.

Her life was crowned with a most successful and vigorous year at the Central Bible Institute during which she not only served in the preparation of the meals for the student body, but also had a spiritual ministry in the lives of the students, who will never forget her. She was quick to observe their needs and to take upon her heart their burdens and to carry them to the Lord in her victorious prayer life.

The last utterance the writer heard our sister make was to her husband shortly before her death. Turning to him, she said: "George, did you pay my tithes out of the last money which was given me." Thus I am left with the remembrance that right up to the end she gave particular attention to all the details of her consecration. It can be truly said that she went home lived up, and prayed up, and paid up. Thank the Lord for the sweet aroma of this godly life.—Brother D. H. McDowell.

Every life has either an uplifting or detrimental effect upon every other life with which it comes in contact. Many men have been inspired to noble deeds in emulation of a friend or of someone whom they admired. Lives which inspire to high and noble attainment are none too numerous and by contrast with the dark background of sinister lives, such stand out all the more clearly.

The life of our dear Sister Wynn was one which inspired to spiritual hunger and aspiration. While her hours were spent largely in the kitchen, she radiated holy cheer and a worshipful spirit there, which seemed to find its way into the food we ate so that it nourished us spiritually. Her life, indeed, was a sweet sav-

or for her Master and the fragrance of that life was evident throughout the whole household. She was not a mere cook, many of whom might be found simply to prepare food, but she was "Auntie Wynn," a real spiritual mother to the students and an inspiration to us all.

We shall miss her, but we feel that the link which binds us to the glory land is strengthened by her presence there. We shall feel more like pressing on "toward the mark for the prize of the high calling of God in Christ Jesus."—Frank M. Boyd.

"She being dead, yet speaketh."

The above is particularly applicable to our precious Sister Wynn. No one who knew her life and ministry here in the school but will be inspired anew upon every remembrance of her to yield his life to the Lord in more self-sacrificing service.

No task was too great for her when it meant blessing and help to others. Her hands were never so busy that she could not stop to do the little kind things for others or to pray for those in hard places. Many a student has been blessed as she ministered to him with the little personal attention she always had time to give when one was pressed in body or spirit.

Sister Wynn told us when she came here that the Lord had promised that she should be a "joyful mother of children." Never having had children of her own, she delighted in being with the students and surely she was a mother in Israel among us, sharing our burdens and joys, praying us through, giving a helpful hand here and there.

Her service in the humble place she so gladly took in our midst was rendered as unto the Lord and from His hand she will receive her rich reward.—Helen C. Boyd.

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.

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.

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.

SAVANNA, OKLA.—An old-time gospel revival, August 20 to September 15. Brother James Huttell and wife will be in charge.—Orlie Kennedy, pastor.

FREDONIA, N. Y.—A convention will be held August 27 to 30 inclusive. Entertainment will be given to missionaries and workers. All desiring to attend, write Pastor Noel Perkin, Box 121, Fredonia, N. Y.

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.

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.

COFFEYVILLE, KANS.—A city-wide evangelistic campaign will be held beginning August 9th under tent to be located on West Eighth Street. A foreign missionary is expected to be with us, and other workers. For further information write Pastor B. H. Candle, 816 W. 11th St., Coffeyville, Kansas.

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.

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

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. Randall, 7 Auburn St., Framingham Centre, Mass.—Chairman T. Arthur Lewis.

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.

YOUNGSTOWN, OHIO.—Tent meetings will be conducted on the lot adjoining the Pentecostal Church, corner Hillman and Hylda Sts., Youngstown, Ohio, beginning Sunday, August 23, continuing over September 13. Services every night except Saturday. Three services on Sunday, 10:45 a. m., 3:00 and 7:30 p. m. Evangelist J. Clark Soules will be in charge from August 26 to September 13 inclusive.—G. E. Smith, pastor.

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.

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.

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.

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.

CORRECTED ADDRESS

In the last Evangel, under the heading of Literature Wanted, we asked our people to send Sunday-school cards and papers and Evangelists to Miss Clara Siemens. Her address, instead of being G. P. O., Trinidad, is 14 Ana Street, Woodbrook, Trinidad, British West Indies. Many of the people in the West Indies can speak the English language and are eager for our literature.

FOREIGN MISSIONS CONTRIBUTIONS
July 24 to 31, Inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department.
 \$.50: Mrs N C Dinuba Calif; Mrs E B Anacortes Wash; D J Wilton N D; .67 W L T Ipswich England
 1.00: Mrs M G Bluff Springs Fla; Mrs J N Winslow Ark; A M C Bridgeton N J; Mrs J D Decatur Ill; Mrs S T Carrollton Ill; A A Yellville Ark; Mrs M R Coldwater Kans; J B V Old Forge Pa; Mrs A C Coffeyville Kans; M B Reedley Calif; Mrs M C B New Virginia Ia; Mrs M J N Belvidere Gardens Calif; 1.15 C H Nopeming Minn; 1.50 Mrs E T Glenn Calif; 1.85 Mrs J G Heavener Okla
 2.00: Mrs J L M Whitt Tex; J McL New Glasgow N S; Mrs E E N Elton La; M Y Winslow Ark; M E C Virden Ill; A S Pasadena Calif; Wilmette Ill; W H C Milton Fla; Mr & Mrs W S M Earle Ark; M G Pembroke Ont; Pastor W A M Pasadena Tex; M O L Everett Wash; J R Sturgis S Dak; S B Davisburg Mich; M J McC Seiling Okla; L G Canyonville Ore; 2.15 Mrs B K Strongs Prairie Wis; 2.18 Polk Creek Assembly Okla; 2.35 S S Battle Creek Mich; 2.65 Childress Chapel S S Ark; 2.74 Assembly & S S Savanna Okla
 3.00: G W & I G Sturkie Ark; Mrs E P Helvetia W Va; B H C Coffeyville Kans; E V G Warren

Pa; Mrs R S S Loveland Colo; Mrs M C Holt Fla; S S Grand Blanc Mich; Mr S Grand Blanc Mich; S E F Camden N J; Mrs D J B Elrama Pa; 3.25 Y L Bible Cl Dayton Ohio; 3.35 Assembly of Bible Inst Findlay Ohio; 3.50 Assembly Eastland Tex; 3.65 Mrs C S Hamilton Kans; Flatwood S S Tex
 4.00: Pentecostal Band Tyler Tex; A Sunday Sch Cl Napa Calif; D E O'N San Gabriel Calif; 4.30 C A B Oswego Ill; 4.50 One who loves Jesus; Sherman St Pent'l S S Ottumwa Ia; 4.75 C S B Onalaska Wash
 5.00: Mrs M E P Pickens W Va; Mrs M L D Orlando Fla; P T Salinas Calif; Mrs F B Brooklyn N Y; J R San Pedro Calif; Mrs J S Newport Ky; C J S Los Angeles Calif; N Canaan S S N H; C E S Mt Vernon Wash; Assembly Live Oak Calif; Mrs C G Malvern Ark; Mrs E O H Colorado Springs Colo; Mrs C E T Yakima Wash; Mrs J L B Chickasha Okla; J C M Clark Colo; Mrs O B K Ponoka Alta; H A McG Bakersfield Calif; Assembly S S Pittsburg Kans; A Friend in Ga; Mrs E V A Bloomington Ill; Full Gospel Tab Parlier Calif; D B Guthrie Okla; R E I Washington D C; C S Sunnyvale Calif; Mrs L M J Lake Worth Fla; Glad Tidings As San Antonio Tex; Pent'l As Ostrander Ohio; J E G R Warrenton Va; M J McC Ninnekah Okla; W W L & wife White Hall Ill; Mrs G M A Long Pine Nebr; J D Z Kansas City Mo; E B Russellville Ark; P N Los Angeles Calif; L S Los Angeles Calif; 5.50 Assembly S S Sebastopol Calif; G J B Yoakum Tex; N C W Big Spring Tex; 5.57 Full Gospel Mis and Mrs R D Michigan City Ind; 5.60 G J West Hoboken N J
 6.00: Mr and Mrs W M M Marland Okla; Mrs J H B So Bellingham Wash; W E T Savannah Ga; Assembly Ace Tex; Lighthouse S S Brooklyn N Y; C L & I G Treeland Pa; Mrs H S G Hayward Calif; 6.50 Mrs M G Colorado Springs Colo; 7.00 Mrs A A Minneapolis Minn; E H J Granville Summit Pa; 8.00 Mrs A S Rochester N Y; Mrs L M B Ventura Calif; S K G Mooreland Okla; Glad Tid As Bradford Pa; 8.65 K K Findlay Ohio; 9.59 Pent'l S S Dunsuir Calif
 10.00: Mrs M E S Bloomington Ind; A A Lynbrook N Y; H J S P Fort Wayne Ind; E B P & son Toledo Ohio; R Z B Sylacauga Ala; Mrs W W S Albuquerque N Mex; Sunny Vale S S Attica Kans; W H W Toronto Ont; Mrs V E W Gore Va; M F M Los Angeles Calif; J F Los Angeles Calif; Mrs D P Y Ft Worth Tex; Gospel Mis Hamilton Mont; Mrs W W A Akron Ia; Mrs W P H Rio Wis; W B F Woodward Ia; G B W Denair Calif; Mrs M H E West New Brighton N Y; 11.16 Bethel S S Watsonville Calif; 11.25 Assembly of God S S Hartford Ark; 12.00 Small Children in As Noonan N Dak; J A C San Jose Calif; Mrs W D Denver Colo; 12.31 S S Goose Creek Tex; 12.98 Glad Tidings S S Okmulgee Okla
 15.00: Assembly Lisbon N Dak; Miss'y Soc S Calif Bible Sch Los Angeles Calif; J L M Brinkman Okla; Mrs J W S San Antonio Tex; Young P S Lancaster Pa; Edward St S S Upper Alton Ill; M F San Jose Calif; J W Fresno Calif; Mr & Mrs C H G Kimberly Minn; Y P Bible Cl 4th & Grand As Dallas Tex; 15.55 E B Beggs Okla; 16.00 Assembly Sunnyside Wash; Assembly Leavenworth Wash; 18.00 Pent'l Prayer Band Allentown Pa; 18.50 Berean As S S Kansas City Mo; 19.61 Assembly Creal Springs Ill
 20.00: Mr & Mrs A I G Glendale Calif; Gemiede Gottsch Chicago Ill; A G S Honolulu; M E D Auburn Me; 21.65 Glad Tidings Miss Stockton Calif; 23.00 B L L Pasadena Calif; 24.00 Apostolic Ch S S Saskatoon Sask; A B S Pampa Tex; 24.97 Pent'l Mis Madison Wis
 25.00: Mr & Mrs M C H Earle Ark; Assembly Mattoon Ill; Mrs S K Houston Tex; Mr & Mrs C L W Rochester N Y; Full Gospel Mis Houston Tex; W O F Butler Pa; Mr & Mrs T H K Otley Ia; B A Atlanta Ga; 25.30 Pent'l Y P New Castle Pa; 27.00 Friends in Bradford Pa; 27.50 G & Mrs M L B Alvadore Ore; Y P of Full Gospel Taber Granite City Ill; 28.70 Bethel As Arton Ala
 30.00: Mr and Mrs R F C Maumee Ohio; A F Parlier Calif; O H Spokane Wash; 30.60 Assembly Noonan N Dak; 32.00 Pent'l Gospel Mis Millvale Pa; 36.00 Mrs C A S San Jose Calif; 38.00 Assembly Sherburn Minn; 40.00 Pent'l As Yelm Wash; F W H Brooklyn N Y; 46.00 Full Gospel As of God Minneapolis Minn; 47.00 S S Breckenridge Tex
 50.00: S S Wilmington Del; C L K Portland Ore; Asses Lancaster Pa; Peoples Church Richmond Va; 52.84 Apostolic Faith Ch Sturgis Mich; 60.00 Y P P B of Assembly Tulsa Okla; 61.00 Pent'l As Tacoma Wash; 63.00 Md Va & W Va District
 100.00: E H Brooklyn N Y; A L South Pasadena Calif; S F B Buffalo N Y; 131.16 So Missouri District; 240.00 S M L Detroit Mich
 Total \$ 3,014.15
 Amount previously reported 15,116.86
 Total amount for July \$18,131.01

HOME MISSIONS CONTRIBUTIONS
July 24 to 31, Inclusive

\$2.75: So Missouri District Council
 Amount previously reported \$28.60
 Total amount for July \$30.75

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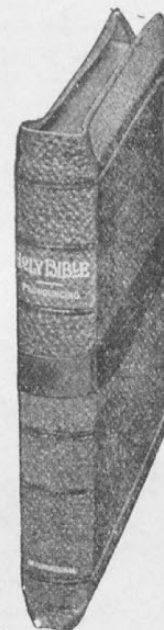
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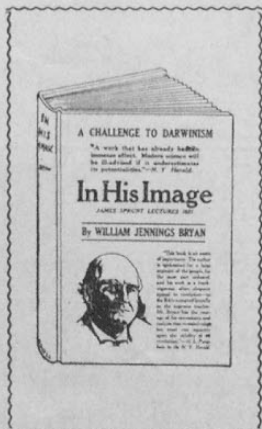
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