

THE Pentecostal Evangel

A FAMILY AND MISSIONARY PAPER

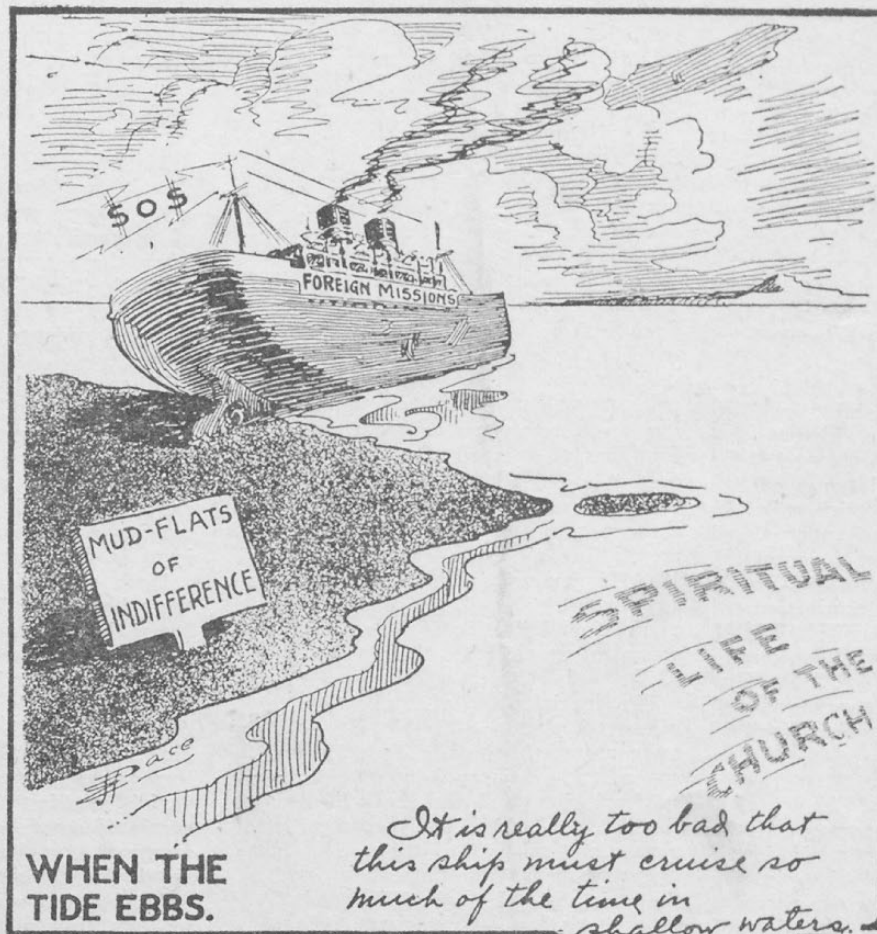
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"A Very Little While"

For yet a very little while, He that cometh shall come, and shall not tarry.—Heb. 10:37

"A very little while," till Jesus comes,
Oh! let us haste His love to tell
To nations far from God, in darkness deep,
Not knowing Jesus saves from hell.

"A very little while," how soon we know not,
Ours to do and dare, give, and go,
While yet He waits, we dare not waste the hours
In trifling with the things below.

He tells us we must "watch at every season,"
And pray that we may thus "prevail,"
To stand before Him when He comes again,
To call His servants, without fail.

Awake! oh thou that sleepest, take thy armor,
Bring back the King to rule in power.
Proclaim to all the gospel of His kingdom,
That soon may come the longed for hour!

G. H. C., in The Connecting Link.

--: TRYING "THE SPIRITS" --:

An Analysis of Scriptural Tests for the Supernatural

(Continued from last issue)

2. The Doctrinal Test.

It is a Divine Ordinance that the messenger of God and his message may be confirmed by supernatural evidences (Ex. 4:8-9; 1 Kings 18:24; Mark 16:17-20, etc.). The Lord Jesus Christ Himself enjoyed this form of divine attestation in a superlative degree (Acts 2:22). His apostles and servants in the remainder of the New Testament record had supernatural evidence continually attached to their ministry and experience. (Acts 2:43; 8:13, etc., Rom. 15:19; 1 Cor. 14:22; 2 Cor. 12:12, etc.). There is no Scriptural ground for affirming that these things should ever have ceased or should not be expected today. Arguments from experience, however impressive in bulk, should never be allowed to obscure this fact. A church without the supernatural manifestations of the Holy Spirit is certainly never in view in God's Word.

The Scriptures also reveal that Satan has also counterfeited (as he always does) this Divine method of working: and so he also provides HIS agents with "signs and wonders" (Ex. 7:22; Matt. 24:24; 2 Thes. 2:9). These obviously are to increase as the end approaches.

There is therefore an established connection between doctrine and "signs" to accompany it. Experience, history and Scripture agree that unfortunately the majority of people are all too prone to care very little for the doctrine, whether good or bad, if only the supernatural accompanying it be wonderful enough to dazzle them. It is even so today. Would God for the burning determination of Paul! "though we, or an ANGEL FROM HEAVEN preach any other Gospel unto you, let him be accursed" (Gal. 1:8). The doctrine accompanying the supernatural should be rigidly tested by the Word of God at every point.

The Vital Point.

The point where this should be especially applied is where the person of the Lord Jesus Christ is concerned: for it must be ever remembered that in the final analysis Satan's attacks are personal—they are directed against the Son of God. This is THE doctrinal test for spirit-teachings provided by the apostle John (1 John 4:1-6; 2 John 7, etc.). Examine minutely the doctrinal testimony to Jesus Christ; His Divinity, His Humanity, His Messiahship, His Mediatorial Office, His sacrificial work on the Cross; every fundamental revelation in fact in "all the Scriptures the things concerning Himself" (Luke 24:27).

There is an especial value in this doctrinal test where the workings of seducing spirits are covered up under outward moral beauty, and lives that appear well-nigh blameless. Then, truly, the enemy comes as an "angel of light" (2 Cor. 11:14) and those who take little heed to doctrine are easily ensnared. But let all

such systems be tested by their attitude towards the Lord Jesus Christ as stated above and the evil at the heart will soon stand revealed. More attention here would quickly save anyone from becoming an easy dupe to "Christian Science," "The Order of the Star in the East," etc.

All Error not a Conclusive Test:—

While considering this section it is advisable to emphasize the proper scope of the Doctrinal Test for the supernatural: because ALL error in doctrine is not a final proof that the supernatural connected with it is necessarily wrong.

(a) Error in doctrine may result from purely human causes, such as ignorance, prejudice, etc. (This is not to deny that in ultimate principle, of course, all that is untrue springs from the "father" of lies Jno. 8:44).

(b) Genuine manifestations of the Holy Spirit can exist with erroneous doctrine. Where the Spirit of Truth is really working however, He is bound to exercise a sanctifying influence that will tend to destroy error and enthrone truth.

Both these statements are signally illustrated from the First Epistle to the Corinthians. Quite serious error in doctrine in the minds of the Corinthian saints is discernable all through the epistle, culminating actually in the truths touching the Resurrection, (15:12) and these, Paul has to correct. It is nowhere suggested however that the source of these errors has been seducing spirits: all through, Paul deals sharply with men as men. "Let no man deceive himself" (3:18), "If any man think that he knoweth anything" (8:2), and note such expressions as are found in 4:7; 14:38, or 15:36. The source of error lay in their own carnality (3:1).

The special point of application at the moment is that side by side with this they were a church signally experiencing the supernatural among them on the line of spiritual gifts. (1:7, and chaps 12-14). Now the apostle had to firmly correct certain abuses and misuses of these gifts, but in doing so, he never infers that they were the victims of seducing spirits. All through he consistently views the gifts as RIGHT gifts WRONGLY used. He does not hesitate to link his own experience with theirs (14:18); and concludes by advocating order, but with no forcible expression, (14:38-40).

Obviously therefore, it is possible to enjoy a measure of the supernatural truly from the Spirit of God, even though in error on some points of doctrine or practice.

Nevertheless it cannot be too strongly emphasized that all error is dangerous, and, if persisted in after light from God's Word has been offered, must have the soul open to deception in its supernatural experience also. This is very solemn:

Their only safety in Corinth lay in accepting Paul's reproofs and teaching. The

only safety today where supernatural gifts of the Spirit are being enjoyed lies in rigid adherence to the Scriptures, and great carefulness in all matters of doctrine.

The Verbal Test.

We come to deal in conclusion with verbal tests for the supernatural. By these we mean testing the spirits by expressions of fundamental attitude towards the Lord Jesus Christ revealed in the New Testament almost in the shape of a definite formula, as follows:—

(a) "No man speaking by the Spirit of God calleth Jesus accursed: and no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).

(b) "Every spirit that confesseth that Jesus Christ is come in the flesh is not of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 Jno. 4:2 & 3)

The context surrounding these verbal tests plainly reveals that their relationship to the other, and more fundamental tests we have previously considered is never lost sight of: note especially 1 John 4:1-6—the whole passage. Wherever possible all three tests should be co-ordinated.

The special value of the verbal test is that it can provide an immediate revelation of the true character of the source of a manifestation of the supernatural when there has not been opportunity to test it by "fruit" or by doctrine: and that it is also so simple and yet conclusive that its evidence cannot readily be mistaken.

When properly used we must heartily endorse the application of this test, and indeed urge it upon all who have any experience with the supernatural; especially to those whose ministry may frequently run along the line of praying with those seeking a personal, Pentecostal experience in fulfillment of Acts 2:39.

Most emphatically we do NOT infer that those actually seeking from a pure heart the Promise of the Father are in any danger of receiving a seducing spirit; but in such meetings there may come in insincere seekers, with impure hearts, and desiring not to be filled with the blessed Holy Spirit of God, but only to receive some novel spiritual experience or wonderful manifestation. Such constitute a continual source of danger, and any supernatural manifestation through them should be closely watched and instantly tested by responsible leaders. We should feel grateful to our heavenly Father for placing, through the Scriptures, in our hands such simple and yet infallible tests.

The method of using this test:

With regard to the important point of the method of using these verbal tests, we feel after still closer study of the passages involved (1 Cor. 12 & 1 Jno. 4), that the thought is that of OBSERVATION rather than of test-questioning.

In 1 Cor. 12:2 Paul contrasts their old experiences in heathendom on this line when they were "carried away" and "were led" in those wild orgies of idol-worship wherein there was undoubtedly often the working of demon-powers and a consequent frenzied kind of inspiration. The Corinthian believers now knew what it was to be blessedly swept by the Divine power

of the Spirit of God; but lest in their immature experience (their 'ignorance,' ver. 1) of these things they should be deceived by imposters, or unbelievers still in Satan's thralldom, coming among them and then becoming subject to demon-inspiration, Paul gives them the simple criterion of verse 3: to be carefully applied by observation of the utterances of these inspired speakers when under what seemed like the power of the Holy Ghost.

The same would seem true of 1 John 4:1-3. The spirits were to be "tried" by careful, intelligent watching of their "confession" as to whether or not Jesus Christ had come in the flesh.

The Greek word "try" the spirits does not carry the thought of challenging at all; the sense is rather to "prove" or to "examine" (as an assayer of metals). See the use of the word "dokimazo" in 2 Cor. 13:5; Gal. 6:4; Eph. 5:10; 1 Thes. 5:21.

To talk of "isolating" spirits, and "challenging" them, is to advocate a practice without one single instance in Scripture to support it! Evil spirits, as such, are addressed by our Lord (Mark 1:25; 3:12), and Paul (Acts 16:18): but this is **after** their presence is undeniably manifested; and is in connection with their expulsion; **not** for the purpose of trying them as to their character.

A thorough examination of the Scripture therefore, compels us to condemn such a practice as quite UN-scriptural and without warrant from God's Word of any kind. However much it may appeal to lovers of the dramatic, it is to be strongly deprecated, and that for more reasons than one.

We believe a method much more in accordance with both the spirit and the letter of the Scripture is that of intense, but SECRET prayer that the spirit shall be compelled to reveal its true nature by giving an utterance that can be tested by 1 Cor. 12:3, or 1 John 4:1-3.

This method, though less spectacular, prevents any grieving or hindering of the believer should they be genuinely under the Holy Spirit's power; prevents any unnecessary scaring of other simple children of God who may likely be present; and we are persuaded will be equally efficacious in compelling a demon to reveal itself. The New Testament experience is that if a man but be full enough of the Holy Ghost, demons are compelled to manifest themselves at his presence: this was pre-eminently the case with our Lord Himself (Luke 4:33).

But this brings us face to face with a remaining phase of our study which a moment's consideration will reveal as essential:

The Qualifications for Testing.

Obviously some are going to be necessary. The tests we have named, Moral, Doctrinal, and Verbal, are in reach of all, and should be used by all. To yield their true results however, that must be recognized which the New Testament infers if it does not state; namely that those who apply them are perfectly sincere believers with a pure desire for absolutely nothing but the deliverance of themselves, their brethren, and all men, from the deception of deceiving spirits.

Nothing can more unfit one for a right

use of these tests than prejudice, or the slightest personal feeling against the subject of them. The man who would perform this ministry in the Church of God will need much heart-preparation in the secret-place; much private prayer; a double portion of the Spirit of Christ. If he must needs be a spiritual "Detective," let him realize that the end of his detecting should be deliverance. He will greatly need to take heed into his own spirit. A rash summing up of the source of supernatural powers may have exceedingly solemn results (Luke 9:49-56, 11:14-23).

The Early Church evidently recognized some among its number as especially equipped by the Holy Ghost for this delicate task: they possessed a spiritual gift known as "discerning of spirits" (1 Cor. 12:10). A well known writer's complacent confession as to lack of possession of this gift today is regrettable, "devoid, as we are, of all miracle and inspiration." Why "devoid"? What SCRIPTURAL ground has any man for accepting such a condition of things as inevitable? The illogical and disquieting conclusion is that the church today is "confronted with an inrush of the Supernatural;" and yet is left without those gifts so desperately needed to assist in safeguarding her from deception. We prefer to glorify God by believing that He is meeting the need of these last days by restoring to the Church her full complement of heavenly armor for the last conflict.

To leave that on one side, the principle will be questioned by none that for spiritual discernment we need to be spiritual (1 Cor. 2:11-16). This has far-reaching applications. The more peculiarly "spiritual" the matter in hand, the more peculiarly "spiritual" will also need to be my qualification for passing a competent verdict upon it. For instance, the ones to "judge" or discern the prophets in 1 Cor. 14:29 are the "other" prophets. The supreme qualification for passing any verdict on the supernatural is the possession oneself of some personal experience of the supernatural. We submit that this is strictly logical as well as Scriptural in principle, however distasteful it may prove to some.

Now let us say at once that this is NOT to lift the prerogative of trying the spirits out of reach of the spiritually ungifted: it leaves inviolate the full, free use to ALL of the great tests we have studied: but it does emphasize in closing, the place, the need, the value, of special spiritual equipment for special spiritual work.

To be "full of the Holy Ghost" is a far deeper essential for competency to "try the spirits" than possessing an analytical mind, or a keen insight into human nature. The latter apart from the former may be partially successful in unveiling the false but its danger lies in being negative more than positive; and of bringing to bear on the whole subject a treatment calculated to far more seriously hinder the genuine work of the Holy Spirit than the counterfeit work of the enemy.

Where every test is applied and every evidence of a Divine working according to the New Testament pattern and principle is abundantly fulfilled; i. e. good fruit, sound doctrine, unwavering loyalty to

Jesus Christ as Lord; we are convinced that the approach to any accompanying manifestations of the supernatural, or even the apparently supernatural, should be sympathetic.

Though we may not find ourselves in agreement or appreciation of what we see or hear the fault MAY be in ourselves, and not in these others. The question should be faced.

And even if it can be proved that some of these experiences are not so essentially SUPERNatural as has been believed: if it can be undoubtedly proved that in some directions it has been the purely NATURAL allowed to run riot, or perhaps worked up to a pitch of pardonable enthusiasm around some genuine working of the Holy Spirit in the center: yet it should be remembered that this is a vastly different thing from the evil work of seducing spirits and doctrines of demons. There are other possible explanations of things which may be more questionable than that they are produced from the pit and inspired by Satan. Admittedly they need correcting, but it should be done with sympathy, and can usually only be done from the inside and not from the outside.

Finally, the true servant of God will ever have his eye and his heart open to help forward a genuine movement of the Spirit of God, though at first he may find it wrapped in the swaddling clothes of the weakness and the foolishness of our poor human nature.—Donald Gee, 3 Scotland St., Edinburgh.

(This article may be obtained in Booklet form from the writer).

THE VOICE THAT CALLS

When two or three Eastern shepherds meet with their flocks at a well, they will sit and chat until all the sheep are mixed together as one flock. When they have finished their conversation, each one moves in the direction he wishes to take, and shouts to his sheep, "Tahoo! Tahoo!" short and sharp, never thinking of looking around until he is some distance away. One by one the sheep hear his voice and follow slowly after him. A stranger looking on would see them moving, some after one shepherd, some after another, until all were together again in their own flocks. There is never a mistake, though all use the same word. The voice of the shepherd is unmistakably his own; it has a distinct individuality about it, caused by the constant use of the same tones, hence the sheep follow him, for they know his voice.—H. J. Shepstone.

THE PRAYER OF GOD'S CHILDREN

Seeing the power of Thy grace is not passed away with the primitive times as fond and faithless men imagine, but Thy Kingdom is now at hand and Thou standing at the door: come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy Imperial Majesty, take up that unlimited sceptre which Thy Almighty Father hath bequeathed thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.—Milton.

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Stanley H. Frodsham	Editor
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IS IT GETTING RIPE?

The angel cried, "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

When Jennie puts the biscuits in the oven in the morning if she could look through a glass door she would see them changing little in appearance for a certain time, but presently, if the oven is hot, they suddenly turn brownish, and Jennie, knowing they are done, takes them out.

The farmer looks at his field of wheat every day as he passes it for many days and the change is so little that he cannot be sure from day to day that it changes at all. But one day he goes by and, swinging about suddenly to have a better view, he says under his breath, "It's turning." The harvest, he knows is near.

The young girl following her recipe for making candy stands by the stove watching. She has put in the ingredients as she should, but there seems very little change. The toothsome concoction looks about the same from moment to moment, until suddenly it "boils up" and at this signal, remembering the rule given in the recipe, she pulls the saucepan from the stove, knowing the candy is done.

What I am calling to your attention is the familiar but oftentimes overlooked fact that when ripening or completion is due in the things controlled by the laws of nature, the fact is announced by an easily seen change in conditions taking place suddenly—that is, suddenly as compared to the way the thing in question has been before. With a biscuit the time we must wait to observe the turn is measured in minutes; in the bud it may be measured in weeks, but when the waiting time is over changes occur suddenly, and progress rapidly as compared with the previous waiting time.

Water gets colder and colder but does not look any different until suddenly ice fingers begin to appear; or, water gets hotter and hotter but looks no different until suddenly the bubbles begin to rise, and you know it will soon be boiling. Hour after hour passes and it is neither lighter nor darker, but suddenly, when the time comes, the whole face of nature is changing, and we know the sun is about to rise.

If after lying in the grave for thirty six hundred years Abraham and Sarah had returned to the earth in the year 1790

A. D., to live in ordinary human fashion, they would have found the old earth still in the bud stage. No turning to show ripening, no getting brown to show it was done. They would have found conditions unchanged. If he wanted to write, a pen made from a feather would have been the proper thing; if he wanted to send a quick message or make a hurried trip the best speed possible would have been made by a seasoned runner or a man on a horse or other swift beast; if it was traveling on water he meditated, a boat with sails or oars, just as he had always known them, would have been suggested; a trip on land also would have been made on wheels behind a beast of burden; did he want a new coat Sarah would have known just the most up-to-date way. She must go to the sheep cote and shear off the wool, wash it, card and spin it, weave it into cloth, cut it and fashion it into a coat all by hand. Or if she were planning a cotton dress she would have begun by picking the lint from the cotton seed by hand. Was it time to get dinner, Abraham must contrive to make a fire without a match, and with no sort of a stove, but that is just as he had known it in the old days before he died. Was it artificial light he needed, his boyhood training would not have been behind the times, for the best anyone yet knew was to make a torch, or a grease light or a tallow candle. Gunpowder had been invented and also moveable types for printing. A few facts had been discovered about the power of steam and some pumps in mines were actually running that way. Ben Franklin had found there was some strange power called electricity but nine years must pass before Volta was able to produce the first electric current.

Thus we see after an absence of say thirty-six hundred years from the earth Abraham and Sarah returning could have studied up on the changes having to do with the ordinary affairs of human life in a few hours. The earth was lying dormant all those centuries, in its bud stage.

Now imagine Ben Franklin and Israel Putman, both of whom died in that year 1790 coming back to New England to live in this good year 1926, after an absence of 136 years. How long would it take them to catch the step?

Putman was a soldier. He would find that war methods, which as he knew them had been substantially unchanged since the days of the patriarchs, had changed and changed again, and yet again, and even in the last decade were made almost completely over. What would he know of dreadnaughts, bombing planes, machine guns, army rifles, monster cannon, poison gasses, torpedoes discharged from submarines. He would have found a thousand times more change in war methods in 136 years than Abraham would have found in thirty-six hundred years.

What would Franklin have found, as he, a man of science looked about? Boats big enough to carry all the people of a small city, rushing across the ocean at express train speed propelled by steam, lighted by electricity, its passengers reading a daily paper printed on ship board from the world news received through the ether by radio. But he would have

no time to marvel at that, for the wonders of the modern express train and the daily trans-continental air-mail would get his attention. Telephones everywhere, both with wires and without, photography, pictures sent in a moment half around the world through the air. Marvelous moving pictures, automobiles of many makes thronging the streets of the cities and running in the shadows of sky-scrapers of concrete and steel so high that he would get a pain in his neck trying to see the top. The list of things he would not know about would look like a Sears, Roebuck catalog. Cook stoves heating stoves, cotten gins, sewing machines, power looms, typewriters, adding machines, fountain pens, flouring mills, talking machines, matches, gasoline, trolley cars, radio sets, installment houses, mail order concerns and electric chairs for executing the criminals, would only be a beginning of the strange things of which he would have to make the acquaintance.

If the twenty years sleep indulged in by Rip Van Winkle had ended this good month one of us who is old enough to remember has but to ponder a while to visualize and be amazed anew, at the tremendous changes in the facts of every day life taking place in that short period. The new uses for electricity and gasoline, the invention of air ships and wireless communication, the perfecting of talking machines, popularization of the picture show, revolutionary changes in methods of warfare, prevalence of narcotic drugs, the spread of modernism, evolution, Christian Science, Spiritualism and other Satanic influences despoiling the church, and the multitude of great and small changes in practice, form and technique affecting every kind of artisan, have so changed the work-a-day life of the people in twenty years as that Rip would be utterly bewildered.

Is it not plain that the earth is getting ripe? When the change takes place in a biscuit we say it is done and take it out to eat it. When it is a strawberry we say it is ripe and likewise eat it. When it is in the wheat field, we bring in the binders and cut it down; when it is in the water, we say it is turning to ice or steam. But when it is the earth most people do not see that it is getting ripe, nor know that the bud, so many centuries dormant, is now almost the full-blown rose. But the earth is almost ripe, and ready for the coming of Jesus to reign on the throne of His father David. Mother says, when she sees the browning biscuits, "Take them out, Jennie, they are done." As God sees these far flung and mighty changes occurring in such bewildering profusion and variety and with such unexampled rapidity throughout the earth, can you not hear Him saying, "Jesus, My Son greatly beloved, the earth is ripe and it is time to take Gabriel and send forth the shout in the upper air above the earth, calling your bride and making ready to eat the supper I have gotten ready for your nuptials."—Rajoma.

It is the part of a brave combatant to be wounded and yet to overcome.—Ignatius.

-:- The Truth About Evolution -:-

M. P. Hayden, A. M.

For want of thorough investigation, sound reasoning, clear thinking, or other reasons, many people are greatly confused over the subject of evolution, which now occupies so large a place in popular thought. A few simple, clear and definite statements may help to clarify the subject. There is a process of evolution in nature, and a theory of evolution in philosophy, but these should be carefully distinguished. A failure to discriminate between these, results in confusion of thought, and much error.

I. SCIENTIFIC EVOLUTION

1. First of all, there can be no evolution without a previous involution. It is a common saying that you can not get out of anything what is not in it. An oak-tree can not be evolved from a pebble stone, nor a serpent from a rod of iron. Involution precedes evolution, and evolution pre-supposes the existence of a living organism, a germ or an egg out of which some form of life, vegetable or animal, is capable of being evolved. A rose is the evolution of a bud, but in that bud were previously infolded all the potentialities of the rose that was afterwards developed from the bud.

2. Scientific evolution consists in the development of a living germ, or egg, from its original or primordial form into its corresponding full-grown type of living existence, whether it be vegetable, animal, or something else. An acorn, through natural process and natural elements may be evolved into an oak-tree, a grain of corn or wheat into its corresponding stalk or ear of grain, etc. A hen's egg may be hatched into a chicken and a turkey's egg into a turkey; alligators' eggs evolve into alligators, and so on. But you can not raise corn by sowing rye, nor turkeys from the eggs of alligators. Everything evolves after its own kind. This is the law of scientific evolution and no exception to this law has been established. The study of nature proves the uniformity of her laws in their operations. In the realm of nature it is declared that whatsoever a man sows that shall he also reap. Likewise, in the realm of animal life the same law obtains that everything produces after its kind.

These two great truths are abundantly established by the facts of nature, and constitute what may be properly called scientific evolution. Thus far we find ourselves treading on solid ground. Since these truths are not in question, they are properly called scientific.

II. THE THEORY OF EVOLUTION

Within the past century a persistent attempt has been made to broaden and extend the doctrine of evolution to include the idea of developing one species out of another previously existing, and to suppose that all species of vegetable and animal life have been evolved from

one, or a few, primordial germs, or eggs, from the lowest order of life, on upward successively through manifold gradations up to the highest form of life, even to man himself. This in general is the modern theory of evolution which is now engaging public attention and which is accepted by many people who claim to be scientists. Concerning this phase of the doctrine of evolution attention is called to some remarks.

1. This view of evolution is only a theory, and is not science. It does not belong to the realm of science, for it is not verified. It belongs to the speculations of philosophy, and rests upon pure supposition.

2. As a philosophical theory, it is not modern. Some of the ancient Greeks proposed similar theories in their time. These were later abandoned, but have been recently revived by such men as Darwin and Spencer.

3. As it is only a theory, it should not be accepted until established. The scientific method demands that the hypothesis be subjected to the critical test of proved facts, and if it fails to stand this test, it must be rejected.

4. There is no evidence in support of this theory. There is no proof in nature that one species is evolved out of another previously existing species. All efforts to find proof of this assertion have resulted in failure. Varieties within the species have been developed both in vegetable and animal life through man's experiments, but in no instance so far known has a distinctively new species resulted.

5. This theory of the evolution of new species, or, as it is termed, the transmutation of species, is contrary to the known facts and laws of nature. Nature everywhere proclaims the law that everything produces after its kind. What you sow you will reap. Nowhere does nature furnish us with a violation of this universal law. But that law must be violated to establish the claim of transmutation of species which the theory requires. The theory is unverified and will remain so.

6. It follows therefore, that this theory of evolution is not verified and cannot be verified; it rests upon no scientific foundation. It is therefore not science, and is not even sound philosophy, for it is nothing but a baseless supposition.

7. Evolution, as a mere theory, should be banished both from the realm of science and philosophy, because it is untrue; and for the same reason it should be banished from the sphere of religion. It is wholly out of place in the domain of religious faith.

If the foregoing positions are understood, accepted and kept in mind, one's faith in God, Christ and the Bible will not be disturbed. Confusion and doubt will disappear, and the Christian will realize that his faith rests upon a far

firmer and stronger foundation than the quagmire of evolutionary philosophy.

CONCLUSION

Some conclusions clearly follow from the foregoing positions. Please note them carefully.

1. The theory of evolution as held by Darwin, Spencer, etc., involving transmutation of species, is unverified, and rests upon no scientific foundation.

2. The theory of evolution is a spectacular failure in the attempt to account for the origin of anything. Involution precedes evolution, and it is necessary to explain the origin of involution. Evolution fails to account for the origin of matter, of force and motion, of life and living organisms, whether vegetable or animal, and is unable to account for the origin of species, either in the vegetable or animal realm. It fails to account for the transition of inorganic matter into a living organism, or to establish the transition of vegetable into animal life. It does not account, either, for the existence of human life. These gaps in the theory are still unbridged, the missing links still remain missing.

3. For a half century scientists have sought in vain for facts to verify this theory. In 1889, Prof. Virchow, an eminent German scientist, made this statement, giving the results of twenty years' research: "In vain have the links which should bind man to the monkey been sought; not a single link is there to show. The so-called proanthropos who should exhibit this link has not been found." Ten years later, shortly before his death, he said further, "The attempts to find the transition from animal to man have ended in total failure. The missing link has not been found and never will be." In this year of 1926, the foregoing statements still remain unrefuted.

4. People should keep their feet on terra firma, and not permit self-styled scientists to obtain their intellectual acceptance of unproved theories which are not in harmony with sane thinking and common sense. A wise writer says: "Never hold any sentiment or proposition as more certain than the evidence on which it rests; or, assent to any proposition should be exactly equal to the completeness of its evidence." If a theory or supposition is destitute of evidence to support it, it should be rejected. What is really scientific in evolution should be accepted, but what is mere conjecture should be rejected until it is duly verified. An hypothesis must always be proved by showing its positive conformity with facts: negative results and considerations taken alone never furnish complete inductive proof." (Creighton's Logic, page 290.)

5. When men believe that they are evolved from brutes, they will live and die like brutes. Men are naturally inclined to act in accordance with their opinions and convictions. The influence of this theory of evolution upon human conduct is degrading, demoralizing, and destructive of Christian faith and hope. Christians should take warning against this enemy of true Christianity.

(Continued on Page Thirteen.)

-:- Signs Following in China -:-

Jesus' command was, "Go ye into all the world, and preach the Gospel to every creature... And these signs shall follow them that believe: In my name shall they cast out devils... They shall lay hands on the sick, and they shall recover. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following." (Mark 16: 15, 17, 18, 20).

Pentecostal work was opened in a small Chinese house in Soo Chow, China. Despite the fact that there were fine denominational Mission Hospitals, Schools, a University and Missionaries' houses, yet through the power of God, many, both heathen and church people, have been brought out into a separated life unto God.

A Chinese woman who was very ill was taken to a Mission hospital and returned home in despair, not healed. A testimony of healing was given to this woman's husband, who had been a member of a denominational mission church from which he had been expelled, because of gross sin which he refused to confess. His wife had never united with the church. The wife, who was in a critical condition, was suffering with typhoid fever. Since to some extent they had known the way, we dealt with them faithfully on the lines of repentance and obedience. God answered prayer and in a few days this woman was able to walk a distance of about four miles to the mission.

This healing was the beginning of a wonderful work of grace in this dear woman, in her family and relations. The Holy Ghost wrought mightily in her in convicting power; repentance followed and the cleansing of back tracks and a thorough work of sanctifying grace followed by the Baptism in the Holy Ghost with signs following. For eight years this woman, amidst trying circumstances, has, in her daily walk, adorned the gospel of our Lord and Saviour, Jesus Christ. Her husband was soon gloriously saved, confessing his sins and making restitution.

This converted man had a relative who was an idolater and an opposer of the gospel, who, upon hearing his kinsman's testimony of salvation, was saved. This opposer of the gospel, who had now become a Christian, had a sick child who seemed to be at death's door, the eyes being set. The parents of the child having taken down all the idols of the house, this child was anointed with oil and then received the laying on of our hands in Jesus' name. The child began quickly to mend, and the little one's healing resulted in the conversion of the other relatives. The acts of restitution, which they humbly made, proved the reality of the faith which they professed.

Numbers of demon-possessed people

have been gloriously delivered through the power of Jesus' blood, including some insane persons. One of these lunatics had been insane for nine years. So violent was he that he would, at times, break the chain which bound him. Neither Chinese doctors nor the ministry of the denominational mission hospital could bring this demented man any relief. With the consent of the mother of this man, images in the house were smashed and burned. A message on salvation was given to crowds of people present, and testimonies were heard. Then the crazy man was prayed for. That night he rested better than usual; in a few days' time he could help his mother to cook; in a few weeks' time he was instantly and completely delivered and returned to a government post he had quitted, and he married the woman to whom he had been engaged.

The day that he was prayed for, his mother, who had been an opium smoker and gambler, was completely delivered from both vices. In less than a month's time she was wonderfully saved and received an anointing of the Spirit, praise be to our God.

In the same house where prayer was offered for the lunatic, his sister lived: she was afflicted with the terrible disease of epilepsy. One day, resting on a couch, she had a seizure, and with eyes closed, teeth clinched, pale of countenance and body rigid, in response to an inquiry, she slightly moved her head indicating that she desired to be prayed for. Besides the workers, a number of Christian neighbors gathered to join in prayer. Outside in the courtyard was a large crowd of people who, through the windows of the house could plainly see this afflicted, young woman and the praying band. The uncle in the courtyard was raging, and he threatened to hang us if the girl died. Inside the house the spirit of prevailing prayer continued for almost an hour. Suddenly the epileptic began to sing in her native tongue, "Jesus breaks every fetter," and in a few moments she sat up, and with arms uplifted continued to sing, "I will shout Hallelujah for He sets me free." From this time she has never had another attack. The crowds of neighbors were amazed at the power of the living Christ.

Another healing resulted in the awakening of a professor of science in the M. E. University who received full salvation and the Baptism in the Holy Ghost according to Acts 2:4. This university professor is now one of our native preachers.

The circumstances of this healing to which I have referred are as follows: This man had one leg which was two and one-half inches shorter than the other leg. Until invited by one of our native Christians, he had never before been in a Pentecostal mission. He was anointed

and prayed for the first night he came, but received no manifestation of healing until the fifth night when he sat well up towards the front, his head resting on the seat in front of him as he could not kneel. The Lord put a spirit of prayer upon us workers, and for half an hour we battled with the powers of darkness, praying that the Lord would break through and glorify the name of Jesus. During this season of prayer, the lame man affirmed that it seemed as if some one took hold of his arms and wrists and lifted him up with a jump and when he came down he was completely healed. Glory be to Jesus!

Through this testimony many heathen and denominational Christians came. Some said, like doubting Thomas, "Except we see this man, we will not believe." Because of wonderful healings in different sections of the city of Soo Chow, it is glorious to see how the name of Jesus is exalted. The heathen are talking of Jesus who can heal when the doctors fail to heal.

I believe I am safe in saying that whenever there is a case of healing there are always one or more families reached simply through that testimony that Jesus is able to heal the sick. Many times the power of God comes upon these sick ones the first time they are prayed for, and in a short time they receive a clear experience of salvation.

In the ministry of healing, great blessings come to those who comply with conditions set forth in James 5:16. "Confess your faults one to another, and pray one for another that ye may be healed." Open confession of sins opens and deepens channels in the individual, and thus blessing is brought to the Assembly. According to the Bible, failure to judge ourselves is the cause of much weakness, sickness and untimely death.

"But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves we would not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:26-32). Also Heb. 12:10 "For they verily for a few days chastened us after their own pleasure, but He for our profit, that we might be partakers of His holiness." God has so established our Pentecostal Chinese Christians in the scriptures concerning the truth of Divine Healing that in time of severe testing they do not turn to physicians, except some who are backsliders in heart.

In regard to sickness those who are simple and believing do not look to natural causes, but begin at once to inquire of the Lord the reason the sickness has been permitted, and what is the lesson He wishes to teach, what are the faults that should be confessed. So when the conditions are met and the trial of faith is perfected, healing comes and with it a deeper spirituality.

The only daughter of an American doctor in a Methodist Hospital was in a

critical condition of quick consumption. In another town, I received an express letter inviting me to come immediately and pray for the afflicted young woman. An opportunity was thus afforded to witness to the full gospel in this Missionary doctor's home. God heard prayer and raised up the consumptive, putting fat on her bones and restoring her so completely to health that she was scarcely recognizable as the person who had been ill.

Two blind persons received sight, one of whom had not seen light for seven years. Two persons who had stooped backs were straightened. Persons suffering from cholera, diphtheria, scarlet fever, consumption,

asthma, and various kinds of fever have been healed completely through faith in Jesus' name.

In these days when there are so many sick and afflicted, it seems a wonderful opportunity to reach them with the gospel of healing. In view of the fact that many are turning to so-called Christian Science, is it not time to lift up the standard of Truth, that Jesus came to destroy the works of the devil, and set captives free, to the end, that His Word and His power may be vindicated in an unbelieving age.—Nettie Moomau, Foo Chow, China in The Pentecostal Testimony.

been doing housework, and lots of it, even since then. I have so much to be thankful for, I would just love to visit everywhere and tell the suffering how wonderful Jesus is.—Leita Lyaal, 437 E. 11th St., Alton, Ill.

INSTANTANEOUSLY HEALED

I am very happy to write a testimony in praise and thanksgiving to God for the great work Jesus Christ has done for me, not only for me but for all the people, and especially those living at Smoke Run, Pa., who have been healed by the divine power when anointed and prayed for by Elder David D. Lewis and wife of Massillon, Ohio. I was born a cripple and with defective eyesight. One eye was much worse than the other. For eighteen years I had been thus, but oh, how I thank Jesus that on the 30th day of April, 1924, at the M. E. church at Smoke Run, Pa., I went to Jesus knowing that He would make me whole. Behold, when I was anointed and prayed for, I was healed immediately. Praise be to our God. I will praise and serve Jesus always.—Emma Southern, Banyan, Pa.

SAVED FROM DOPE AND DRINK

I was born and reared a Roman Catholic and went to a church in Charlotte, N. Y., where I was born. My mother died when I was a child of four years and left me to an aunt and uncle who were poor, and I had to stay some of the time with my father, who was a drunkard and when only a little girl, he made me dance on the bar of a saloon. I had pennies given to me, which my father would spend for drink. He would abuse me and pound me.

At the age of thirteen, I started for myself a life of sin, singing and dancing in those awful cesspools of hell, and I went from bad to worse. At the age of nineteen, I married and came to Conneaut, Ohio to live. I often wished I were a Christian, but the devil had me and refused to let me loose. Then, through sickness and operations, I became a drug addict and would sell groceries and take the very clothes off my little baby's back to satisfy my craving for drugs.

But God had mercy on me and took out both drink and dope. Praise His name! I backslid and went back into the world, but God never allowed me to drink or take dope. However, I began to smoke cigarettes, and smoked 9,700 cigarettes in 16 months. But the fifteenth day of last July, without a struggle, Jesus took them all away and I am serving Him, clean through and through. I am saved and cleansed and healed and have the precious Baptism of the Holy Ghost, and praise Him for salvation full and free. He will take the drunkard, the dope fiend, the smoker, the meanest woman living, and fill them through and through with His glory. Have one daughter in Bible school, another going on with Him, all because Jesus lives today. I hope this may encourage someone in sin and help the fallen man and woman.—Mrs. Clark, 699 Maple Ave., Conneaut, Ohio.

I AM THE LORD THAT HEALETH THEE

HEALED OF KIDNEY TROUBLE

Five years ago, the 17th day of March, the Lord healed me of kidney trouble. I had a hard position in a dry goods store in Risor, Norway in 1888, which caused much trouble and sickness. One of my kidneys fell out of its place (floating kidney) and the doctor there did not understand it, neither did a professor in the capital city; but another doctor, who understood it, later told me the only thing to do was to operate, but I would not have an operation. At last it stopped my clerking. During the Bosworth meetings in St. Paul in 1921, I was anointed and prayed for and the Lord performed the operation, and I was completely healed. Praise our precious Saviour, He has redeemed us from the curse. He is the same yesterday, today, and forever. Hallelujah!

He put into my soul an intense hunger after the Baptism of the Holy Spirit. The day I was healed, I walked out on the street in Minneapolis praising God loudly. I heard His voice, "You shall see greater things than these." Praise God, He remained faithful to His promises. On Nov. 30, 1923, He met me with this wonderful blessing and baptized me with the Holy Spirit according to Acts 2:4. This happened in Silverton, Oregon in a little Pentecostal Hall. I had been wearing glasses for about 13 years, but now I have no need of them. I am traveling about, spreading the gospel in print.—Miss Lise B. Henning Hommefoss, 409 Robert St., Fargo, N. Dak.

HEALED OF TUBERCULOSIS

I was taken ill in 1922, my first trouble being a hemorrhage of the lungs. I grew worse each day, and finally was taken bedfast. For twenty-two months I could not even move off my back. Many doctors gave me up, one gave me two months to live, and one quit coming, said he didn't want to take our money as he could do nothing for me. During the twenty-two months I had to be propped up on a chair, and had to sleep in a sitting position for that time. I had a lung specialist, but he could do nothing

for me and all hope seemed gone.

In June, 1925, Brother Louis Draper, assisted by Mrs. Minnie Myers, commenced a series of Pentecostal meetings at the Paradise Baptist Church near Jerseyville, Ill. I had been told of the way in which so many people had been healed, and the Lord seemed to say to me that if only I had faith I could be healed. I was taken to the meeting that night and was prayed for, and I felt the power of God go through my body. It seemed as if a heavy load was leaving me.

From that time I started to gain in flesh, went from eighty pounds to ninety-eight, and my cough left me. I used to cough for an hour steady in the mornings. My cough did not leave me entirely at that time, but the Lord seemed to speak to me one night and tell me that if I would only have faith I would not have to cough. I laid hold of His promise right then and, praise God, it did leave. I have friends who could verify all these statements.

I received the Baptism in the Spirit three days after I was healed. I have

I HAVE HEALING TODAY

"Lord, when thou wast with us the sick were made whole,

Sufferers on thee their burdens could roll—
Healing they found for their body and soul—
Heal me, dear Saviour, today.

When the sick sought thee with pain on their brow,

Full of compassion and mercy wast thou—
'Thou wast the same'—thou art pitiful now—
Heal me, dear Saviour, today.

Only a part of thy promise we use,
Pardon we take—but thy healing refuse.
Health for my body and soul, let me choose—
Heal me, dear Saviour, today.

Speak the word 'only'—let love be revealed—
Speak the word 'only'—and sorrow shall yield—
Speak the word 'only'—and I shall be healed—
Heal me, dear Saviour, today.

Lord—there is healing—and healing for me—
Blessing for body and soul I may see—
Lord, thou hast freed me—and I will be free—
Yes—I have healing today."

Author & Publisher Unknown.

Homely Things from a Pastor's Diary

Chas. E. Robinson

Friday, August 15. Resuming my work visiting the people whom Sister Drelling secured as subscribers to the Evangel, but who are strangers to me, I called today on Brother and Sister Malonee. I found them very choice people in every way. They were Episcopalians, I found, and his vocation is writing stories for the better magazines. She also is literary, and a fine pianist. Although there was a trace of surprise in her face when she came to the door, Sister Malonee cordially invited me in, saying she would call Mr. Malonee. I had introduced myself, but she said they had both found me out, and knew me by sight, having often seen me passing their home.

This was another place in which I devoutly thanked God for the tireless patience of my good wife in keeping me up to the point of being strictly clean, not only as to collar and shirt, but as to underwear, skin, teeth, breath and hair, with my shoes nicely dressed and my rather faded and threadbare suit clean and neatly pressed. I feel sure such things will often enable us to reach and save people of certain classes who could not otherwise be reached, while they will not repel any kind of folks.

Mrs. Malonee called her husband and seated herself to entertain me while he was coming. I found they do not have many callers as this is a town largely made up of shop people and other classes who feel ill at ease in such homes as the Malonees keep. I did not know they had ever been to hear me preach, but when Mr. Malonee came in, he cordially extended his hand and remarked that he had been surprised and pleased last Sunday night at several things he saw and heard in our church.

It seems they had come to church, arriving while we were at our first prayer, and had slipped quietly into a back seat near the door, from which they passed quickly out after the service closed. Thus I had missed seeing them, or knowing they were present. We have been having a large number of strangers at our services since the Pentecostal literature has been so thoroughly sown in almost every home in the town, that the people do not always tell me of the presence of strangers even when they are prominent people.

Saying I hoped she would honor us by remaining with us, I induced Mrs. Malonee to resume the seat from which she had risen when her husband came in. I told them I was following up the work done by our Sister Drelling, and trying to get acquainted with all the people whom she had secured as subscribers to the Evangel, and that therefore I had called on them, but without any thought of intruding upon the province of their own pastor. They said their pastor rarely called, and that they were glad to welcome me to their home. I found they were quite intimate with the Beltones,

and since Mr. and Mrs. Beltone's conversion on the occasion of my visit to their home, the Malonees had taken quite an interest, in a mild way, in our work here.

When we had gotten the conversation fairly going, I remarked, "You spoke, Mr. Malonee, on coming in about being surprised at some things you saw and heard at our church. If you would tell me to what you referred, I might, by God's help, make it of use for His glory."

"Well," he said, "we have friends who occasionally attend the services held by your people, and from their letters, and from our own observation when we once went to a Pentecostal church in Tongatown, we were not prepared to see a Pentecostal minister speak with the fervor and evident, divine unction that characterized your delivery, and yet with a poise and self-restraint that was very pleasing to us. We had supposed you would leap and yell and twist, seeking by those things to convince and move the people rather than by logic and divine enthusiasm backed by your earnest intensity, all of which made your self-restraint so noticeable and altogether delightful."

I felt abashed to have him speak thus of my ministry which God gives me because I ask Him so earnestly for it, just before each service, but he went right on saying:—

"I do not speak thus to flatter or please you but because I must do so to make my second item to be really understood. When people arose to testify we observed the same thing. They have caught your spirit. No one could be more intense than many of them were but they were not rude nor coarse nor fantastic. They made me think of a steam boiler with a hundred and eighty pounds showing on the gauge. It was most delightful and convincing. If they had let loose of themselves one could visualize them leaping over benches, knocking each other down in their frenzy, and making themselves altogether obnoxious to people of refined tastes. So their self-contained restraint was convincing, to a degree, that they really had seen God.

"The other things at which we were surprised was that though their language, clothes and general demeanor showed plainly that they were for the most part unlearned and poor people, still they were clean. They looked as if they would smell clean, and as if their breath would not only be free from the smell of tobacco but from sen-sen and onions as well."

Of course I told him to give God the glory for anything good he had seen in me, for God gave it to me one sermon at a time, and I explained to him that as Pentecostal people are to salute one another with an holy kiss it is absolutely essential for them, more possibly, than for people who keep their distance from each other more, to have their bodies washed

with clean water as we are commanded to be spotless in every item of our toilet. I told him too that screams and yells, like contortions and all sorts of awkward gesticulations, are not the mark of the saint who walks with God. People who do so may be saints but they need to draw nearer to God, and need to be taught.

"Well," he said, "of course I agree with you in all you say, and I assure you that although I have long delighted myself over the extraordinary excellency of the Pentecostal teachings, up to now I have been deterred from even thinking of becoming one of them, by the unseemly things I have seen them do without rebuke from their ministers."

We had a fine visit, and my wife and I are to take dinner with them on Mr. Malonee's birthday, next Thursday. It is certainly one of the greatest things I have to thank God for, that He has given me wisdom to know how to tone down the fleshy manifestations among the saints, without lessening but increasing rather, their spiritual fervor.

HOW MUCH DO JEWS BELIEVE IN JESUS?

It was somewhat of a revelation to many Gentile believers to know that the mass of the Orthodox Jewish rabbis do not regard Jesus of Nazareth as a man who lived over 1900 years ago, but as a myth, and so when Rabbi Stephen S. Wise, of New York declared that all Jews must abandon their doubt about the existence of Jesus and accept the fact that "Jesus was," a great stir was created in Jewry, and the resignation of Rabbi Wise was demanded from the chairmanship of the United Palestine Appeal of the Zionist Movement. Rabbi Wise was vindicated overwhelmingly in an official meeting of that organization. But the recognition that he would give Jesus of Nazareth was not a very large one, for he said that Jesus was not the Son of God but merely a great human teacher. Jews, for at least the first century after Christ, believed in the existence of Jesus but rejected His Deity, and cast out the early Jewish-Christian preachers from the synagogues. But now that the Zionist Movement is sponsoring the prophesied return of the Jews in unbelief to their old homeland in large numbers under the aegis of the British mandate for Palestine, a great university springing up on Mt. Scopus and colonies of vine-dressers and trading villages springing up over that land, it is quite evident to the Christian student of prophecy that the Jew is the greatest of all the present-day signs of the times. And as it is in Palestine that the Jews will finally "look upon Him whom they pierced," this agitation is only to be expected, a sort of forensic forerunner in the way of making Jews think about their yet unrecognized Messiah whom they are, however, soon to accept amidst universal rejoicings.—Christ Life.

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UGLY DUCKLINGS

There are not very many people who are not familiar with the story of the Ugly Duckling. Mistreated and despised, shunned and neglected, after a series of misfortunes he developed into that most beautiful and graceful of all swimming fowls, a pure, snow-white swan. No doubt the trials of the past were forgotten when at last he was able to mingle with his own kind.

One cannot judge the value of a child of God by the exterior. God put His stamp upon one of the homeliest men of the age a few decades ago and through the great heart that beat under his uncouth breast was able to use him to break the hateful bonds of slavery that existed in our land. A diamond must first go through the grinder's hands before it becomes the beautiful jewel we are accustomed to seeing. The Lord is wonderfully able to take the "ugly ducklings" in His kingdom and so use them that they will become "swans" to His glory. It is only by the road of trials and sorrows and by suffering scorn and contempt from the world, and by hiding away from ourselves in Christ that we are able to develop our lives, which are worthless until we draw strength and wisdom from God.

A few days ago I noticed the picture of a beautiful collie dog standing erect, every muscle keyed ready for action, perfect in line and contour, he stood a beautiful specimen of canine ability, a pleasure to look upon, a treasure to possess.

Have you ever seen a collie puppy? They resemble nothing so much as a fuzzy, awkward ball of playfulness. They are round-headed, flat-nosed, and short, stubby legs support the seemingly overlarge body. They little resemble the adult dog of their breed.

As they grow older the head narrows, the nose lengthens and sharpens, and the body lines become long and graceful. Time and training turn the awkward, ignorant puppy into an animal that is the best friend a man can know in the brute kingdom. Their devotion and faithfulness is well known and we will not enlarge on that here.

Why will a dog lover go to the kennels and pay a large sum for a bundle of activity in the shape of a thoroughbred pup? It is not so much to him right then, except the possession of it, but it is what he expects it to be after time and training have done their part.

Each and every one of us has been bought with a dear price, the price of Calvary. Therefore we are His to fit us for His kingdom, and for His use here in this present world.

Let us look back on our own spiritual babyhood. Oh, the blunders and mistakes we made! Some of them almost bring flushes to our cheeks even yet when we recall them. Like the puppies described, we were awkward and full of our own ways, mischievous, getting ourselves into

no end of trouble by bothering our Master's belongings when we should not, curious, seeking to understand things in the kingdom we had no need of knowing, and running off yelping and broken-hearted if we received a spiritual cuff for our curiosity. Also hungry, wondering if we were backslidden if a full meal of blessing didn't come from our Father's house when we thought it should.

I can imagine with what care the heavenly Father watches over His precious babes in Christ. Feeding them first only milk, giving a blessing now and then, gently leading and guiding them into deeper truths; and finally they attain the growth He has been waiting for that they might do His work and be dependent on.

An unruly or defective animal is a disappointment to its master. If the cause isn't remedied, it soon loses its value in its owner's eyes and though it may not be discarded, but cared for, still in a general way, as all his possessions are, he will find an animal more to his liking. If we have a secret sin or fault and refuse to rid ourselves of it, or if we resent the admonitions of the Lord, or if we don't make any special effort to grow in grace but are content to lie in the sun and doze as it were, after repeated efforts, the Lord will let us alone and though we are still His, He will take the task He meant for us to do and pass it on to one more worthy.

There is not a child born into the heavenly family but what has a specific work laid out for him to do to glorify God thereby if he is humble and obedient to divine teaching. But He cannot entrust His precious missions to babes, and if one will not carry out His will, He will raise up another in his stead. And some one will be left far behind in the Heavenly race with no one to blame but himself.

How long would an owner tolerate a dog that snapped and snarled when punished or sulked when commanded to do a thing? No length of time at all—dogs are too numerous! And yet I have known Christians to pout for days at a time when things went cross-grained with them. I have never known a pouting Christian to blaze a very bright path in this dark, old world for Jesus. The best treatment for a pouter is to utterly ignore them and their pouting. And could we blame the Master if He were to withdraw and leave us alone for a while when we rebel at His commands?

When we attain sufficient growth to be of real use to Him, He takes great pleasure in us. You remember how God pointed out His servant Job to the very devil himself. He can trust us with vital missions and secrets, and seemingly immense tasks that require all our weak faith to perform, and each lesson brings us just that much nearer to the great teacher Himself.

Blessed indeed is the one who can be so close to Jesus that he can lay his head on that great bosom and ask the secret as John did that last evening with his beloved Master. I have often wondered if any other disciple present at that Pass-over supper could have learned the name of the traitor Judas.

We must stand guard over our Master's possessions no matter of how small importance that may seem to be in our eyes. Watch is one of the big words in our Christian life. **W-A-T-C-H** our words—our actions—our thoughts—our companions and our hearts, and our tongues also, which last, is a good, steady task in itself. We must patrol our souls continually that no evil trespasses on the ground that belongs to the Lord.

Be on the alert. The slightest sound will arouse a watchdog instantly. Nor will he slumber again until the unusual sound is accounted for. Oh, to be so prayed up that even the least breath of evil can be detected as it tries to gain a footing in our lives. And this must be abolished before we rest again. A few minutes' prayer sandwiched between pressing duties is not sufficient. It takes a prayerful and consecrated life and tarrying long at the fountain.

Standing arrayed in the full armor of God, not a single piece missing, we have been promised victory, and one victory after another will make us what we want to be, can be, and must be—Overcomers!—
R. O. C.

"GO ON WID DAT PRAYER."

A negro who had been a slave came to a lady missionary among the freedmen and asked to be taught to pray.

She began to teach him the Lord's prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness.

"What dat mean?" said he: "That you must forgive everybody or God will not forgive you." "Stop, teacher, can't do dat," and he went away.

After a time he appeared again. "Now go on wid dat prayer. I dun forgive him. Ole massa once gib me fifty lashes and hit me wid a crow-bar, an' trow me out for dead, and I met him on the street and wouldn't speak to him; but today I met him an' said, How'd'ee? Now go on wid dat prayer."—John Three Sixteen.

A CORRECTION

We regret that two errors occurred in the Easter number of the "Evangel" in the article entitled, "On What Day Was Our Lord Crucified?" In the second line of the fifth paragraph read "resorted to" instead of "restored to", and in the tenth line of the same paragraph read "would not have tried" in stead of "would have tried."

THE CROSS ROAD

Christianity is not at the "cross roads," for Christianity is Christ, and He has never been at the cross roads. It is not that "Christianity is at the cross roads," but that some of us are off the Cross road. All signposts throughout the Scriptures point to the cross. Let us get on the Cross road, and there will be no more talking about "Christianity at the cross roads!"—Record of Christian Work.

MISSIONARY DEPARTMENT

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

PENTECOSTAL GIRL BEATEN A Good Letter From Poland

When I got to Poland, in the city of Krzemimiec, the state of Walynia about forty Pentecostal preachers met me. We had a blessed time together talking about spiritual things and the work in Poland. We also appointed a day for a meeting of all preachers and delegates, and on May 5 we expect to have our second conference. Now I am on my way from Brother Ewald's to the states of Walynia and Galicia, where there are many missions waiting to hear the gospel. I cannot explain to you all about Poland—how hungry the people are, and how they are waiting for salvation. We need more workers to explain the Scriptures to them. O God, send us more workers to Poland! I saw many villages without a preacher, without churches, the people are living without hope and without God and are dying without salvation. In some parts there is one preacher for five, six or seven villages, so the people have to walk about fifteen or twenty miles to that village where the preacher is. When I preached in such villages, how the people cried, and gave praise and glory to God. After the message, when I called for prayer, there was not one who did not fall upon his knees and cry out to God.

One young girl came to the meeting and was converted, but her father refused to let her come to the meetings any more. He compelled her to go with him to the Orthodox Church, and when they reached the church she refused to kneel before the idols. Then her father hit her and made her kneel down, and immediately she began to pray and ask Jesus to baptize her with the Holy Ghost. While she was crying mightily unto the Lord, He baptized her in the Holy Ghost right in the Orthodox Church. When she started to speak in tongues, all the people were surprised. Then the priest asked her father why he brought that crazy girl to the church, said that she would spoil the whole assembly, and commanded that he take her away for she did not belong to them, she belonged to the crazy tongues people. Her father beat her until she was black and blue, and the priest was glad of it, but the rest of the people called the police. The father was arrested, and now this case is in court. But the police let the girl come to our meetings, and many more from that church came with her and were saved. Praise the Lord!

Another girl was saved in our meetings, but her parents would not let her come any more to see us as they were afraid she would get baptized in the Holy Spirit. They thought she would be surely lost. But the same girl went to the cellar for potatoes, and while she was

putting the potatoes in the basket she kept praying, "Jesus baptize me, Jesus baptize me, etc.," and soon she began to speak in tongues. She was making so much noise that her parents and some of the neighbors came running to see what it was all about. Her parents were convicted and said, "We are great sinners for we are trying to stop Jesus and His work," and they were converted.

It is wonderful how God is working here with signs following, according to Mark 16:17, 18. Dear ones do not forget about Poland. Pray much that God will send workers here, for Poland is the most hungry country in the world for salvation. Pray for me.—John A. Harris.

RANDFONTEIN, SOUTH AFRICA

We cannot report that all the devils here are subject unto us, but we do rejoice that His presence is with us, and in His name we press on.

The Sunday Schools are all well attended and we see that many of the older children are really grasping the light. We believe some of them are walking in it. We need your prayers for these children's services. At Randfontein they are a very rough lot, and when we get over two hundred of these little semi-wild creatures packed into a small space, it takes real grace and tact to keep their attention. Some of them are too small to really grasp much, but we try to teach them a new verse each week. Also we give each one a text card. In this way they cannot help but get some of the Word into their hearts, and has He not promised that some seed shall fall on good ground? Praise His dear Name!

We have some very blessed results at the Hospitals sometimes. Other times it is just a quiet seed-sowing. Yet again we always feel sure that some word spoken or tract given out will bring forth the promised fruit. We are counting on your prayers, and by His grace we will be faithful to the trust committed to us.—Anna Richards.

GOOD MEETINGS IN N. CHINA

Brother Lloyd G. Creamer writes from Tientsin, No. China:

"In these days of wars and unrest, it is most precious to know Him and to have the joy and peace that He alone can give. Again we hear of fighting within a short distance from the city. At times we wonder how it will all end. He knows and cares and is ever mindful of His own. We have been having good meetings with a good attendance and interest. The people seem just about settled when war again appears on the horizon. Our trust is in the Lord and He alone is the need of humanity and the hope of China."

HAND-PICKED FRUIT IN LIBERIA

Brother and Sister F. A. Knoll write from Cape Palmas, Liberia:

"The Lord is blessing us here and there are signs of spiritual growth. It makes us feel that surely our time in this land has not been wasted when we remember those that have been brought to know our Lord Jesus Christ. Nine claim to be saved and three reclaimed. Jacob, a heathen man, was saved about two weeks after we came here. John, the first boy that came to us at Cape Palmas, and whose tribe is between six and seven day's journey from the Coast, has given his heart to the Lord, along with seven others. Twenty-five have earnestly requested us to pray that they might be saved. A large number have pledged themselves to pray three times a day for a revival. I believe the Lord is going to pour out His Spirit in this place."

REVIVAL IN EGYPT

Brother and Sister Post are with us for a short time and they are a great blessing in the home. The Lord has been blessing us in the meetings. This week the children are so very sleepy after being up so much last week in the meetings that they can hardly keep their little eyes open. Yet, God has been with us in a way that He has never been before, blessing us as He has never blessed us before, but not as yet has He blessed us to the extent that I crave His manifestation. Oh, for a real down-pouring of His Holy Spirit on every one until they are all filled with the Holy Ghost! Pray for us as we sow the seed.—Lillian Trasher.

A TYPEWRITER NEEDED

Mrs. Martha Neeley sends in a request for a typewriter. Mrs. Neeley is in charge of a Rest Home for missionaries coming to the Coast in Cape Palmas, Liberia. She writes:

"Our work down here is increasing. We need your prayers very much that much wisdom may be given at this time."

In speaking of the much needed typewriter she says, "One (a typewriter) would be very beneficial to the work here in the Home, helping very much in the business."

Perhaps someone has a typewriter they could donate to the Liberian work.

GONE ON BEFORE

Sister Maud C. Davis laid aside this earthly tabernacle on March 4th, and departed to be with Jesus, "which is far better." Brother and Sister Davis were missionaries to China for a number of years, returning to America on account of the broken condition of Sister Davis' health. It was her ardent wish that she might regain strength and return to China again as a missionary. Our tender sympathy is extended to our Brother Davis in his sorrow and loneliness.

IN ROBBER-INFESTED LAND

I am expecting to take another trip among the nomads in a few days, and will be gone for about three weeks. Now is the coldest time of the year and we will be traveling through robber-infested country, so we will need your prayers.—William E. Simpson, Labrang, China.

TRAINING AFRICA'S FUTURE PREACHERS

"Rejoice in the Lord, and again I say rejoice."

We are rejoicing because in answer to prayers of many months our children's work has been enlarged by some 27 additional lads. These range all the way from five to twelve years, and bring our total to fifty-two. We are sure you realize our happiness in seeing this group of bright-faced boys have the privilege of being trained in the ways of God, via the school room. We are all agreed that the school is the key to the whole future work in this area. These boys trained and filled with God, sent into the surrounding country as evangelists and teachers, will have a far-reaching effect in the days to come. As we have written before, trained workers are a necessity in God's service here as at home. A native, really saved, trained in the Word, having a real love for his people, a desire for their salvation, is an asset to a mission station one should not despise. These trained boys are in demand as petty clerks to the chiefs. They have lots of spare time and are quite able to take care of a school in the chief's village, and also have charge of services. This gives the Gospel an entrance, and gives our work prestige. On our trips among the chiefs we were able to come to a good understanding, and many have become quite friendly. Yesterday, three visited us here on the mission. This gives a good impression among the common people, as the chief naturally stands the highest in interest and authority.

It is now 7:30 p. m., and the sound of our boys playing in their new compound is real music. Three square meals a day, a suit of clothes, a warm blanket to roll up in at night will cause almost any black lad to be content. We have every thing systematized and they soon fall in-to line, although they do take a lot of watching, just like boys at home. I make a round at night to see that all is in order. To enter a hut and see piles of red blankets showing no signs of life, but a pair of black feet sticking out, is a funny sight. They believe in covering the head up tightly and letting the feet take care of themselves. There is a little fire in the center of the hut and a vast amount of smoke which they enjoy to the fullest extent but which drives us outside.

Each hut holds four boys. There is a house for the monitor, a cook house and outhouses, and a large open shed; which makes a very nice compound. We hope to build more houses and are praying to bring the number of boys to 100. The work of the lads is not heavy, cleaning the weeds from the roads and keeping their own compound and gardens clean. We have very large gardens for them. If you think it does not take a large amount of food to satisfy such a bunch of lads, watch them eat palm fat, plantains, corn, rice, peanuts and native greens, beside manioc and salt, which they prefer to sugar.

Some months ago we started physical exercises for them immediately after prayers in the mornings, for a period of half an hour. This has proven a real forward move in many ways. Sickness

is not so common, discipline has improved 100 per cent, minds have been quickened, as the school work proves. We recently had some visiting missionaries who were quite pleased with the school and with the progress made. Keep praying for us and the work, as we are face to face with many serious problems, but we have unbounded confidence in Him who said, "I will never leave thee nor forsake thee"—Fred J. Leader, Combari, Africa.

THREE BAPTIZED

Brothers Williamson and Morrison were here a week ago Sunday and administered the Lord's Supper. We all went to Sung Taan in the morning, an out-station about six miles from here. Three followed their Lord in baptism and we know that they are really saved. It was such a joy to see them under the water. We need to pray much for our dear Christians at this time, as it is a real sifting time.—Katherine Clause, Lo Pau, S. China.

PRAY FOR HINDU COOLIES

We ask earnest prayer especially for the conversion of scores of coolies from Hinduism. The majority of coolies come from South India and are Tamils. There are Buddhist priests going to various estates endeavoring to turn these Hindu coolies to Buddhism. Unless we press in with the Gospel **Now**, these poor Hindus will become victims of these wolves.—Lillie D. Malthy, Kandy, Ceylon.

BUBONIC PLAGUE RAGING

The preachers go out daily to the villages, preaching the Gospel, and our hearts are crying for a harvest of souls. The bubonic plague is raging all about us, and people have left their homes and villages and are living in grass huts just across the road from our house. We need your prayers at this time that God will protect us.—Joseph Sugar, Basti U. P. India.

POWER FALLS AS OF OLD

Brother Stephen Vander Merwe writes from Russellville, Ark.: "Just closed a meeting at Shade Creek near Paris, Ark. The Lord blessed wonderfully in reviving the saints at this place and saved 6 souls. It was remarkable to see the power of God manifested in the old-time Pentecostal way. Time and again the saints were brought to their feet under the power of God, shouting and praising Him. Sometimes I would not get to preaching until almost 9:00 p. m. I thank God that in this modern age the power of God is still working in the same way as almost 2,000 years ago."

GOOD EVANGELISTIC CAMPAIGN

Pastor John E. Jenkins writes from Taylor, Pa.: "God has marvelously blessed us in a ten-day revival meeting which has just come to a close. Brother T. A. Hill, Eastern District Evangelist of Lancaster, Pa., was with us. God blessedly used our brother for the spiritual uplifting of the saints of God. Several were saved and several received the Baptism of the Holy Ghost according to Acts 2:4. Several backslidden ones were gloriously brought back into the fold. We covet the prayers of the Evangel family for this work."

POVERTY ON THE TIBETAN BORDER

We have given and given, for we just could not see some of these poor, helpless children freeze this winter. We have clothed some, and fed many with very small portions. It keeps them a bit warm, and it also keeps them from starving. Truly the Lord has blessed thus far in the opening of the work here.

Prices continue to rise and food supplies are becoming more and more difficult to get. For more than a month I have been looking for horse feed. I have bought some, but still need more. This has taken another advance during the last month. We have been trying to buy flour for weeks, and have failed. Several days ago I sent two of our men, our Tibetan boy and one of our helpers, to Sining to see if they could not get good flour there. Through the help of a friend, they bought 500 cattles. This was all they could get, and by the time this is landed in Tangar it will cost us three times more than the same amount cost us three years ago. It is very likely to go higher after native New Year. I am feeling fine and well, but the past year has been really too much for me. The burden was heavy and the Lord gave the daily strength, but it has added a great many gray hairs to my head. In spite of all this, I would not want to change.

We have been having encouraging meetings with Tibetan children. Some were very bright and got the thought of the message quickly. But they were taken away by their parents. Others were taken home and beaten for coming to the meeting. So you see that even the little youngsters suffer if they listen to the Gospel. But this will change some day, and maybe soon.

Other discouraging things were the robbery of part of our evangelistic caravan. The Lord has helped us and we have been able to replace three of the stolen yak. These we bought with money sent from a friend. But we will still need a few more and will try to get these when the Jyekundo Tibetans come. Without a sufficient number we cannot travel as we should among these nomads. I have done considerable traveling among nomads nearby. While they receive us well and seem to want us among them, yet they will not forsake their old religion and accept Jesus. They are so afraid of the lamas. If we continue faithful in sowing the precious seed, some day a harvest **MUST** come.—V. G. Plymire.

IN EVANGELISTIC WORK

Brother R. M. Thomas and wife write from Cash, Texas: "We gave up the pastorate charge in Wichita and are out in the evangelistic work. Have held a meeting in Dallas and Farmersville, also McCoy assembly, where we just closed. In spite of bad weather and rain God blessed, saved a number, and baptized 8 in the Holy Ghost at McCoy. From there we came to Cash and are beginning a revival. Pray for us at this place. We are open for calls anywhere needed. Wife and I have had 13 years of successful work in both pastoral and evangelistic work. We can be reached at any time at Cash, Texas, c/o J. M. Heart."

CHILDREN'S CORNER

"PRECIOUS HEART"

They trooped in through the Mission Compound gateway—a merry throng of dark-eyed Chinese children.

Amongst the scholars in the senior boys' class was "Precious Heart," a lad of fourteen who was the son of Christians, and had been nurtured in the true doctrine. He possessed a peculiarly strong character, and his teacher, whenever tempted to be discouraged over the lack of response from the majority, was always cheered when thinking of Precious Heart and his loyal allegiance to his Heavenly Master.

The lesson this Sunday afternoon was on the three Hebrews tested in "the burning, fiery furnace," and the subject appealed in a special way to Precious Heart.

"I wonder," says their teacher, "if you and I were ever obliged to make a choice, if we would choose suffering rather than deny Christ? It is a terrible thing to disown Him if we are His servants; and if we refuse to confess Him before men, we are told He will be ashamed of us before His Father and the holy angels."

"Well, honorable teacher," broke in Precious Heart impulsively, "I would not deny Him. I love Jesus far too well to act as Judas."

"God help you, dear boy, and I pray He may strengthen us all," said his Chinese "elder brother" quietly, for he knew how disturbed and anxious were the times through which they were just then passing.

In less than a week the terrible Boxer Rising was convulsing China. They were in the throes of a veritable "baptism of fire," and Precious Heart was singled out, like many another, to prove that he loved his Lord. It being well known that his parents were zealous adherents to the "Jesus religion," it was to their house that the Boxer band immediately directed their steps. The little farmstead stood in the center of its own clearing on the outskirts of the town, and when the Boxers burst into the kitchen, the family were seated at their evening meal.

The ferocious leader lost no time in getting to work. Accusing the parents of helping the missionaries to reach a place of hiding, he roughly demanded to know their whereabouts. "Those wicked foreign devils may evade us through your connivance, old father, but unless you tell us at once where they are, both you and your wife shall taste the dust, and that quickly too, since we have no time to waste."

An expression of resignation settled down on the old man's face, as looking at his wife he replied firmly, "I cannot tell you, honorable brother, what you ask. These are our last words. We can but die if God will."

With a wild whoop of vindictive rage, the order was given and swiftly carried out. Both were brutally murdered, while Precious Heart stood a prisoner, since two Boxers had secured him the moment of entering the house. His young blood boiled at the sight of his parents' death, and his grief and defiance almost overpowered him as he struggled vainly to regain his freedom.

"Here you go, young brother," said the leader; "out you go from this, and we'll see if this pernicious heresy has affected you or not."

In front of the little tiled cottage the ground was trodden soft after a recent fall of rain and with his huge curved knife the Boxer drew a rude cross on the muddy earth.

"There, young brother, is the sign of that accursed religion. Stand upon it, spit upon it, and swear by the spirits of the dead, by Heaven and all the powers of nature that you neither believe in nor worship the foreign God, and that you will do your utmost to assist us in our search for those abominable deceivers. Deny this Jesus as an apostate teacher—a false and wicked leader of cunning devils."

Precious Heart stood silent and apparently unmoved, his face turned to where the golden-red sun was sinking beneath the radiant hills. Like one of old he lifted up his eyes to Him Who dwelt above those glorious heights, and received the help he needed at that terrible moment. Only a brief interval, then the Boxer chief spoke roughly:

"What is your choice, young brother? We must go, we have other work to do yet. Be thankful we give you this chance of life."

Then, with his face lit up by the crimson light of the dying sun, Precious Heart looked boldly at his captors. "I cannot deny God," he said quietly. "I am a believer in the Jesus doctrine."

At a sign from the leader, the soldiers fell upon him. This crimson stain of his life-blood spake of a heart's devoted love, and when next morning a neighbor discovered the body he uplifted the boy gently from where he lay, and there beheld the rough tracing of the cross. The man had often heard the Gospel, but had refused its message. Now, with a good idea as to what must have occurred he resolved that he would diligently inquire into this wonderful truth which had made a boy face death and suffering. That man is an earnest believer today. He owes his salvation under God to Precious Heart, one of China's Sunday School heroes—Good Tidings.

LOST IN THE WOODS

I want to tell you a true story of three little girls who were lost one November day about a year and a half ago. Dollie was nine, Veora seven, and Mazy was

just five years old. They were sent to a mill with some butter before noon-time, and when they were coming home they decided to take a short cut through the woods.

By and by they knew they were lost and they began to call for help. But no one heard them, so they wandered on until Mazy got too tired to go any farther. Then Dollie said, "I'll tell you what we will do. We will ask the Lord Jesus to take us out or send some one to hunt for us." So Dollie and Veora prayed while Mazy rested.

Soon they started on again, and by this time they were so hungry and thirsty that they drank water out of a wagon rut. But Mazy's little body got too tired to go any farther so they hunted up a tree that had fallen to the ground, and they got in the branches of it and prayed. Then they lay down on it to rest. It was getting quite cold, and Dollie was the only one who had a coat. Off it came, and Dollie covered the other two little girls with it as best she could.

Tired, and hungry, and thirsty, little Mazy lay down in the branches of the tree. It wasn't a soft, warm, little bed like the one at home, yet Mazy thanked Jesus for it as she stretched out on the hard branches. Then they all prayed again that God would send some one to hunt them, and they went to sleep.

As the children had relatives living at the mill, the parents just thought they had stayed awhile with them. But when the sun began to set and the children had not arrived, the parents grew anxious. An alarm was given and about twenty men started to hunt for the lost, little girls. Every little while the men would call, then they would stand still and listen. Perhaps the children would hear them calling, and would answer. By and by Veora heard a voice calling. It sounded like her papa. She jumped up and called back with all her strength. And her papa heard her voice and came right to where she was. Oh, how happy the children were! And how happy the papa and mamma were! And all the other people were happy too.

Maybe someone is reading this story who is lost—lost in sin. If you ask Jesus to come and find you, He will. And then how happy Jesus will be! And how happy you will be!—Neva Buchanan, Cherry Valley, Ark.

AT REST IN CHRIST

After two months of suffering, Brother, C. C. Kirkland of Gonzales, Texas, went on into the presence of his Saviour, Jesus Christ. Brother Kirkland was a faithful minister of the cross for twenty-one years, and has been with the Assemblies of God since 1918. When the end came, he looked up and saw heaven, and with outstretched arms reached for that beautiful place. We extend our sincere sympathy to the loved ones left behind, and commit them to the tender care of Him who is "a Father of the fatherless, and a Judge of the widows."

A Christian is not his own, but keeps himself free for God's work—Polycarp

IN THE WHITENED HARVEST FIELDS

SOULS SAVED IN NEW FIELD

Brother W. H. Sumrall of Bothwell, Miss., writes: "We have just closed a few days' meeting in which God has wonderfully blessed. Five were saved and many are seeking. Thank the Lord. This is a new field; many have never heard of Pentecost. Pray for us much."

PRAYERS ANSWERED

Brother J. R. Farris writes from Prue, Okla.: "We are glad to report from Prairie View that the Lord has visited us once more. We have been engaged in prayer for a revival and God has wonderfully blessed us. Our meeting has been going on two weeks and the saints are all revived; sinners are being made to weep, and 2 have been baptized in the Holy Spirit as in Acts 2:4."

FOSTORIA, OHIO, CAMPAIGN

Brother Leslie R. Clevenger of Fostoria, Ohio writes: "Evangelists Robert Benjamin and Kosrow Abraham just closed a revival in our assembly. Several were saved and one received the Holy Spirit Baptism. Many were healed of various afflictions. On Easter morning, three were baptized in water at the assembly in Findlay. Brother Leonard and his assembly, as well as several students from the Bible School, visited us in the meetings."

COMMERCE, OKLA., MEETING

Sister Bonnie Highfill of Commerce, Okla., writes: "Just closed a two-week meeting. Brother Thomas Gray did the preaching. Seven were saved, 1 received the Holy Ghost according to Acts 2:4, 3 were baptized in water. There were some wonderful cases of healing. A sinner lady who had been sick a year with T. B. of the bone, sent us word that she wanted us to come to her home one afternoon and have prayer meeting, so several of us went and God wonderfully saved her. We anointed her with oil in the name of the Lord and God's healing power was manifested and she came to church that night."

TWENTY-SIX CONVERTED

Brother James Foutz of the Brewer-Singleton Evangelistic party writes: "We have just closed a very successful four-week revival in Jenks, Oklahoma. Evangelist W. O. Singleton of Galena, Kansas, brought all the messages. Wild-fire hit this little city a few years ago and destroyed the Lord's work and scattered the saints. But we praise the Lord because God raised up a standard against the enemy in this place during this revival and swept 26 souls into the Kingdom of God, and re-united the saints. People were crying all over the building the last night of the meeting, and about fifteen fine young men came forward and asked for prayer."

WELCOME TO PREACHERS

Brother W. F. Roark of Goose Creek, Texas writes: "Have held two meetings at Port Arthur, Texas recently. There were 4 baptized in the Holy Ghost, 7 saved, and 5 or 6 backsliders reclaimed in the two meetings. The saints there have called me for their pastor. Any preacher in fellowship with the General Council will be welcome to go there, but please write me first to the following address: Goose Creek, Texas, P. O. Box 337."

CHURCH REVIVED

Brother Will Cunningham of Kenedy, Texas writes: "Our 11-night revival came to a close last night (Sunday) with the saints on fire for God. The frequent and hearty hallelujahs were evidence enough to the writer that Elder W. A. Mercer's labors among us were not in vain. His messages were directed exclusively to the church. The very thing we need at this time. A few reclamations and some seeking the Baptism were some of the visible fruitage of our meeting. God bless these elderly brethren, their ministry is certainly not ineffective. Pray for us."

GOOD REPORT FROM ST. LOUIS

Pastor Fred Lohmann writes from Trinity Tabernacle, St. Louis, Mo.: "We wish to report victory through our Lord Jesus Christ. Elder W. T. Gaston, Chairman of the General Council, spent a week with us recently giving out the Full Gospel Message. A number of souls were saved and some were filled with the Holy Ghost, and the saints built up in faith. Mrs. Vida Baer, who has recently returned from the Holy Land was with us over last Sunday, and gave forth stirring messages. Her message on Easter Sunday morning was especially one never to be forgotten by those who heard it. As she pictured the scenes of the Master's suffering, death, and then His mighty triumph over the grave, our hearts did burn within us. The Lord is blessing the work in the Tabernacle in a most precious way, though no large revival stir has come, but we are praying for it day and night."

SUNDAY SCHOOL SUPPLIES

Adult, Intermediate, and Junior Quarters, 5c per copy.

Leaflets, 4c per set.

Picture Rolls, \$1 each. Picture Cards, 4c per set.

Sunday School papers. "Our Pentecostal Little Folks," 7c per quarter; "Our Pentecostal Boys and Girls," 13c per quarter; "Christ's Ambassadors," 13c per quarter.

Special offer to Sunday schools that have not had our literature. We offer their first quarter's supply of Sunday School literature (cards and picture rolls excepted) for half price—Gospel Publishing House, Springfield, Mo.

REVIVAL AT HORNELL, N. Y.

Brother W. F. Voodre writes from Hornell, N. Y.: "The revival spirit is still on at the Pentecostal Chapel here. We want to give a note of praise for the moving of God's Spirit in our midst during the two-week meeting, conducted by Pastor A. J. Jenkins of Bradford, Pa., and followed for a week by Pastor John B. Jacobs of Bath, N. Y. Some were saved and a number of backsliders reclaimed. God is still blessing and we are expecting to continue the special efforts. Expect to have the Ashcroft Evangelistic Party, from Merchantville, N. J., with us beginning April 11 to 25 inclusive. Service every night at 7:30 except Saturday. Sunday at 10:00, 3:00, and 7:30. We ask the prayers of God's children that He will bless the efforts put forth and that we may have a continual outpouring of His Spirit."

SUCCESSFUL REVIVAL

Pastor Ernest R. Polhemus writes from Madera, Calif.: "Just closed the most successful campaign ever held in the tabernacle. Sixteen were converted, 8 received the Baptism of the Holy Spirit, and at the last service, baptized 16 in water. One of the converts was a man 85 years of age, and he came through shouting the praises of God. Another man past 50 received the "old-time religion," and was running over with the joy of the Lord; and he received the Baptism of the Spirit while at work just after the campaign closed. The Baptisms of the Spirit all through the meetings were wonderful—the power would fall and souls would be filled with joy, and glory and burst forth in other tongues. This was a real revival, deep, Scriptural and will last. The whole assembly is wonderfully quickened with new spiritual life. Our Evangelists were Brother and Sister M. T. Draper of Watsonville. Brother Draper has a way of presenting the truth under the anointing of the Holy Spirit that wonderfully appeals to both saint and sinner. He draws the crowds; attendance was splendid, closing the last service with a full house. Sister Draper's spirited solos were a very valuable asset to her husband's ministry."

THE TRUTH ABOUT EVOLUTION

(Continued from Page Five)

6. It is a source of great joy and comfort that the Christian has the assurance that his faith and hope rest upon a vastly better and firmer foundation than does the theory of evolution. His faith rests upon divine revelation, upon the wisdom of God, and not upon human speculation, upon the wisdom of men, and his hope is a strong anchor to the soul, sure and steadfast, and is fastened to the throne of God. These sustain him and keep him through all the trials and storms of life, and will not fail him in the hour of his departure from time into eternity. His faith and hope constitute the Christian's most precious heritage in this world, and should not be bartered away for a worthless mess of evolution pottage.

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).
"Hold fast that which thou hast, that no one take thy crown" (Rev. 3:11).

—World Evangel.

Forthcoming Meetings

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

Pray God's richest blessing on these meetings.

BUFFALO, N. Y.—Evangelistic campaign at 33 East Ferry St., April 13-25, with evangelists Meyer and Alice Tan Ditter. Brother Tan Ditter is a converted Jew and will be able to explain Jewish phrases and customs.—A. E. Tunmore, pastor.

ARTESIA, N. MEX.—Brother H. M. Cadwalder, Chairman of the Texas and New Mexico District Council, will conduct a convention in the Gospel Tabernacle of this place, the 4th and 5th of May. All delegates and visitors will be taken care of and we extend a hearty welcome to all. For further information write, E. C. Henderson, Artesia, N. Mex.—Francis Nelson, church Secy.

AKRON, OHIO.—Evangelistic campaign of the Pentecostal church, May 11-25, to be held in Trinity Reformed church, cor. N. Howard and York Sts. Evangelist John Bernhard of Calif. will speak every night at 7:30, except Thursday. Take car 25 or 27 going north, walk two blocks west on York; or take Howard St. bus at Market and Main, and get off at church. Address all communications to C. A. McKinney, 93 5th St., Cuyahoga Falls, Ohio. Tel. Portage 6423-M.

CHICAGO, ILL.—Evangelist Harold C. McKinney, son of Brother A. C. McKinney, district chairman, Central District, will hold special revival meetings at Humboldt Park Pentecostal Assembly, Cortland St. and Nebraska Ave., beginning April 11 until April 25 or longer, D. V. Brother H. C. McKinney was formerly pastor of Bethel Evangelical Church, Philadelphia, Pa. and recently received the Baptism of the Holy Ghost.—H. J. Waltermann, 2635 New Castle Ave., Chicago, Ill.

ST. LOUIS, MO.—Trinity Tabernacle, May 13th to 30th. An old time revival meeting will be conducted by Evangelist Willa Short. Neighboring preachers and Assemblies are invited to attend this meeting. Large prayer rooms, where seekers may remain and pray through. The music will be in charge of Ralph A. Mayfield, soloist and musical director, splendid Orchestra. The Tabernacle is reached by Page Avenue Car, or Page Washington Bus line, which will bring you to the door. Rooms and meals at reasonable rates can be had within walking distance.—Fred Lohmann, pastor, 5736 Etzel Ave.

GRAFTON, W. VA.—The Pentecostal Church of Grafton, W. Va. will hold special meetings beginning April 23 and continuing until May 9. The Lord has wonderfully favored us by being able to secure Evangelist William L. Couzin, "THE HAPPY WELSHMAN," who will be ably assisted in these meetings by his wife. We also expect to have with us at this meeting the returned missionaries Brother and Sister Baltau of China. This will be a wonderful opportunity for saints in this section of West Virginia to realize a larger vision of the work which the Assemblies of God advocate.—John W. Pottorff (Pastor) 615 Beech St., Grafton, W. Va.

NEW YORK CITY.—The nineteenth anniversary revival campaign will be held at Glad Tidings Tabernacle, 325 West 33rd St., New York City, beginning April 30th for 10 days. We are glad to announce we have secured Evangelist W. T. Gaston, Chairman of the General Council of the Assemblies of God, as speaker. Brother Gaston has been used of God to lead hundreds of souls to Christ. He has a deep message for the children of God also. We are convinced that a blessed feast is in store for all at these services. There will be special music and singing led by Ben Cockerhan (Singing Evangelist). Come and see what great things God has done and is doing.—Pastor R. A. Brown.

INTERSTATE CAMP MEETING, NORTH CENTRAL DISTRICT, FOX LAKE PARK, SHERBURN, MINN., June 18 - July 18, 1926. Evangelist D. H. McDowell, Springfield, Mo. and Miss Willa Lowther of South China, and other special workers will be with us. Competent teacher to give a course in Bible teaching each morning service. Fox Lake Park, on the shores of one of Minnesota's wonderful lakes, has every convenience for the meeting. Large hotel tent on grounds. Meals served at 25c. Large auditorium seats 1800. Electric lights for individual tents. Write ahead for tents before June 1st to Mrs. Alice Schafer, Sherburn, Minn. All attending should write ahead for reservation for tenting space.—Pastor Willard H. Pope, Sherburn, Minn.

ANNUAL CENTRAL DISTRICT COUNCIL MEETING, at Bethel Temple, 106 Buckeye St., Dayton, Ohio, May 19-21. All ministers and licentiates, and all candidates for the ministry, are requested to be present. Address communications to Pastor, A. B. Cox, 106 Buckeye St.—C. A. McKinney.

SPRINGFIELD, OHIO.—Evangelist Louise Nankivell and Chorister Alfred Nankivell, of Chicago, will conduct a city-wide revival and healing campaign from April 18th to May 9th, with meetings twice daily, 2:30 and 7:30, in the beautiful Memorial Hall seating 3000. The saints from Ohio and surrounding states are urged to attend. Bring the sick for prayer. Special music, solos, inspiring duets and sacred plantation melodies, will be featured by the Nankivells at every service.

CAMPMEETING IN FLORIDA—The semi-annual campmeeting at Pleasant Grove, Durant, Fla., will convene May 6 to 16. The Lord is already pouring down great blessing at the Pleasant Grove church, and a much greater outpouring of the Holy Spirit is expected. The large, new tabernacle seats 3000 people. Bring your tents, bed linen, and toilet articles. There will be a good restaurant on the grounds and meals served at a reasonable rate. Pastor A. G. Voight, I. J. Bolton and J. L. Webb are to be the main speakers for this meeting. All visiting ministers will receive a warm welcome. Our motto, "Let Go and Let God." For further information write, A. G. Voight, Route 3, Plant City, Florida.

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

OPEN FOR CALLS.—Brother Geo. Payne, who has been pastor here for two years has resigned, and is open for calls for evangelistic meetings. He and his wife are both evangelists and we can heartily recommend them.

They will also consider a pastorate. They are in full fellowship with the General Council, and may be addressed at Jasonville, Indiana.—E. Edw. Miller, W. P. Sears, Flem Van Meter, deacons of Assembly of God at Jasonville, Indiana.

FOREIGN MISSIONS CONTRIBUTIONS April 1 to 8 inclusive

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

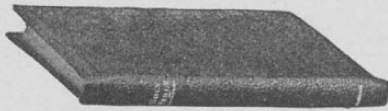
All offerings under one dollar amount to \$4.24.

- 1.00 R L M Montpelier Vt; Mrs E B J Lenoxville Pa; Mrs H C B Midian Kans; Mrs L H Tahlequah Okla; P H L Frost Texas; Mrs A N Ft Griffin Texas; T T C Searcy Ark; Mrs H D J Ionia Mich; Z M J Ionia Mich; Mrs L B S Turlock Calif; J W R Rattan Okla; Mrs E E Dayton Ohio; J B W Stuart Okla; Mrs E B Mishawaka Ind; God knows who; 1.16 L G Salem Ore; 1.25 Mrs O & M G & children Huron S Dak; 1.85 C F M Mc Bandy Va; 1.88 Assembly of God Lawton Okla;
- 2.00 N P E Stromburg Nebr; S A S Galveston Texas Mr J C H Canton Ohio; Mrs C S Dayton Ohio; Mrs R J Badjeros Canada; B E H Van Buren Ark; J K Sharon W Va; H K Findlay Ohio; F A P Vacaville Calif; Mrs A L International Falls Minn; E D C Centerville Mo; 2.09 Childers Chapel S S Assembly Monette Ark; 2.50 Mrs A C A Humboldt Ia; Pastor W A M & wife Pasadena Texas; S S Washington Mo; F F & wife Sublette Kans; 2.53 Intermediate Class of S S Indianapolis Ind; 2.99 Assembly Humboldt Kans;
- 3.00 Mrs E C J Whigham Ga; Mrs L J L Utica N Y; Mrs B E P Ingleside Texas; Miss R C Springfield Mo; Mrs W F Galveston Texas; In His Name; Mrs A C Penns Grove N J; W F H Dothan Ala; W F R & wife Goose Creek Texas; 3.18 S S Bethalto Ill; 3.20 Assembly of God S S Commerce Okla; Children of S S Pasadena Texas; 3.25 S S Class Orange Calif; 3.28 Assembly Siloam Springs Ark; 3.35 E M O Carthage Mo; 3.50 J S S Mountain Pa; J A C Picher Okla; Mr & Mrs C M Brooklyn N Y; 3.80 Assembly Greenwood Ark;
- 4.00 C E J Caruthersville Mo; A W H Lesasa Texas; B S Ocean Springs Miss; J R E Springfield Mo; D G M Warren Ill; 4.06 Assembly Brimson Mo; 4.11 South Side Assembly Wichita Falls Texas; 4.38 Assembly of God Farmersville Texas; 4.42 S S Montana Ark; 4.50 L E F Coalinga Calif; 4.52 Assembly Paris Ill; 4.58 Assembly & S S Oswego Kans; 4.64 Assembly Yoakum Texas;
- 5.00 Magnolia Park Assembly of God S S & Birthday offering Houston Tex; S S Samson Ala; Mrs O H Glasco Kans; S S Broken Arrow Okla; Assembly of God Hoxie Ark; J D Z Kansas City Mo; Mrs A M W Los Angeles Calif; Mrs J S Newport Ky; Mrs L K V Newburg Mo; R M C Portola Calif; F O B Johnson City Texas; Mrs W D Denver Colo; C M N G Hill City Kansas; M F E Advance Mo; S J L Rush Ark; M A S Grand Blanc Mich; 5.27 New Bethel Assembly Ft. Smith Ark; 5.50 Mrs S A B Houston Texas;
- 6.00 W S Y Minden Nevada; C F B E Rochester N Y; Young People of St Louis Mo; Young People St Louis Mo; Young People St Louis Mo; D & L G Montreal Canada; 6.40 Assembly of God S S Minturn Ark; 6.95 S S Woodston Kans;
- 7.00 E K Corona N Y; Assembly of God Empire City Okla; Assembly of God S S De Leon Tex; Mrs L O R Granite City Ill; Assembly Enterprise Ala; 7.50 Mrs E L Cleveland Ohio; 7.65 Full Gospel Assembly Lancaster Calif; 7.66 S S Motley Minn; 7.90 Assembly of God S S Firstview Colo; 7.93 Young People & S S Senath Mo;
- 8.00 J S Granite Ill; S & C H Angleton Texas; J L F Prescott Ark; A T U Great Bend Kans; Mrs E M V Detroit Mich; S S Young Peoples' Class Hammond Ind; L A D Chester Ill; 8.04 Glad Tidings Mission Willows Calif; 8.10 Assembly Gerald Mo; 8.40 J E C R Lake Stevens Wash; 8.50 S S Gracemont Okla; 8.93 Assembly & S S Hammond Ind;
- 9.00 J P Hornbeck La; Mrs N N Hamden, Conn; Mrs W A S Appleton City Mo; 9.35 Assembly of God Ninnekah Okla; 9.50 Mrs A E S Inglewood Calif; 9.65 S S Sawtelle Calif; 9.84 Assembly of God Trenton Mo;
- 10.00 Mr L M L & wife Bucyrus Ohio; S S Birthday fund Portland Ore; Mrs A G Brooklyn N Y; H & M W Muskegon Mich; B C Evansville Ind; Mr & Mrs L H G Swanton Md; Mrs C E A Hamilton Mont; Mr & Mrs J L Wilton N Dak; W M S Winton Calif; L G Helena Ohio; A V H Pierce W Va; Assemblies of God Truesdale Ia; Young Peoples' Band Wesson Ark; Mr & Mrs H W A Okmulgee Okla; Mr & Mrs O S New Woodstock N Y; 10.20 Assembly of God S S Picher Okla; 10.20 H D Waurika Okla; 10.25 Assembly Ewing Mo; 11.25 Pent'l Assembly Union City Ind; J C M Cozabome Ark; 11.38 Hillcrest Pent'l Assembly & S S Flint Mich; 11.50 Glad Tidings Church S S San Antonio Texas; 12.00 Camp Meeting Joplin Mo; S S Port Lavaca Texas; 12.10 Assembly Eldorado Springs Mo; 12.73 Assembly & S S Newton Ia; 12.76 Assembly West Monroe La; 13.00 G K Chicago Ill; 13.65 Mrs J W Golden City Mo; 14.00 L M B & C A H Saticoy Calif;
- 15.00 Pent'l Young Peoples' Soc Lancaster Pa; C M H Dalton Minn; Full Gospel Tab Los Angeles Calif; Bethel Chapel Glendale Calif; Pent'l S S Endwell N Y; 15.20 Assembly Walker Minn; 15.48 Assembly of God Kansas City Kans; 15.75 Full Gospel Tab McCook Nebr; 15.96 Assembly Miami Okla;
- 16.00 Pent'l Church of Christ St Louis Mo; 17.00 Sachse Pent'l Church Sachse Texas; Full Gospel Assembly South Haven Mich; 18.00 Assembly Jester Texas; 18.22 Assemblies of God S S Portales New Mexico; 18.60 First Pent'l Church Corry Pa; 18.75 Assembly of God S S Minneapolis Minn; 19.00 Assembly Keensburg Colo; 20.00 G Mc & Son W Philadelphia Pa; A Friend Lyndhurst N J; Assembly Juneau Alaska; 20.50 Assembly Eagle Bend Minn; Young Peoples' Meeting Madison Ill; 22.50 H M Blevens Ark; 23.00 W R M South Fork Pa; 25.00 Assembly Nelsonville Mo; Pent'l Assembly Witherbee N Y; Mr & Mrs H C H Earle Ark; H P E Richmond Va; Full Gospel Assembly Tulare Calif; T H Sheldon Ia; Pent'l Assembly Jamestown N Y; 26.00 Mr & Mrs H L Brooklyn N Y; 26.34 Assembly & S S Percy Ill; 29.77 S S Springfield Mo;
- 30.00 G S Amherstburg Canada; H T Springfield Mo; 32.15 Full Gospel Assembly York Pa; 37.25 H M B Cleves Ohio;
- 40.00 Assembly of God & Young People St Louis Mo; F W H Brooklyn N Y; 40.07 Arkansas District Council; 40.75 Iowa & N Missouri District Council; 42.50 R E M London Canada; 44.00 Mrs & Miss M H Butte Mont; 44.25 Assembly Wichita Kansas; 45.00 L M C De Ridden La; Assembly of God Findlay Ohio;
- 50.00 Assembly of God S S Tulsa Okla; Dr J N R Brooklyn N Y; 53.74 Assembly Breckenridge Texas; 75.00 Assembly of God Terre Haute Ind; E T A Hiltz Calif; 82.00 Assembly Chambersburg Pa; 90.00 Full Gospel Church & S S Asbury Park N J; 90.02 Southern Missouri District Council;
- 100.00 Full Gospel Mission Houston Texas; 124.00 Holiness S S & Young Peoples' Meeting Tampa Fla; 125.00 Central District Council; 128.19 Assembly Springfield Mo; 134.00 Bethany Pent'l Church Springfield Mass; 281.00 Potomac District Council; 410.00 Glad Tidings Tab New York N Y; 1030.23 The Pent'l Church Cleveland Ohio;

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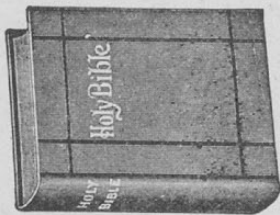
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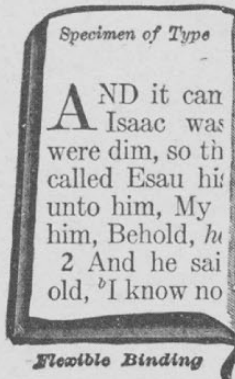
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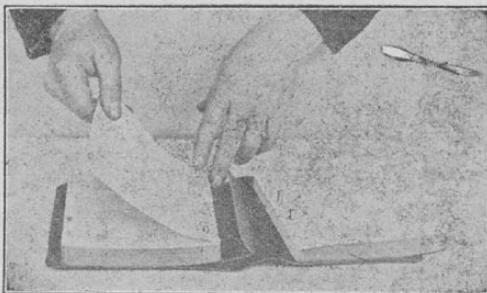


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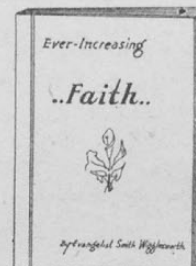
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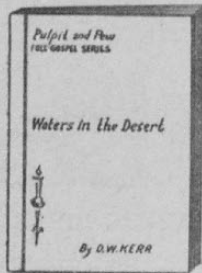
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