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## "I Am Set for the Defense of the Gospel"

Evangelist P. C. Nelson, President of the Southwestern Bible School, Enid, Okla., at the Dedication of the Church of the Fourfold Gospel, Battle Creek, Mich.

My text and theme are identical and may be found in Phil. 1:17: "I am set for the defense of the gospel."

The Apostle Paul was in prison at Rome. Twenty-nine years had slipped into eternity since he met our Lord on the road to Damascus. He was still so full of fiery zeal for the gospel that even in his chains and imprisonment he "ceased not to warn every one night and day with tears," as he had done at Ephesus (Acts 20:31). His earnestness and faithfulness stirred some who had been half-hearted, to preach the "go speak" with more fervor, and some, wishing to add to Paul's afflictions, were stirred up to tell the glad gospel story in mockery and insincerity, for they knew that he was "set for the defense of the gospel." But Paul rejoiced to have the story told, whether in sincerity or in pretense and mockery.

As Paul was set for the defense of the gospel, so we also are set for the defense of this same gospel. Millions in our great country have demonstrated that they were willing to die for the defense of our country, and the principles dear to every true American's heart. Why should the followers of Christ be less willing to suffer and sacrifice, and even to die for the defense of the gospel, the most precious heritage ever committed to man?

Since those letters of gold were placed on the front of this beautiful temple—"Church of the Fourfold Gospel"—many sincere inquiries have been made. Many are asking, "What is the Fourfold Gospel? What kind of religion is this?" Let me try to answer these inquiries, and let all the people know what this church stands for.

But before I attempt to elucidate the fundamental doctrines of this church, let me say that this church organization holds doctrines identical with thousands of other bodies scattered all over this country, and in fact all over the world. These churches bear many different names, but always and everywhere put the main em-

phasis on the four great outstanding doctrines that I am to explain.

We are not antagonistic to other churches, neither do we think we are the only true Christians in the world. We are glad there are so many other Christians who love the same Christ and the same Bible, and hold many of the same doctrines in common with us. But we believe that this church has a testimony that is needed in this city, and stands courageously for essential truths not held or emphasized by any other church in the city.

Let me also remark that the beautiful New Testament teaching soon began to be obscured and then to be in part forgotten and during the Dark Ages practically lost to the world. At fearful cost these soul-saving doctrines have gradually been brought back to bless mankind. John Huss in Bohemia and John Wycliffe in England died at the stake for bringing back some of these forgotten truths. Later came Martin Luther and his associates

bringing back the lost doctrine of justification by faith, while Zwingli and Calvin in Switzerland spread abroad a new light. Then came the Moravians and the Huguenots in Europe, and John Wesley and his associates in England, emphasizing the forgotten doctrines of the work of the Holy Spirit, in regenerating and sanctifying power. This revival spread over the world and became a blessing to all churches, and gave us the Methodist church in all of its branches, which in the beginning was a flame of sacred fire. Then came Charles G. Finney, and later Moody and Booth and other God-sent leaders.

In the beginning of this century, another forward step was taken to save true apostolic Christianity from sinking beneath the waves of worldliness, and apostasy from the true faith, so common in these days of rampant "Modernism" in its worst and most subtle forms. This new revival movement sprang up in Wales and in different parts of the world about the same time. It is a reaction against the apostasy of our times, and a return to New Testament teaching and emphasizing of the work of Christ in the heart of believers, and the work of the Holy Spirit.

Let me now take up the four main points of doctrine for which this church stands.

First and foremost, **real salvation from the penalty, power and pollution of sin**, by faith in a crucified and risen Saviour, who with His own blood purchased eternal salvation for every sinful man who will repent of his sins, accept Christ, believe on Him and follow in His footsteps (Luke 13:3; John 1:12, 13; 3:36; Mark 8:34). "We have redemption through His blood, the forgiveness of sins" (Eph. 1:7; Col. 1:14). This glorious truth we regard as fundamental in the gospel, and we are sorry to see it gradually fading away from the vision of some who at one time stood firm for it. We take our places by the side of every minister and church willing to stand for this es-

(Continued on Page Thirteen)

### THE COMING NIGHT

"I must work the works of Him that sent me, while it is day: the night cometh when no man can work" (John 9:4).

Death worketh,  
Let me work too;  
Death undoeth,  
Let me do.

Busy as death my work I ply,  
Till I rest in the rest of eternity.

Time worketh,  
Let me work too;  
Time undoeth,  
Let me do.

Busy as time my work I ply,  
Till I rest in the rest of eternity.

Sin worketh,  
Let me work too;  
Sin undoeth,  
Let me do.

Busy as sin my work I ply,  
Till I rest in the rest of eternity.

—Andrew Bonar

## From the Pentecostal Viewpoint

**Very Dry** Most of us are realizing the need of new showers from heaven. Just as the farmer is dependent on the natural showers to soften the ground, to enable him to plow and sow his seed, so in the spiritual we need the rain from heaven. Apart from the coming of the Spirit to prepare the hearts for the gospel plow and for the implanting of the heavenly seed, there will be no harvest. We Pentecostal people are nothing, apart from the Holy Spirit. Most of us are unlearned and ignorant and, left to ourselves, we should be like the disciples who after the resurrection went a fishing at their own charges, and, as a result, toiled all night and caught nothing. If we are to see the results we long for, we must have a further outpouring of the Spirit. Ours must be a continual crying to God for rain in the time of the latter rain. And in response to our persistent, importunate asking the showers will surely come.

**God's Way** When the armies of Jehoshaphat king of Judah, and Jehoram king of Israel, went out to fight against Moab, the record tells us, "There was no water for the host." Jehoshaphat wanted to inquire of the Lord through a prophet. Elisha was brought, and as the minstrel played he declared, "Thus saith the Lord, Make this valley full of ditches." It must have been hard work digging those ditches, but they went ahead and dug them in faith, "And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by way of Edom, and the country was filled with water." The water came from an unexpected source and in an unexpected way. That is God's way always. And that water not only supplied the need of the hosts of Israel, but as the sun shone upon it, it lured the Moabites on to the battle; for they thought the reflection on the water was blood, and that the kings were surely in conflict. A great destruction was the portion of Israel's enemies.

**Not a Soft Job** Do you want a job? There is one to be had. You ask, "Is it to be an evangelist, have great success, my name in the papers, and perhaps my picture?" No. The job is just one of digging ditches. We don't know the names of one of those ditch diggers nor do we know what any of them were like. But they swung their picks and used their shovels faithfully, and by this means they secured refreshing for themselves, victory for Israel, and a mighty defeat for Israel's foes. But ditch digging is hard work. We once heard Booker Washington tell of a colored man in the south who was out hoeing cotton on a very hot day. As he wiped his brow he remarked, "Sun am berry hot, ground am berry hard, I t'ink de Lawd's called

me to preach." He thought preaching would be a good deal softer job than the one he had. Don't be ambitious for the job of preaching. This ditch digging is great work and brings great results. The Lord has called us all to this job, preachers and laymen alike.

**A Call to Knees** Some may ask, What do you mean by ditch digging? We believe this way of getting water is very much akin to the way Elijah got it when he went to the top of Carmel and cast himself down to the earth, put his face between his knees, and kept it there until the news came from the servant that a little cloud like a man's hand had arisen out of the sea, by which token he knew he had prayed the prayer of faith for a great rain. How are we going to get the needed rain? By asking for it. This is more than mouthing a few words with our lips. Praying down the power is a good deal more than uttering a few glib phrases and then quitting. Paul writes of "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." We Pentecostal people know the difference between our own feeble prayers and those of the Spirit of God moving through us in strong crying and tears, and prayers and supplications that we know are not our own. We believe that one of the primary reasons the Lord has given us the Holy Ghost is, not that we may have a good time, but that we may pray in the Holy Ghost for an outpouring of God's Spirit, the like of which this world has never seen.

**Full Clouds** In looking up the meaning of "latter rain" in Young's Concordance, we were struck by the fact that the original Hebrew could well be translated "gathered rain." God has been gathering rain for us, and He wants us to petition Him for the coming forth of His infinite "gathered" resources. Some will say, "How can we pray in the Holy Ghost? Our lives are very busy and we have not much time for prayer." Please pardon a personal reference. When the writer first received the Baptism of the Holy Ghost he was in business and frequently had to labor fourteen hours a day, and in consequence did not have the time for prayer that he desired. When he reached his room at night he would be very tired, but he felt the Lord must not be cheated of the time that was due to Him. And so he would get down by his bedside and wait upon the Lord. The Lord has told us that they who wait upon Him shall renew their strength, that they should mount up with wings as eagles. He found again and again that as he waited on the Lord in stillness that after ten or fifteen minutes a breeze would come from heaven, and his little bark would be moved out into the realms

of the Spirit in praise, prayer and worship. Give God time and He will give you prayers in the Holy Ghost that will cause the fountains of the great deep to be broken up and the windows of heaven to be opened.

**The Greatest Need** Brother Robert A. Brown of New York voiced the belief of many of us when he said not long ago, "What we need is a new revival." We are made very conscious of this, for there are creeping into the work of God many things that we would never have thought of in the early days of Pentecost. A friend writes to us from the east, making a protest against this new order of things. He says: "There is a type of Pentecostal campaign or meeting which I cannot find any precedent for in the Bible. It is a combination of evangelism and worldliness, and whatever it is, it is not the narrow way. This popular meeting is a combination of evangelism and high class entertainment, usually in the form of a musical program, or in rare instances a pageant. It draws the crowd. But does the end justify the means? The Holy Spirit's central office is to glorify Jesus. He takes of the things of Christ and shows them unto us; He shows us things to come; He searches the deep things of God; He illuminates the Word. He is dynamite, and where there is dynamite there is always movement. In the spiritual realm the Spirit provides pictures and movement and joy and glory. Spiritual things are spiritually discerned, and fleshly accessories of musical entertainments, tableaux, recitations, etc., lower the spiritual tone of a religious gathering and grieve the Holy Spirit, who is a sensitive Person. Music as a medium or handmaid to worship is one thing; music as a means of diversion or entertainment is another thing."

**How Revival Began** We have recently been reading the story of the beginning of the revival of 1857-59 that swept this country and Great Britain and Ireland. "Mr. J. C. Lamphier, a lay missionary in New York City, was greatly burdened for the salvation of souls. Almost daily he would go alone to pray for a genuine revival; and finally decided to invite others to join him in prayer. He announced a weekly prayer meeting to be held every Thursday at noon. On the first of these prayer meetings he was alone for thirty minutes, but five others joined him on the second half of the hour. In this way the far famed Fulton Street Prayer Meetings began. Before long the numbers increased and it became a daily prayer meeting. This meeting room overflowed and simultaneous meetings were held in the other auditoriums of the church building. The seats were all filled, passages and entrances were blocked, and hundreds were turned away for lack of room. This led to the formation of nine other daily noon-day prayer meetings in New York City." And as a result of these prayer meetings God sent revival, and hundreds of thousands were swept into the kingdom. He who answered prayer and sent revival seventy years ago, is willing to answer prayer and send revival to-day.—S. H. F.

## At an Unexpected Moment

"In such an hour as ye think not, the Son of man cometh." These words were uttered nearly two thousand years ago, and the delay of the coming of the Son of man has caused man to decry His sayings. These words are just as true, living and virile as they were the day in which they were uttered. They are as true as the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Men have acted on this invitation and found it to be true, and the words of the coming judgment are just as true.

"The Son of man cometh at an hour"—a limited time—"when ye think not"; the wisest one miscalculates. The Son of man **will** come. How many hours have elapsed since He said that? But the number yet to be is very limited. The majority of hours have passed, and now the balance is easily counted. Columbus' seemingly hopeless voyage with its daily record, "To-day we sailed on, to-day we sailed on," was brought within measurable distance of a termination when he saw trees and vegetation floating, and land birds flying overhead. Within a few days land was sighted.

The church has been sailing on day after day, hoping and hoping against hope, and the church's diary is, "To-day we hope on, to-day we hope on." And when the church is getting weary and well nigh hopeless, then the Lord allows signs to come on the horizon—the taking of Jerusalem, the world war, the readjusting of the territory of the Roman Empire, the fig tree and all the trees budding, the Jews and all the dormant nations coming into political life, the religious and social signs. All these on the ocean of life indicate that the desired haven is nigh, the promised land is about to come into view. And above all will be the wonderful appearing of the Son of man to take unto Himself His own.

"In such an hour as ye think not." Man's thinking, yes, even redeemed man, is to have a rude shock. The majority of premillennialists are putting forward into the future the hour when He shall come. Their actions belie their theories, teachings and writings. The imminence of Christ's coming taught by many teachers and preachers is in many cases not really believed.

The prophetess Anna believed that she would see the Lord's anointed. She knew that after His birth He would be presented in the temple for circumcision, and she made sure that she would see Him, **by taking up her residence in the temple.** She did not go out, but stayed at her post so that she could not miss Him. Day after day watching the stream of babes presented for circumcision, suddenly the monotony halted, and the ONE babe, prophesied for thousands of years, is brought into the temple.

Simeon and Anna simultaneously knew the Babe. They knew He was God's salvation. The Babe begins His new life; they end theirs, prior to commencing their new and endless life. So if we are watching, the appearing of the Son of man in heaven will be the sign of our exodus; and with Simeon we shall say, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

### MODERN FASHIONS

Some years ago Dr. T. DeWitt Talmage uttered the following warning, "I am told that there is a fashion about to come in upon us that is shocking to all righteousness. I charge Christian women, neither by style of dress nor adjustment of apparel, to become administrative of evil. Perhaps none else will dare to tell you, so I will tell you that there are multitudes of men who owe their eternal damnation to the boldness of women's attire. Show me the fashion plates of any age between this and the time of Louis XVI of France and Henry VIII of England, and I will tell you the type of morals or immorals of that age or that year. No exception to it. Modest apparel means a righteous people. Immodest apparel means a contaminated and depraved society."

What would Dr. Talmage say if he were alive to-day?

### SPURNING FORGIVENESS

In a recent conference for race betterment the following statement is attributed to Dr. Alfred Scott Warthin, president of the National Association of American Physicians: "It is necessary to shed the old religious ideals, superstitions, and faiths. The doctrine of the forgiveness of sins has done more harm biologically than anything else."

We certainly differ with the learned doctor, for we know that hundreds of thousands can witness to the fact that "godliness is profitable unto all things"—and there can be no godliness until our sins are blotted out—"having promise of the life that now is, and of that which is to come." The knowledge of sins forgiven is a great blessing now, and it will be a source of joy throughout all eternity. Moreover, we shall never forget what it cost the Lord Jesus to put away our sins. His five wounds will ever remind us of that cost. It will be a sorry moment for those who spurn the doctrine of the forgiveness of sins when they appear before the judgment of the great white throne.

### A WOMAN MINISTER WHO SMOKES!

Miss Maude Royden, outside the women of the Booth family, is perhaps most widely known as a gifted woman in the pulpit, eloquent as an exponent of so-called liberal Christianity, and has long been known as such. She has recently come again to our shores, and because of her beautiful adventure among the needy of London, had been secured by some missionary group to address them while on this side of the waters. Incidentally, these missionary ladies made two interesting discoveries—first, that Miss Royden uses cigarettes, and second, that Miss Royden advocates companionate marriages. It is all a pathetic picture of the effects of removing the ancient landmarks which the fathers established. When the doctrine of the manner of the Incarnation was before the public a couple of years ago, Miss Royden wrote very beautifully about the arguments and sentiments in favor of the doctrine of the Virgin Birth, and the very persuasive reasons for not receiving or believing it. Thus she set forth two views, in favor of and against accepting the Bible's clear declaration of how the Word became flesh. If the Book is uncertain, why not "companionate marriages" or any other devices to intensify appetite in its wild hilarity? Why not smoke cigarettes? It may be added that since her arrival, Miss Royden has denied that she is an advocate of companionate marriages. Our main criticism of her is not that she smokes cigarettes, but that her message is so far removed from that of the New Testament. After all, the real value of any minister hinges on the message proclaimed, and such knowledge of Miss Royden's message as we possess convinces us that Miss Royden's message contains little that is distinctive of evangelical Christianity.—The Presbyterian.

"Idolatry is worshipping anything or any one instead of God."

### The Pentecostal Evangel

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Stanley H. Frodsham ..... Editor  
Editorial Staff: Chas. E. Robinson,  
Clara B. Clark and Marjorie A. Head.

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## Remarkable Revivals in China

By George T. B. Davis

Several months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

To-day a change is taking place. The onward sweep of communism has been checked, and in some places the communists instead of the Christians are in hiding. The opposition to communism by the Chinese people has increased very much during the past few months. This is the Lord's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing intercession is still needed to make the victory complete.

While the anti-Christian agitation is still strong, yet it is perceptibly decreasing, and in one place at least has ceased entirely.

Mr. Hermann Becker, of Yuanchow, Hunan, tells of the miraculous manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the General. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. Mr. Becker writes:

"We are waiting and longing for the New Testaments. The whole church is praying for the distribution of them."

In a glorious manner the blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evangelists and workers are cooperating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up

in the faith, and to the unsaved to lead them more into a knowledge of the truth.

Dr. Jonathan Goforth, who has probably been more graciously used than any other missionary in China in revival meetings, tells how he gives the Testaments to those who make profession of their faith in Christ in his meetings. He writes of the readiness of business men and others to receive and read the Word of God. He asks for a consignment of 8,000 or 10,000 Testaments for use in his new field of labor in Szepingkai, Manchuria.

A Chinese pastor in Shantung province writes to express the gratitude of 7,000 church members for the books already received, and requests a further supply of 3,000 copies. He says:

"This year I have been appointed leader in a revival movement and have visited all the churches in this district. I received 2,000 Testaments which have already been given out. But many more are needed. Letters begging for copies come daily without a break. I beg that you will quickly send me 3,000 copies.

"From the time we received the books the believers have made great advance in studying the Scriptures. Those who formerly had no Testaments now have one. Those just beginning to learn the doctrine are more zealous, and have already become believers. The gift of the Scriptures has greatly influenced and confirmed their faith. They are mutually encouraged to search the Scriptures to the great benefit of the church."

One of the most touching requests for Testaments has come from Mr. Hwang, a Chinese Christian—evidently a pastor—who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes:

"My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self.'

"All in this infirmary are lepers and have never been able to hear God's gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of 69 I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

The last sentence of Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little books.

Just as the Lord has so marvelously an-

swered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival. Mr. A. J. Smith recently sent an account of how the revival began in Tamingfu in Chihli province. He said:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.' We gave prayer the pre-eminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to having sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvelous way, but I had not expected it at this time nor to such a large extent."

Surely not only in China but in the homelands as well glorious revivals can be brought to pass if prayer is given the pre-eminent place. Charles G. Finney declared, "You can have a revival anywhere if you will pay the price." They paid the price in China; and the fire fell from heaven.

Almost simultaneously with the revival in Tamingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. Mr. L. C. Osborn recently sent me an account of how

the church was transformed when the flood gates of heaven were opened. He said:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and, the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows: A young man was so deceived by the devil that he intended to murder his whole family, and then to commit suicide. Another stole over \$300.00 worth of narcotics. Still another defrauded a friend out of \$100.00. One church member, before conversion, poisoned two of his neighbor's cows; another confessed to shooting a man.

"A number of workers confessed to dishonesty in giving out famine relief money, and in handling of mission money. Adultery, borrowing things, and refusing to return same, deceitfulness of all descriptions, worshiping idols after being in church several years, were among other sins. Many confessed to breaking all of God's commandments, pride in its worst form, love of self, covetousness, years of hatred toward the missionaries, stealing, long grudges where people had not spoken for years, the taking of revenge, mistreatment of parents, and many other sins.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching: parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things.'

"Five persons possessed with demons were delivered during the three weeks. The enemy was unusually busy, but the Lord got the victory in every case. Praise Him! Some who were under deep conviction ran away from the meetings, but God followed them and they returned, and in sackcloth and ashes bitterly confessed their sins.

"The night before our party left headquarters for Tientsin being ordered out by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said: 'It used to be you missionaries and we Chinese, but now we are one. Praise God!'

"Before this revival began the benefit of tithing was never understood by many, but now some are having to make up for years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore let us pray and believe for a mighty revival."

It may be true that we are on the eve of

an era of unparalleled spiritual progress in China. A missionary writes from Hong Kong that the leading native evangelist of South China recently said: "There will be 100,000 more Christians in China two years from now than there are at present."

Each one who reads these lines can have a definite share in helping to bring to pass a great spiritual awakening in China. Will you not join with the other thousands in *daily, persistent, believing prayer* for a mighty outpouring of God's Spirit in this distressed land?

The Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a *few minutes daily* in earnest intercession. Will you not set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

#### THE OLD MINISTER'S TESTIMONY

F. B. Meyer

Dr. Wilberforce gathered a number of us with him at his home in a spiritual retreat when I was a young man. Among those in the group were a number of ministers of whom I was one. About four o'clock in the afternoon of one day, Mr. Wilberforce gathered us all together in his study. He called for testimonies, and some of us explained how we had help to give up this or that sin, and how we gave Christ the key to the door of our hearts. We were proceeding along that line of testimony when an old minister got up and said that for him religion was not giving up things, but taking something in. It was appropriating the very life and nature of our Lord. We were thrilled as we listened to him, and Mr. Wilberforce said, "How did you come into this experience?"

He replied that he was a man of irascible disposition and had great difficulty with his temper. One day he was trying to interest the children in Sunday-school who were anxious to break away and play in the beautiful sunshine outside and were thinking very little of the lesson or their teachers. He was in danger of losing his temper, he said, when he saw the Lord Jesus standing there. He said, "Lord Jesus, Thy patience, please," and the Saviour dropped a large lump of patience into his heart so that he could have borne with twice as many boisterous boys and girls as there were before him. "And so the Lord is always with me when the tempter comes. If it is a temptation to impurity, I cry out, 'Thy purity, Lord.' If it is a temptation to pride, I say 'Dear Lord, give me Thy humility,' and to whatever sin I am tempted, I turn to the Lord Christ and get the opposite grace from that to which the evil one is tempting me, and I think the devil is getting pretty sick of tempting me."

That man gave us something different to think about—he made us see that whereas we had lost all in Adam, we have got all back again in our Lord Jesus Christ.

Mr. Wilberforce said, "We can't go any higher to-night than this climax," and he suggested that we should all retire to our rooms to meditate and pray over what we had heard.

The next morning I was the first down at breakfast, and as soon as Mr. Wilberforce came in he said, "Meyer, what did you think of that?"

I replied, "I think it will alter my entire life, that it will make me get from Christ hereafter that which will make me more than a conqueror."

#### JEW'S STUDYING NEW TESTAMENT

A class of eighteen adult Jews, who are members of a Bible class in Long Island, have begun an organized study of the New Testament. Dr. Isaac Landman, the rabbi in charge of this congregation, says, "This is the first time a class in the Bible school of a reformed congregation has ever devoted itself to the exclusive teaching of the New Testament. The time has come when the New Testament should no longer be a closed book to the Jews." Let us pray that when they read the Gospel story and such passages as Acts 8:30-35 they may have a revelation that Jesus is their promised Messiah.

#### BETTER THAN BEING A MILLIONAIRE

At the time of the funeral of Jerry McAuley, a shabby-looking aged man appeared, approached two men standing near an entrance to the Tabernacle and asked, as he took off his tall battered hat and felt in it with trembling fingers, if they would take the little bunch of white flowers and have them placed on Jerry's coffin. "And when they drop 'em with the rest, though they ain't no great shakes," he added, with an apologetic look, "Jerry, who was my friend, 'll know," and his voice trembled; "he'll know they come from old Joe Chappy." The little bunch of white flowers was long preserved by Mrs. McAuley. "When I'm to die," Jerry had said, "and it may not be long, I want to die on my knees, praying for lost souls. . . . I would rather some poor soul that I was the means of leading to the Lord would put one little rose on my grave than have the wealth of a millionaire."

#### VICTORY AT SAND SPRINGS

Pastor Clarence Franks writes from Sand Springs, Okla.: "Last October I came to this church which had been without a place to worship or a pastor for two years. December 11th we dedicated our new 40x50 building, practically paid for. Wednesday after Christmas, Ruth Thompson and party began a 21 days' meeting resulting in 42 saved and 7 baptized with the Holy Ghost. A Latter Day Saint was saved and a Baptist Sunday school teacher received the Baptism. A 9-year-old boy feels he is called to preach."

#### A CORRECTION

The report from Brother Wm. Kirkpatrick in the Evangel under date of Jan. 14, should have been as from Walla Walla, Wash., instead of Modesto, Calif. Beg pardon, Brother Kirkpatrick.

## Listening In

By Evangelist Eva E. Morton of The Morton Sisters

Series No. 1, Old Testament Stations  
TEXT: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Radio brings to us the best things of the land; wonderful music; the best sermons—the gospel told "from the house-tops"—preached to all the world as a witness; reports from land and sea: "where" our loved ones are, whether in war or far away in the frigid zones—away from railroads and post offices; they send us a greeting to say: "All well and happy! Love to Mother, how is Dad?" News of the minute and what not!

When we were twenty-five days at sea, our "big brother" was a radio operator in a Soldiers' hospital, and each day he made a report to our parents of our "goings":

"In the Atlantic—a dense fog for two days and nights; the fog horn has blown every three minutes. Squalls. A storm ahead."

"Through the Azores Islands there are heavy seas. Cannot go ashore at Madeira because of the great underseas."

"Passing the Rock of Gibraltar—and through the gates into the Mediterranean."

"Two days in Africa. Now skirting the rocky shores of Spain, France, Italy, Sicily, Egypt. Into the Dardanelles. At Constantinople picking up one hundred fifty-five war refugees booked for Palestine."

"Sailed out of port at Athens at night fall. Through the strait of Messina. At 2:00 a. m. passing the active volcano of Stromboli, which is belching forth fire and streams of lava every seventeen minutes."

"Passing Crete and 'Fair Havens.' Severe storm at Jaffa."

Yes, our "Elder Brother" keeps His watchful eye over us; and Heaven's Honor Guard keeps, warns and guides us safely through to the Journey's end.

I do not understand all of the mysteries of the wonderful invention called "radio," and I do not understand all of the "Mysteries of the Kingdom of heaven." But as we read God's Word, and turn on the current of prayer, the Holy Spirit bears us messages from the heavens.

There is another invention which is able to pick up the sounds of the past. A message a month old has been picked up and it may be possible soon to pick up sounds that are years and centuries old.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Luke 12:2, 3.

But now we may adjust our "ear sets"

—or why not turn on the "loud speaker" and "listen in!" Why not let the world listen in with us—their hearts are hungry for a sound—for a voice from heaven!

It is 4000 B. C. God is making the heavens and the earth. Amid the singing of birds; the murmuring of rivers; the swaying of palms; the bursting forth of flowers, God is speaking from heaven:

"It is good! Now let us make man in our own image—man to glorify God, and to dwell in this beautiful garden—to dress, to keep it."

It is the cool of the day and God is walking in the garden to talk face to face with man:

"This you may eat of, and this, and this; but **this** tree (of the knowledge of good and evil) is **mine**. Ye shall not eat of it, neither shall ye touch it, lest ye die."

Satan is entering the garden! He is saying, "Ye shall not surely die: eat of **this** tree and be wise; be as gods."

There is a fall! A crash! The birds hush their song, we hear only **noise**—jazz! Amid the confusion we hear the turning—swishing of the flaming sword at the east end of Eden—with the warning: "No one can enter the garden of peace, and live forever unless a Redeemer pays the price of sin."

Do you hear God say that He is sorry that He has made man; and that all the wicked shall be destroyed by a flood—even all who do not honor God?

Enoch is being translated! Changed in a moment—in the twinkling of an eye. God is saying to Noah, "Make thee an ark of gopher wood, pitch within and without with pitch, three stories, i. e., lower, second and third stories; a door in the second story and a window in the top. Make it big as the great sea Monster the Leviathan." (Psalm 104:26)

"Now Noah it is just seven days until I will send the flood of waters—the first rain. Enter thou and thy house into the ark."

The door is shut! The storm is on! The waves are dashing against the ark! Thunders are rolling! There is weeping and wailing! "Noah open the door!—O—O God! Why didn't I believe and repent and receive the Lord's sure mercy!"

The earth is repopulated. A posterity has been preserved. We hear God's voice—covenanting with Abraham, Isaac and Jacob, for a people, for a land, a kingdom of righteousness, a Messiah!

It is near 2500 years since the creation of man.

"Listen in" as God speaks to Moses from the burning bush on Mt. Horeb. "I have surely seen the affliction of My people which are in Egypt, and have heard their cry. I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a

good land and a **large**, unto a land flowing with milk and honey. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

"**Certainly** I will be with thee." Still Moses is hesitating!

"Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them?" God tells Moses, "I am that I am: I AM hath sent me unto you."

Tune in with Pharaoh's court in Egypt. The king's heart is hardened against God—against His people. Therefore the wrath of God is falling! One plague after another! The people are crying, "We can not drink this water—it is turned into blood!" Everywhere the frogs are croaking, in the bed chambers, upon the beds, and into the ovens and kneading troughs! Even the dust becomes lice! And the flies are swarming by the millions! Millions of flies in the house of Pharaoh and in all of the houses of Egypt! Even the land is corrupted because of flies. And the cattle of the Egyptians are dying! Boils and blains are breaking out upon man and beast alike. A seventh curse is falling—a rain of hail from thundering clouds! One hailstone to the weight of a talent! (Rev. 16:21).

In the midst of the cries of the people we catch the bleating of lambs. "A lamb for an house!" Moses tells the people, "Sprinkle the blood on the door posts; roast the flesh with fire. To-night at midnight the destroying angel will pass through the land of Egypt, and will smite all the firstborn in the land of Egypt, both of man and beast; from the firstborn of Pharaoh that sits on his throne unto the firstborn of the captive in the dungeon; and all the firstborn of cattle."

From a little home there is the call of a child: "Daddy, daddy, are you awake? I can't sleep! Moses told us that there will be a destroying angel pass over every house to-night; and if he sees the blood of a lamb on the door posts, he will pass over. Is it nearly midnight? Daddy, are you **sure** that the blood is on our door posts! I am the **oldest son** in our house!" "The blood is sprinkled, sonnie, trust your father! go to sleep—everything is safe in our household; we have obeyed God."

It is several hours between America and Egypt. It is the "Morning Watch" there. We catch the sound of the wind—a strong east wind rolling the waters back! There is the sound of multitudinous feet! "Going over dry shod!" they say, Again the swish of the waters! There go Pharaoh's chariot wheels driving heavily into the sand! Spokes are broken off at the hubs! His army is perishing in the waves!

Jehovah's people are landed safely on the victory side! Moses is leading one and one-half million people in song and praise to God. I hear the tinkle of Miriam's tambourine! Moses is leading them

on to the Promised Land. Ah, he is giving a choir rehearsal for another **Exodus**; another **gathering**!

The prophets are broadcasting! Isaiah—the evangelical preacher is announcing: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. He has received another vision: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

In thundering oratory he gives the word picture of Jesus. "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.

"He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:1-5.

Another prophet is speaking: "Out of Bethlehem shall come forth the one who is to be ruler in Egypt." Micah 5:2.

And another: "I called my son out of Egypt." Hosea 11:1.

Zechariah makes an announcement: "Behold thy King cometh unto thee, he is just and having salvation, lowly, and riding upon a colt." Zech. 9:9. And he is telling how the Saviour shall be sold for thirty pieces of silver, the price of a slave.

Listen in on Babylon. A Hebrew captive in a heathen land! It is Daniel! Historian? No! But he is telling of the rise and fall of all of the Gentile nations! "Record this," he says, "that when it comes to pass you may know that the prophecy is fulfilled." Dan. 2:1-49.

Some one is singing! The station is the city of the great King. We know who it is—David, the shepherd boy! David, the sweet singer in Israel. But it is a plaintive song—in our Book, Psalm 22). The King's son is to be crucified. Psalm 69:1-36.

"But thou wilt not suffer thine Holy One to see corruption." Psalm 16:10. He is risen! Joy cometh in the morning! Psalm 30:5.

The psalmist's mourning has turned into joy. He catches up his golden harp—and listen! "Oh, let the nations be glad and sing for joy! For thou shalt judge the people righteously, and govern the nations upon earth." Psalm 67:4.

"Yea, all kings shall fall down before him: all nations shall serve him." Psalm 72:11.

The Temple choir and orchestra join in the most glorious praise:

"Praise ye the Lord. Praise God in

his sanctuary; Praise him in the firmament of his power.

"Praise him for his mighty acts: praise him according to his excellent greatness.

"Praise him with the sound of the trumpet; praise him with the psaltery and harp.

"Praise him with the timbrel and dance; praise him with stringed instruments and organs.

"Praise him upon the loud cymbals; praise him upon the high sounding cymbals.

"Let everything that hath breath praise the Lord. Praise ye the Lord." Psalm 150.

Cut out all static!

The wise King Solomon is on for a solo. He brings a love song, of the Bride and the Bridegroom:

"The voice of my beloved! behold,

he cometh leaping upon the mountains, skipping upon the hills.

"My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

"For, lo, the winter is past, the rain is over and gone;

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle dove is heard in our land.

"The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.

"Arise, my love, my fair one, and come away." Song of Solomon 2:8-13.

And she became his wife; and he loved her. Gen. 24:67.

(To be continued)

## A Great Family of Thirteen Thousand

A True Story for Young and Old

"I don't live nowhere!"

"Now, my lad, it is quite useless your trying to deceive me. Come over here, and tell me the truth. What do you mean? Where do you come from? Where are your friends? Where did you sleep last night?"

With this bunch of inquiries I felt that I could penetrate the toughest shield of falsehood and deceit behind which the boy, whose reply had so startled me, might seek to hide. And certainly, in calling this child to my side that I might question him more closely, I never supposed that his was a true account of himself.

For two or three years I had been conducting a voluntary night-school among rough boys and girls, the children of the poorer laboring class. Most of my evenings were devoted to study. I reserved two nights a week, which I call my free nights, and which, as well as the whole of Sunday, were given up to the conducting of a ragged school.

### The School in the Donkey Stall

How well I remember that poor little room! It had originally been, I think, a stable, simply a shed where donkeys had been kept. Boards had been placed over the rough earth. The rafters had been whitened, and so had the walls; but the accumulated dirt deposits of three or four years had changed the color to a dingier hue. Yet I and my student friends who helped me thought it an admirable room, for was it not watertight and wind-tight? It was situated right in the very heart of an over-crowded, poverty-stricken district, filled with little one-story houses of four rooms each, every room containing its family. And did not these families supply the tumultuous horde of youngsters who crowded eagerly round our doors, called each one of us "Teacher," listened

with varying degrees of attention to what we had to say, or yelled in chorus some tuneful melody.

Such was the cradle of my work—a poor donkey-shed. And there it was that on one ever-memorable evening after the general body of my young scholars had gone home, I noticed on the hearth near the large fire burning at one end of the room, a little ragged lad, who I observed had listened quietly throughout the evening. He showed no signs of leaving, and yet it was time to put the lights out. So I said:

"Come, my lad, it's time to go home now."

To this no reply was at first given.

"Come, I say, you had better go home at once." Then I added, somewhat doubtfully: "If you don't your mother will be asking for you."

"Please, sir," slowly drawled the lad, "let me stop."

"Stop!" said I; "what for? Indeed, I cannot, I am going to turn the lights out and lock the door. It's quite time for a little boy like you to go home and get to bed. What do you want to stop for?"

"Please, sir," he repeated, "do let me stop; I won't do no 'arm."

"I cannot let you stop, my boy. Why do you want to stop? You ought to go home at once. Your mother will know the other boys have gone, and will wonder what keeps you so late."

"I ain't got no mother."

"But your—father? Where is he?"

"I ain't got no father."

"Stuff and nonsense, my boy," I said, somewhat brusquely. "Don't tell me such stories! You say you have not got either a father or a mother? Where are your friends, then? Where do you live?"

### He Didn't Live Nowhere

"Ain't got no friends. Don't live nowhere!"

I was startled, as I have said, by such a reply. But I did not believe it, although I could not help feeling that there was something behind it which needed inquiring into. So I called the boy to me in the words with which this little story opened.

It was with slow and heavy steps that the boy came nearer. He moved each foot as though it were weighted, and some seconds elapsed before he was close enough to let me look at him narrowly. But at last he stood directly in front of me, either a lying young scamp who deserved a good whipping, or one of the saddest little urchins I had ever seen. Which was it?

I looked searchingly at the child—for he was little more than a child—and to this hour, as I close my eyes, the face and figure of the boy stand out sharp and clear before my mental vision. He had a small, spare, stunted frame, and he was clad in miserable rags—loathsome from their dirt—without either shirt, shoes, or stockings. Sure enough, I could see that there was a phase of poverty far beneath anything with which the noisy, wayward children of my ragged school had familiarized me.

"How old are you, my boy?" I said at last.

"Ten, sir," he replied, slowly. He looked older; but his poor little body seemed fitter for a boy of seven or eight. His face was not that of a child. It had a care-worn, old-mannish look, only relieved by the bright, keen glances of his small, sharp eyes.

"Do you mean to say, my boy," I at length asked for the second or third time, "that you really have no home at all, and that you have no father or mother, or friends?"

"That's the truth, sir. I ain't tellin' you no lies."

"Where did you sleep last night?" I added.

"Down in Whitechapel, along o' the 'ay-market, in one o' them carts filled with 'ay."

"How was it you came to the school?"

"'Cos, sir, I met a chap as I know'd and he tell'd me to come up 'ere to the school, to get warm; an' he sed p'raps you'd let me lie nigh the fire all night."

"But," I said, "we don't keep open all night."

"I won't do no 'arm, sir," he repeated, "if only you'll let me stop. Please do, sir."

### It Was Pitiful, a Whole City Full

It was a raw winter night, and the sharp and bitter east wind seemed to pierce to the very bone, no matter how snugly one was wrapped up. I looked at the little lad, whom I now knew the Lord had sent me, and could not but see how ill-prepared he was to resist the inclement weather. My heart sank as I reflected, "If all that this poor boy says is true, how much he must have suffered."

"Tell me, my lad," I asked at length, "are there other poor boys like you in London without home or friends?"

A grim smile of something like wonder at my ignorance lighted up his face as he promptly replied:

"Oh! yes sir; lots—'eaps of 'em; more'n I could count."

This was too much of a bad thing. The boy really must be lying! At any rate, I resolved to put the matter to an immediate test. Surely facts would not bear the boy out, so I asked: "Now, if I am willing to give you some hot coffee and a place to sleep in, will you take me to where some of these poor boys are, as you say, lying out in the streets, and show me their hiding places?"

My challenge was promptly accepted.

Would he! Wouldn't he just!

He had not much to say on the way to my dwelling, but he kept very near me, his little bare feet going patter patter, on the cold pavement, his poor rags pulled tightly across his chest, and a wretched apology for a cap drawn over head and ears. He was the very picture of misery and neglect, and I felt almost stunned by the reflection—Suppose, after all, he speaks the truth! At last we reached my rooms. It was not long before the promised coffee was ready, and I lost no time in getting my ragged pupil placed at the table opposite me.

Poor little man! He at least told me the truth about his hunger. How ravenously he ate and drank! I almost feared to supply him, with such voracity did he swallow the food. But the hot, sweet coffee put new vigor into his cold little frame. I could see him visibly brightening, and the food and warmth served quickly to loosen his tongue.

I found him to be a quaint little vagabond, and his sharp witticisms more than once disturbed my gravity. But there was a sad undercurrent of miserable recollections which occasionally came to the surface. Jim Jarvis' story was given somewhat in the following fashion:

### The Pioneer Arab's Story

"I never knowed my father, sir. Mother was always sick, an' when I wor a little kid" (he did not look very big now) —"she went to the 'firmery, an' they put me into the school. I wor all right there, but soon after, mother died, an' then I runned away from the 'ouse."

"How long ago was that?"

"Dunno 'zactly, sir, but it's more'n five year ago."

"I got along o' a lot of boys, sir, down near Wapping way; an' there wor an ole lady lived there as wunst knowed mother, an' she let me lie in a shed at the back. While I wor there I got on werry well. She wor very kind, an' gev me nice bits o' broken wittals. After this I did odd jobs with a lighterman, to help him aboard a barge. He used me werry bad, and knocked me about frightful. He often thrashed me for nothin', an' I didn't sometimes have anything to eat; an' sometimes he'd go away for days an' leave me by myself with the boat."

"Why didn't you run away, then, and leave?" I asked.

"So I would, sir, but Dick—that's his name, they called him 'Swearin' Dick'—one day he thrashed me awful, an' he swore if ever I runned away, he'd catch

me, an' take my life; an' he'd got a dog aboard as he made smell me, an' he telled me if I tried to leave the barge the dog 'ud be arter me; an', sir, he were such a big, fierce un. Sometimes when Dick were drunk, he'd put the dog on me, 'out of fun,' he said. And look 'ere, sir, that's what he did wunst."

And the poor little fellow thereupon pulled aside some of his rags and showed me a long, scarred, ugly mark, as of teeth, right down his leg.

"I stopped a long while with Dick," he continued; "I dunno how long it wor. I'd have runned away often but I wor afear-ed. One day a man came aboard when Dick wor away and said as how Dick was gone—'listed for a soldier when he wor drunk. So I says to him, 'Mister,' says I, 'will yer 'old that dog a minute?' So he goes down the 'atchway with him, an' I shuts down the 'atch tight on em both; and I cries, 'Ooray! 'an off I jumps ashore, and runs for my werry life, and never stops till I gets up near the Meat Market; an' all that day I wor afear-ed old Dick's dog 'ud be arter me."

"Oh, sir," continued the boy, his eyes now lit up with excitement, "it wor foine not to get no thrashin', an' not to be afear-ed of nobody. I thought I wor going to be 'appy all the time now, 'specially as people took pity on me, an' gev' me a penny now an' then. One ole lady as kep' a tripe and trotter stall gev' me a bit when I 'elped her at night to put her things on the barrer, an' gev' it a shove home. But the big chaps on the streets wouldn't let me go with 'em; so I took up by myself."

"Well," said I, "what about the police? Didn't they catch you?"

"Oh, sir, the perlice wor the wust; there wor no getting no rest from 'em. They always kept a-movin' me on. Sometimes, when I 'ad a good stroke of luck, I got a doss, but it wor awful in the lodgin'-houses. What with the bitin' and scratchin', I couldn't get no sleep; so in summer I mostly slep' out on the wharf. Twice I wor up afore the beak for sleepin' out. The cops often caught me, but sometimes they'd let me off with a kick, or a good knock on the side of the 'ead. But one night an awful cross fellow caught me on a doorstep, an' he locked me up. Then I got six days at the work'us, and the beak said if I comed there again he'd send me to jail. Arter that I runned away. Ever since I've been in an' out, an' up an' down where I could; but since the cold kem on it's been werry bad. I ain't had no luck at all, an' it's been sleepin' out hungry most every night."

"Have you ever been to school?" I asked.

"Yes, sir. At the work'us they made me go to school, and I've been into one on a Sunday in Whitechapel. There's a kind genelman there as used to give us toke arterwards."

"Now, Jim," I said, "would you like to go into a comfortable Home, and always have plenty to eat and drink, and have kind friends to teach you and take care of you?"

"That 'ud suit me, sir, and no mistake."

"Well, I will see what can be done for



you to-morrow. But you know there is another world, brighter and more beautiful than this, where there will be no more hunger or cold, and where little boys will never be beaten and ill-treated. Do you know what that is called?"

"Ah, that's 'eaven, sir."

#### A Stray Lamb and the Good Shepherd

"Yes, Jim; wouldn't you like to go there?" and I added, "Every one who goes there must love Jesus. Have you ever heard of Him, Jim?"

But the greatest event in the world's history was unknown in every respect and sense to the poor little heathen child who sat before me with widely distended eyes and weird, careworn face, thirsting for knowledge to which he was a stranger, and needing as much as any other child of Adam the solace and comfort which the Gospel of the Divine Love alone could bring.

I gave up questioning, and drawing his chair and my own close to the bright fire, I told him slowly, and in the simplest language I could command, the wonderful story of the Babe born in Bethlehem.

After describing the goodness, compassion, and love which the Lord Jesus had shown for everybody, I went on to speak of His trial before Pilate, His cruel scourging and His crown of thorns. The little fellow, who had been listening all the while with the most intense interest, occasionally asked questions which showed his shrewd application of these events to the only life he knew. He was moved to deep sympathy, for I found he had a tenderly sensitive little heart, despite his rough-and-tumble life. When I came to the sad story of our Lord's crucifixion and described to him the nails, and the spear, and the gall given to drink, little Jim fairly broke down, and said, amid his tears, "Oh, sir, that wor wuss nor Swearin' Dick sarved me."

Then we knelt down together, and I asked the Lord to bless this little Waif of the Streets. When I arose, the poor child's eyes were suffused with tears, and I could not but hope and believe that his young heart, so long neglected, and a stranger even to human love, was being opened to the gentle voice of the Good Shepherd.

It was half-an-hour after midnight when at length I sallied forth upon my quest, Jim no longer following behind, but with his hand confidently placed in mine.

We passed quickly through the greater streets, and then my little guide led the way. After partly traversing it, he stopped, and guided me by one or two steps into a kind of narrow court, through which we passed. Here we entered at length what seemed to be a long, empty shed.

#### A Tragic Midnight Quest

Once inside the shed I looked around on every side in search of the lads whom Jim had spoken of. But certainly no one was there save our two selves.

"All right, sir," said Jim, "don't you look no more. We'll come on 'em soon. They dursn't lay about 'ere, cos the p'lice-men are so werry sharp all along by these 'ere shops. Wunst, when I wor green, I stopped under a barrer down there"—

pointing to a court adjoining—"but I nearly got nabbed, so I never slep' there agin."

Meanwhile, we had passed through the shed, and Jim, turning to me, with his finger on his lips, said:

"Sh! we're there now, sir. You'll see lots of 'em, if we don't wake 'em up."

We were at the end of our journey. A high, dead wall stood in front, barring our further progress; yet, looking hastily around, I could see no traces of lads.

"Where are they, Jim?" I asked, in an undertone.

"Up there, sir," he replied, pointing to the iron roof of the shed of which this wall was the boundary.

"There" seemed beyond my reach. How was I to get up? Jim made light work of it. There were well-worn marks by which it was possible to ascend and descend—little interstices between the bricks, where the mortar had fallen or had been picked away. Jim rapidly climbed up first, and then, by the aid of a piece of stick which he found on the top and held down for me, I, too, made my ascent, not without soiled clothes and abraded hands. I found myself standing on a stone coping or parapet. But what was this I saw before me in the gloom?

There, with their heads upon the higher part, and their feet somewhat in the gutter, but in as great variety of postures as one may have seen in dogs before a fire—some coiled up, some huddled two or three together, others more apart—lay a confused group of boys out on the open roof, all asleep. I counted eleven. No covering of any kind was upon them. The rags that most of them wore were mere apologies for clothes, apparently quite as bad as, if not even worse than Jim's. One big fellow who lay there seemed to be about eighteen years old, but the ages of the remainder varied, I should say, from nine to fourteen.

Just then the moon shone clearly out. As the pale light fell upon the upturned faces of those sleeping boys, and as I realized the terrible fact that they were all absolutely homeless and destitute, and were almost certainly but samples of many others, it seemed as though the hand of God Himself had suddenly pulled aside the curtain which concealed from my view the untold miseries of forlorn child-life upon the streets of London.

We reached the street again. Quite unconscious of the feelings awakened in my mind, Jim eagerly questioned me:

"Shall we go to another lay, sir? There's lots more!"

But I had seen enough, and I needed no fresh proof of the truth of his story.

I was, comparatively speaking, friendless and unknown in London myself; but our Heavenly Father, who feeds the hungry ravens, heard the prayer of my heart, and gradually the way opened to accomplish this work I had set before me. I asked Him, if it was His Holy Will, to permit me to provide a shelter for such poor children, to give the wisdom needed to seek them out, and to bring them in to learn of God, of Christ, of Heaven. How that prayer was heard, and how all over the kingdom, nay, all over the world,

thousands of kind hearts have been moved to uphold my hands in the work is now a well-known story.

\* \* \* \* \*

#### The World's Biggest Family—13,000

I began in a very small way, as may well be imagined. A little house in a mean street was first opened for some twenty-five boys. We made the repairs ourselves. Many a happy hour was spent in whitewashing the walls and ceilings, scrubbing the floors, and otherwise putting what seemed to me at that time a veritable mansion for capaciousness into suitable condition for the reception of my first family. Then I spent two whole nights upon the streets of London, cast my net upon the "right side of the ship," and brought to shore twenty-five homeless lads, all willing and eager to accept such help as I could give them. And I can hardly picture a happier scene than that on the first evening in the old ramshackle house, when, kneeling down ere they retired to rest, my first family of twenty-five poor boys acknowledged with me our Father's kindness, and besought the continued care of Him who feeds the very sparrows.

The work thus humbly begun has since prospered mightily, extending far beyond any thoughts or hopes of mine. The small Home at Stepney was gradually extended until it developed into a large and capacious building. Other branches followed, and now there are 160 Homes, including "Ever Open Doors" in all the large industrial centers, Missions, the Girls' Village Home of 60 acres sheltering 1,400 girls, Boys' Garden City of 40 acres, Babies' Castle, Technical Instruction Schools, etc. In all about 100,000 poor boys and girls have since that first night been snatched from positions of privation and danger; have been taught the mastery of useful handicrafts, and brought under the potent sway of Christian love.

About 13,000 poor Boys and Girls and Young People are now actually under the care of the various Homes.

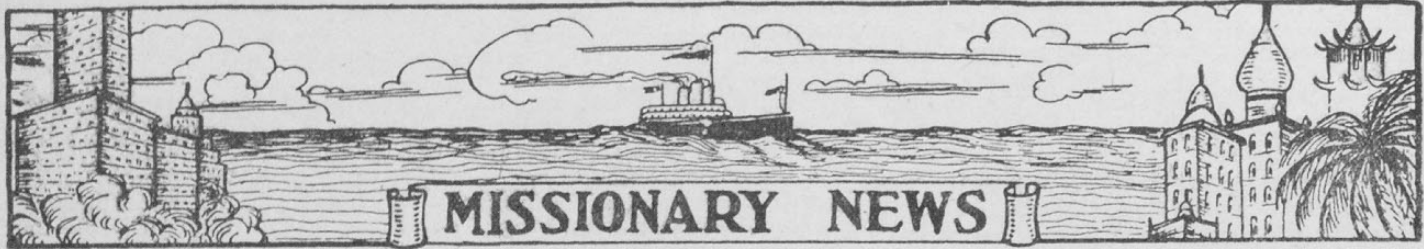
That these need from day to day food and raiment, instruction and general maintenance, goes without saying; but that our Heavenly Father, who sixty years ago opened my heart to receive one poor boy, and sent me forth upon my life's work of rescuing the children "ready to perish," will continually supply the needs of my ever-growing family, I have no manner of doubt.—T. J. Barnado.

#### BOOK NOTICE

##### "WHEN ANTICHRIST REIGNS"

By Oswald J. Smith

Clear, concise, and conclusive facts concerning the relation of the Jewish nation to Palestine; the condition of Italy under the rule of Mussolini and its relation to prophecy; conditions in Russia and the Russian revolt against Jesus Christ; the Atheistic propaganda in America, especially among the young people; and the signs of deepening shadows the world over. (A sequel to, "Is the Antichrist at Hand?" Mr. Smith's latest book.) Price 50 cents, postpaid 55 cents. Order from Gospel Publishing House, Springfield, Mo.



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

### THE NEW BUILDING IN JAPAN

Greetings from the isles of the sea—even dark Japan! Many busy weeks have passed by all too quickly. Our first church building and new mission station in Takinogawa is now a reality. Praise His precious Name! He has poured rich blessings upon us, and to-day we feel our cup of joy running over. The Lord hath done great things for us whereof we are glad. We feel a revival for Japan is not far off.

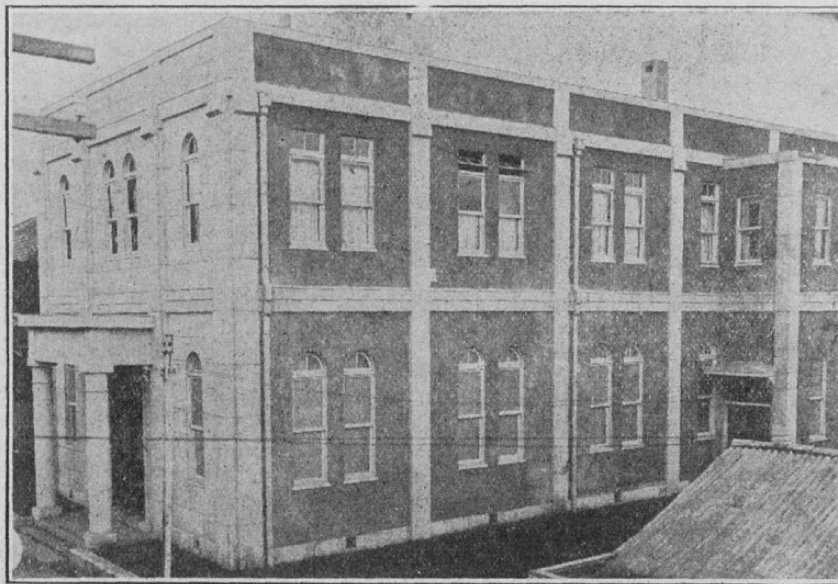
To think that we really have a respectable place of worship—that its auditorium has been nicely filled with Japanese Pentecostal believers and workers, where we have been melted at His feet and confessed our shortcomings—and its altar seen many earnest seekers for the Baptism of the Holy Spirit, seems too good to be true. Only a month has passed since its doors were opened and souls have been saved and our hearts are encouraged.

Now, we are wondering if some of God's children in the homeland would be interested in putting a seat or a number of seats in this station? It was necessary to get the benches immediately for the opening, but funds have not been sufficient to pay for them. Now would it not be a blessing to have "a gospel seat" in Japan, upon which some lost soul would hear the glad tidings of joy? Then think of how many different ones will hear the old, old story, yet so new, in just one year in your seat! It would be your very own and you might pray earnestly and specially that God will mightily convict and save these souls. You can have one seat for \$2.50 or two seats for \$5. "Gospel seats" in dark Japan!

There are 116 in the main auditorium. Six have been taken—two of these by a little Sunday school class. Perhaps some other Sunday school classes might like their seat in Japan. For every Sunday little children with yellow faces and black hair sit on these same seats and hear about "Esu sama." At present we cannot seat them all. Many experienced

their first Christmas because of this mission station, for Japan's heathenism knows of no glad day of a Saviour's birth. Then we **must** have seats in the Sunday school rooms which are now empty. When the doors are open they are part of the auditorium and we were much in need of seats here at our last special meetings. At least 45 seats. May God speak to your hearts that this need in dark Japan may be met.

You will also notice by the picture that our station has no name on it. We feel it ought to be put there soon. Would some one feel interested in helping? We are definitely asking the Lord to put it on some hearts and we will do according



The New Council Building, Takinogawa, Japan

to the donation received. For one character it will be \$2.50 to \$3.00. In Japanese there are eight characters. If we should put English that will be about \$1.75 a letter.

We wish you might be here for just one service in this station. I am sure you would feel more than rewarded for all your sacrifice and prayers. Continue to remember us in prayer while we labor in this dark and hard field.

Intercede with us for SOULS.

### REPORT FROM POLAND

God is blessing in Poland. Brother John A. Harris writes that souls are being saved, baptized with the Holy Ghost, and many healings are reported. To date

about 300 Pentecostal assemblies have been established. The work is moving forward, but there is a great need in this land for more laborers, and for Sunday school literature. He writes that they are building a mission station in Kvezemieniec, and are in need of funds for the completion of this work. Pray that God will meet this need.

### PROSPECTS FOR REVIVAL IN CHINA

Mrs. G. M. Kelley

"For Thou wilt light my candle; the Lord my God will enlighten my darkness!" What a precious promise for these dark, trying days. Like the marvelous rain-

bow-colored flashes of the aurora borealis in the land of the midnight sun are the revelations of God's miracle working power in this darkened faithless age. The sunlight from the Sun of Righteousness radiates our pathway, and we are able to press on through the encircling gloom, for He who changes not is abiding with us. Hallelujah!

Since early in October, we have been back at our station, and God has given many opportunities. Most of the time has been spent in evangelistic meetings. We have been to several of the stations, and thank God some fruit has been gathered in. At Shek-Kok five men were baptized, confessing

their faith in the Lord Jesus Christ. In a meeting at Fat Shan two weeks ago, seven were filled with the Holy Ghost. One morning the glory of God just swept down upon us and five were baptized almost immediately. The presence of Jesus was so real. We could only say "Wonderful Jesus," and He is Wonderful. When we have said all that we can say about Him, there is still much left unsaid and unexplained. He is more than any or all of us can rightly understand. Jesus still walks over life's stormy seas, startling and surprising men and women with the awe and glory of His Majestic Presence. We fall at His feet and say, "My Lord and my God." One girl was baptized at the breakfast table. Although we only

had two meals a day, some were so taken up with worshipping Jesus they had no desire for food, and the food remained uneaten.

Here in Sainam last week eleven came to Jesus and made the start to walk the "Heavenly Road." Some of their faces shine with the love-light of His presence. At Lopau last week three were baptized in the Spirit, so you see God is working. We are crying unto Him day and night for a real revival, and are willing for it to begin anywhere, among any people that God can work with. There is a general awakening, and the people receive us gladly. Much of the old animosity and hatred against foreigners has been removed. But it is only by the grace of God that we can remain and witness for Jesus. It is becoming more and more difficult all the time. Each political change means added suffering to the poor people who suffer in turn from soldiers and robbers. Twice last week when coming from the night services, we had guns drawn on us, and soldiers would not permit us to walk home through the street, so we had to come through the rice fields and garden patches, stumbling and falling in the mud, and fearing that the village people would mistake us for thieves and fire upon us, but God kept us and we feel assured that He will keep us until we have finished the work He has given us to do.

At Ngan Pin Leung we have a school with nearly one hundred children, and a real spirit of revival has been on in the school. Twenty-four having been baptized in the Holy Ghost during the past two months. Last Thursday night a band of robbers went to the school and kidnaped three boys, taking them right out of their beds. A price will be set for their ransom, and if the money isn't paid, these boys will be killed. We are praying that God will in some way deliver them and help them to witness for Jesus while in the robbers' den. God is able.

The market town of Wang-Kong (only a few miles from here) was visited by a robber band, and the whole town burned. The Assembly of God mission there was burned. Although the Christians, preacher, and Bible woman escaped with their lives, they lost all their earthly goods. Many poor people were burned alive, others were shot, and many were taken for ransom. The preacher was caught and bound hand and foot, but he prayed and God helped him to escape.

Sometimes we do not feel very brave, and our knees tremble, but then God gives us grace, and we wouldn't for the world want to exchange places or be anywhere else but here in the will of God. It gives one a real thrill to see hungry hearts coming to Jesus, and yield their lives to Him in these very troublous times. The church is surely going through a period of preparation, and we thank God for the inward, outward, and upward working of the Holy Ghost. We are getting ready for the flight upward.

Pray for us that we may be faithful witnesses, and whether living or dying we may glorify Jesus. The prospects for a revival in China are as bright as the promises of His Word. "Ask and I will

do." "Ask of Me and I will give thee the heathen for thine inheritance."

#### CONVERT CHINA

##### And You Have Saved One Fourth of the World's Population.

As far back as 1922 there were as many as 3,800 Chinese students in American schools. Did you know that a great per cent of these men and women spend from four to twelve years in America and never enter a church during that period?

The Business Men's Club of Philadelphia invites all of the Chinese students of the city to a big meal in one of the most fashionable hotels, once every year. There are as many Americans present as Chinese in order that the business men may chat with the Chinese friends and make prospects for their business when the students return to China. But a missionary approached a Chinese laundryman and asked him to come to the church, the man was so happy to get the invitation that the tears flowed unbidden down his cheeks. He informed the missionary that he had wanted to go to church, and once he did venture to go there and they put him out of the place. Verily the children of the world are wiser in their generation than the children of light.

For the benefit of missionaries who are on furlough, and devoted Christians who wish to do work among the Chinese of America we have an attractive plan whereby you can accomplish the work that is near your heart, and this plan will be described to any one who is interested enough to ask for it.

Please address inquiries to George M. Kelley, P. O. Box 556, Hong Kong, China, or to the Missionary Department, 336 West Pacific Street, Springfield, Mo.

#### THE MISSIONARY PROBLEM

"All the problems of the Chinese or of any other missionary field will be solved as soon as the home church is wealthy enough spiritually to send Spirit-filled men as at the beginning." Thus writes the veteran missionary. Dr. Jonathan Goforth, in the *Missionary Review of the World*. Mr. Goforth attended the great missionary conference at Edinburgh in 1910 and was much disappointed at the discussion on the subject of the home base, the last day of the conference. He writes, "Seldom have I been conscious of a greater heart pain than during that day. Out of the many short speeches, only a very few laid emphasis on the Holy Spirit as the needed power. It would almost seem as if it was only a matter of more men and more money, better equipment and better method. At the close of the assembly that day I went away feeling we might go on for another ten or twenty years, and then in the end be farther from the mark than we are to-day.

"Had the highest finding of that conference been a clarion call to repentance in dust and ashes, because we had not truly represented our Lord in mission lands, we might be nearer the goal to-day. The one appalling fact to-day is that the home base has too little of the Spirit of the Lord Jesus Christ to cope with the crisis on the Chinese field. The

only hope is for the home base to be energized by a mighty Holy Spirit revival. Then if martyrs should be called for to meet the Chinese crisis, many would respond. Give us a revived home base praying mightily in the Holy Spirit, and the outlook for Christianity in China will be 'fair as the moon, clear as the sun, terrible as any army with banners.'

#### CALL TO DAY OF PRAYER FEBRUARY 24th, 1928

There is something very inspiring in the thought that on February 24, 1928, we may have fellowship with those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish His Kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago, for the first time, was the circle widened to include the whole world, and the invitation sent to other lands was accepted with keen joy.

In 1927 the Day was observed in rural, town and city communities of every state in our country. Women and girls of many races joined in these union meetings. Some communities held meetings for children to pray for the children of the world.

From Kobe, Japan, where one of the many meetings in Japan was held, came the word, "Praying for the needs of the whole world brought a new vision of the privilege and power of prayer to our women." From far-off Tientsin, China, they wrote: "I imagine we were the first to start the Day of Prayer. Japan and Korea get the sun before us, but we began long before the sun. When I entered the church at 5 a. m., the pastor was already there upon his knees on the brick floor in a cold church. About 100 attended this service." Pastor Ding-Li-Moi, China's great man of prayer, led one of the many meetings held in that country.

Many groups met under the hot tropical sun of Africa—not only in coast towns, but in interior villages where little or nothing has been known of the outside world.

The women of Syria, India, Burma, South America, Mexico, Europe and many other lands joined the hosts of those who fellowshipped around one common mercy-seat, praying that the Kingdom of God might come to fullness.

#### STILL THEY COME

Born to Mr. and Mrs. Hindle of Mongolia on January 9th a son, Clifford Thomas. Brother and Sister Hindle are now home in this country on furlough, and may be addressed at 513 William Ave., Winnipeg, Canada.

Born to Mr. and Mrs. Lief Erickson of Huaraz, Peru, on Nov. 21st a son, Arnold Wesley.

#### A CORRECTION

In a recent editorial the statement was made that a hundred million perished in an earthquake in Kansu Province, China. It should have read "a hundred thousand."

## In the Whiten'd Harvest Fields

### TWENTY CONVERSIONS

Elder J. W. Hudson, pastor at Grace-mont, Okla., tells of a meeting held by Esther Barbee of Broken Arrow, in which 20 professed faith in Christ and 5 received the Baptism. Praise the Lord!

### SIXTY NEW MEMBERS

Pastor Dawson McCullough writes from Sunnyside Gospel Tabernacle, Chicago, Ill.: "Sixty have joined our fellowship here. Church crowded. Power falling. Things moving. Hallelujah!"

### SIKESTON REJOICING

Pastor Roy E. Crane writes from Sikeston, Mo.: "We began our three weeks' old-time revival on December 17th with the Thurmond evangelistic party. In spite of bad weather the people came and sinners prayed through to God, and the sick were healed."

### A FINE MEETING

Pastor J. O. Highfill writes from Carthage, Mo.: "Just closed a 4 weeks' revival in which Sister Mabel Adams of Tulsa, Okla., did the preaching. Despite the freezing weather outside, the fire fell inside and 22 were saved while 13 received the Baptism."

### RUNNING IN HIGH

Pastor John T. Wilson writes from Kansas City, Kan.: "Our services over the holidays far exceeded any past services held in this church, and souls are being saved, reclaimed, and filled with the Spirit each Lord's Day. We have had some wonderful healings and the crowds are increasing all the time."

### REVIVAL AMONG YOUNG PEOPLE

Brother J. R. Gordon of Elyria, Ohio, tells us, "The Lord is blessing our young people wonderfully just now. There is such a spirit of confession and repentance and real salvation. Some have come through to the Baptism of the Holy Ghost and others are seeking. We older ones are catching the fire. Praise the Lord."

### CONNECTICUT REVIVAL

Pastor C. H. Moyer, Hartford, Conn., writes: "Evangelist R. M. Sherer of New Bremen, Ohio, recently conducted for us the most successful revival campaign we have had for some time. The largest hall in the city was rented for 2 weeks and the Lord graciously worked in every service, giving us some marked cases of healing and saving and reclaiming a number of precious souls. One encouraging feature of the campaign was the way in which God dealt with the young people, winning them to Himself. The meeting has given the church a new impetus and we rejoice in God's faithfulness in working for us in this needy city."

### BAPTIST PREACHER BAPTIZED

Pastor A. C. Bates writes: "God is blessing in Portales, N. M. We have had 3 revivals during the past year, the last one closed Jan. 7. Brother and Sister Kullman of Tulsa, Okla., were with us 2 weeks and God met with us in a special way. The church was built up and some 7 or 8 were saved, and 14 received the Baptism according to Acts 2:4. A Baptist preacher and his wife received the Baptism, also a Methodist sister, who is telling the news in her church. A score of people are still seeking the Holy Spirit. Our Sunday school is growing. The work over the state has grown during the past year. We have much to praise God for."

### OKMULGEE ASSEMBLY GROWING

Pastor Fred Eiting writes from Okmulgee, Okla.: "Returning from a leave of absence from the assembly during which time Brother McCafferty of Ft. Worth was in charge we found the church in a healthy condition. His lessons this year were received with greater benefit because of the Bible teaching he gave a year ago. Our Sunday school is growing—150 present last Sunday. Three of our young people are at the C. B. I. in Springfield. Brother Bert Campbell is in charge of the C. A. in the absence of Sister Abbott who is one of the three at Springfield. The Christ's Ambassadors of Oklahoma are to have a convention here in June. The Lord is adding new ones to our fellowship right along."

### BRIEF MENTION

Brother Shelt Webster writes from Prue, Okla., a hopeful letter telling of one being saved and baptized in water and some remarkable healings.

Brother R. C. Ross writes of an encouraging meeting held in Yoakum, Texas, by Pastor Joseph F. Stephens of Cuero, Texas.

Pastor I. J. Bolton and wife, Tampa, Fla., report a blessed watch-night service, and that the power of God fell in a precious way on New Year's Day when General Superintendent W. T. Gaston was with them.

Pastor H. H. Trusty, Wewoka, Okla., writes that God's blessing has been upon them recently in a special way. Six have been saved and 4 received the Baptism.

Mrs. P. A. Linburg, Hagerstown, Md., writes that there is a revival on at the mission established there 2 years ago. God has blessed and there have been many healings.

Brother Afton Massey, Lima, Okla., writes that God has answered prayer by sending the assembly at Caneyville a revival in charge of Evangelist W. L. Morrison.

### P. A. C. CONVENTION

President W. J. Lewis writes: "The sixth semi-annual convention of the Pentecostal Ambassadors for Christ of Northern California was held in Bethel Church, Modesto, Calif., Nov. 19-20. As the young people gathered from various sections of the country, a soul-stirring song service was conducted by Sister Dorothy Bosley of San Jose. Brother J. W. Welch, pastor of Bethel Church, gave the opening address. Sunday morning found the church packed to its capacity. There were 350 delegates registered. The different presidents gave inspiring reports of God's goodness to them in their various fields of labor, interwoven with good music. Oh, how God did bless! The convention song was 'Spirit of the Living God, fall fresh on me; Spirit of the Living God, fall fresh on me; break me, melt me, mould me, fill me; Spirit of the living God, fall fresh on me.' God, the Holy Ghost confirmed our worship with messages in tongues and interpretation. What a sight, when all the young people were actually broken before God, because the Spirit had fallen fresh on them! Three new assemblies were admitted into our fellowship during the convention, and about six more are considering it. Alleluia! The P. A. C.'s of Northern California are moving on into glorious victory. Amen! We are glad to report that the P. A. C. movement is endorsed by the pastors and district superintendent. Many pastors have declared that since the origin of this movement their young people have advanced spiritually and are aflame for God."

### REVIVAL CAMPAIGN AT BERE A

Pastor J. R. Kline writes: "We are praising God for the revival meetings at Berea Tabernacle, Detroit, Mich., held in November and December. The revival was conducted by Evangelist James F. Le Brocq of Montreal, Quebec, for over four weeks.

"We had been praying that God would send an old-fashioned Pentecostal revival of the kind that Charles G. Finney used to have; attended by strong conviction for sin with the people crying out to God for mercy and humbling themselves under the mighty hand of God. God surely answered our prayer.

"Brother Le Brocq proved to be the answer to this prayer—there was nothing spectacular, nothing calculated to exalt the evangelist, or any other man except 'the man Christ Jesus,' no commercializing of the gospel, but just the sincere, plain but powerful presentation of the message of God to the hearts of the people with the power of the Holy Ghost sent down from heaven. Much emphasis was placed all through the revival on the need of prayer and the saints seemed to get down to real business on this line.

"The altars were filled with seekers and there were many conversions and many received the Baptism of the Holy Spirit. We feel that God opened the eyes of all to the true need of the church of to-day and we are pressing on to the mark for the prize of the high calling of God in Christ Jesus."

**GOOD REPORT FROM N. C.**

Pastor V. C. Ramey, Cullasaja, N. C., writes: "Evangelist C. G. Meyers held a tent-revival here in Sept. 1926, with great success. God poured out His Spirit on nearly forty souls and gave them the blessed Baptism as in Acts 2:4. Many were saved and revived. Thus began our glorious full gospel work here. Following the revival, Brother Meyers set the assembly in order Nov. 21, 1926, with forty-nine present.

"Our S. S. record shows that the year just closed has been a blessed one in our opportunities to teach God's Word. Our general average for the year was 110 with more each Sunday for preaching service than were in S. S.

"God gave another glorious revival in Feb. 1927. Pastor-Evangelist Holland did the preaching, and God saved a large number and filled about 40 more with the blessed Holy Spirit. Praise God for it all.

"Dec. 18, closed another two weeks' revival in which God greatly blessed. Many were revived, and over twenty were saved. Two received their Baptism. The preaching was done by the unworthy writer—pastor at present. At the close of the revival, our young people organized an 'Ambassadors for Christ' band. They are a fine group of young people. Their motto is, 'On Business for the King.' Most of our young people are Spirit-filled."

**JOINED CHURCH TRIUMPHANT**

We desire to express our sincere sympathy to Brother R. E. Winsett, the gospel song writer, whose wife departed to be with the Lord on Dec. 28. May the God of all comfort reveal Himself more deeply than ever before to the bereaved.

**"I AM SET FOR THE DEFENSE OF THE GOSPEL"**

(Continued from page one)

sential truth, and rejoice in the fellowship of all of God's dear children everywhere who are loyal to His Word, whether they see eye to eye with us on other doctrines. We believe it absolutely necessary for souls to be regenerated by the Holy Spirit if they are ever to be admitted to God's kingdom (John 3:1-8).

Second. We believe in the **Baptism in the Holy Spirit as in New Testament times.**

John the Baptist said, "I indeed have baptized you in water; but He shall baptize you in the Holy Spirit" (so reads the Greek in Mark 1:8). Jesus said, just before He ascended to heaven, "John indeed baptized in water, but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5, see the American Revised). Accordingly a promise was given that Jesus should baptize believers in the Holy Spirit, but even the apostles had not been baptized in the Spirit when Jesus ascended to heaven. But when the day of Pentecost was fully come . . . they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance (see Acts 2:1-4).

Some say that the Baptism in the Spirit was only for the apostles. But the record

says there were about a hundred and twenty (Acts 1:15), and all were filled with the Spirit. Hence over one hundred who were not apostles were filled when the Spirit first fell. Some say that it was only for the early days of the church, but Peter says it is for those present and their children, and for "all them that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). Some say it is only for the Jews, but Peter was called to preach at the household of Cornelius, and while he spoke the Holy Spirit fell on all those who heard the word. The Jews who were with him were astonished because on the Gentiles also was poured out the gift of the Holy Spirit. The apostles at Jerusalem called Peter to answer for going in among Gentiles, and Peter defended himself by explaining the vision he had at Joppa, and the way the Spirit "fell on them as on us at the beginning" and he says that the Lord gave them the like gift as he gave the hundred and twenty. What was the evidence? "For they heard them speak with tongues and magnify God" (See Acts 10th and 11th chapters). Some say that all who are converted are at the same time baptized in the Holy Spirit. It was not so in New Testament times. At Samaria men and women were healed, believed the word preached by Philip, were baptized, and were rejoicing in the Lord, but it was still necessary for them to receive the Holy Spirit, "for as yet He (the Spirit) was fallen on none of them" (Acts 8:1-17). At Ephesus Paul met twelve disciples and asked them, "Have ye received the Holy Spirit since ye believed?" or as some would render the Greek, "Did you receive the Holy Spirit when you believed?" Which ever way you render it, it would be a foolish question if every one received the Holy Spirit at the time he believed. It is possible to receive the Holy Spirit at the time of conversion, and I have seen it so a number of times, but it is more common for persons to be converted, and later seek and receive the Baptism.

Jesus said, "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49). Before He ascended He said, "Ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses unto Me" (Acts 1:8). He promised to send the disciples another Comforter (Advocate is a more correct translation); that this Advocate should abide with them forever; that He (the Advocate) should teach them all things, and bring all of Christ's sayings to their remembrance; that He should testify of Jesus, and bear witness with the disciples (Acts 5:32). He should convict the world of sin, of righteousness and of judgment; He should guide disciples into all truth, and should speak not of Himself but of Christ, that He should show things to come, and should glorify our Lord. (See those wonderful texts in John's Gospel, chapters 14, 15 and 16).

This assembly believes in the Baptism in the Holy Spirit, as possible for us now, and evidenced just as in New Testament times. I was a Baptist minister for thirty-one years before I received this light. I received the Holy Spirit

seven years ago while Pastor of a Baptist Church in Detroit. How can I praise the Lord as I should for His unspeakable gift!

Third. This Church believes in **Divine Healing, and holds that it is available for us now.** This was originally part and parcel of the gospel. As Dr. C. I. Scofield says in his note on Romans 1:16, "The Hebrew and Greek words for salvation imply the ideas of **deliverance, safety, preservation, HEALING and soundness.**" He says further, "Salvation is the great inclusive word of the Gospel gathering into itself all the redemptive acts and processes, as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification and glorification." With this scholarly statement we agree. How great a salvation (Heb. 2:3). What a contrast between this and the little shriveled up conceptions many have of salvation! There is enough for spirit, soul and body. We believe that our Lord suffered to set us free from sin and sickness, as Isaiah 53:4, when rightly translated declares. See Matthew's correct rendering (Matt. 8:17). According to Mark's Gospel the last words that fell from the lips of Jesus before He ascended to glory were these: "They (believers) shall lay hands on the sick and they shall recover" (16:18). The specific directions in James for the healing of the sick have never been revoked, and no ecclesiastical body on earth has the authority to countermand them (See James 5:14:18).

Seven years ago in the city of Detroit where I was then pastor, I was lying near death's door. On the 23rd of October, 1920, I was anointed and prayed for according to James 5:14, 15. The Lord raised me up that Saturday night, and I was out calling and in my pulpit the next day, and Monday morning following I gave my testimony before the Baptist ministerial association of which I was a member. Since then I have anointed over forty thousand in the United States and Canada, and I have seen the mighty power of God in giving sight to many who were blind, and even to a few who were born blind; hearing to many who were deaf, and several who were deaf and mute. Cancers have withered and fallen off, and some have dissolved. Tuberculosis, paralysis, rheumatism, heart, stomach, liver, and kidney troubles have been perfectly healed by the great Physician. I know what I am talking about, and like Peter before the council, I can say, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Fourth. We believe in the **soon, visible, personal coming of Jesus** back to earth to overthrow Satan and bind him and cast him into the pit; to subdue all his enemies, and establish His righteous dominion over the whole earth. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). The subject is too large for any full statement here. It is the theme most frequently referred to in the New Testament. Much of the Old Testament is prophecy of the glory of the kingdom of God soon to be set up on

this earth. Christ has never sat on the throne of his father David, but the crowning day is approaching, and all enemies shall be put under His feet, and every knee shall bow and acknowledge Him to be Lord to the glory of God the Father.

We look for our Lord to come for His bride as promised in 1 Thess. 4: 14-17 and other scriptures. Then comes the world's night of woe, the revelation of the Antichrist, the final battle which will be the most bloody in the history of this earth, and then the visible coming of the Lord in power and great glory with all the holy angels, and with ten thousands of His saints. (Matt. 24:30; Jude 14, 15; Rev. 1:7). Glorious consummation! Then shall the Golden Age dawn upon this tear-dimmed, blood-stained world, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

Oh, gladsome day, we hail thee from afar! Speed thy dawning, hasten thy coming, Lord Jesus. Let earth's long night give away to the dawning of the great day for which all other days were made, when Christ shall be all and in all. Even so COME LORD JESUS! (Rev. 22:30).

We stand for the promulgation of these glorious fundamental truths which stand out like mountain peaks in God's holy Word against the dark clouds of sin and sickness and sorrow, despair and misery which hang like a pall over this earth. This is a message of real salvation for soul and body through our Lord Jesus Christ. It brings comfort to the sorrowing, courage to the faint-hearted, strength to the weak and hope to the despairing ones. It is not a message of gloom, but of holy light and life. It will lift the sinner out of the pit of sin. It will restore the erring one. It will inspire the fainting, and faltering wanderer on eternity's highway. It is a message of good will to men, and of glory to God in the highest. With this wondrous message may this pulpit ever ring out. May the poor as well as the rich find cheer and comfort here. May this temple prove to be to the multitudes of this city a place where their souls can be saved, believers can be filled with the Holy Spirit, the afflicted healed of their bodily infirmities, and God's children prepared for the coming of the Lord. May the presence of the Lord be so manifest, that we with Jacob of old waking out of his sleep may say, "Surely the Lord is in this place, this is none other but the house of God and this is the gate of heaven." Gen. 26:16, 17.

**OPEN FOR CALLS.**—As evangelist—anywhere. Have message for both saint and sinner.—Mrs. L. Wilcox, 1125 Hawthorne, Ft. Worth, Tex.

**OPEN FOR CALLS.**—As evangelist—in any part of the country.—Allan A. Swift, 298 South Clinton St., East Orange, N. J.

**WANTED.**—To communicate with any one having used seats for sale.—R. W. Klock, 808 W. 5th St., Florence, Colo.

**CHANGE OF ADDRESS.**—Brother and Sister E. C. Moreno, founders of Oak Grove Gospel Tabernacle, Monterey, Calif., are now laboring for the Master at Las Vegas, Nev. Address P. O. Box 669.

**Forthcoming Meetings**

**HOMESTEAD, FLA.**—Brother Otto J. Klink of Miami, Fla., will conduct a full gospel revival campaign under a big tent, beginning Jan. 29. Brother James Thompson will have charge of the singing. For further information write to Pastor James Sabin, Homestead, Fla.

**NOTICE.**—Texas conventions will be held: At Saratoga, Jan. 28-29; Houston, Jan. 31-Feb. 1; Austin, Feb. 8-9; Frankston, Feb. 15-16; Cleburne, Feb. 22-23. Announcements for other sections will be given later.—District Superintendent Hugh M. Cadwalder.

**HUNTINGTON STATION, L. I., N. Y.**—Evangelist J. Clark Soules of Byesville, Ohio, will conduct a revival campaign at the Glad Tidings Assembly, opposite postoffice, New York Ave., Feb. 8-20. For further information address, Brother Theo. Johanson, 90 Landing Road, Glen Cove, N. Y. Telephone Glen Cove, 61-M.

**FORT SMITH, ARK.**—There will be an old-time revival at New Bethel Assembly of God, North 8th and T Sts., beginning Jan. 30, continuing as long as the Lord leads. Brother and Sister Tan Ditter will be with us. Brother Tan Ditter is a converted Jew.—L. L. Riley, pastor, 2205 N. 10th St.

**MEDFORD, ORE.**—The Full Gospel Church will dedicate the new temple, Cor. W. Main and Orange, Sunday, Feb. 12, 3:00 p. m. Brother Guy De Vries of Klamath Falls Temple will preach the dedicatory sermon. A campaign will follow conducted by Brother Ronald Crozier, the Canadian evangelist and Joe Elliott.—Pastor S. G. Icenhower, Ashland, Ore.

**WASHINGTON, D. C.**—An evangelistic campaign will be conducted by A. Watson Argue, Feb. 12 to March 4, at the Full Gospel Tabernacle, North Capitol and K Sts. Services Sundays and every night except Saturday. The full gospel message and the ministry of Christian healing will be the features of the meeting. A limited number of rooms free to pastors; others can be obtained at reasonable rates. For further information address Pastor Harry L. Collier, North Capitol & K Sts., Washington, D. C.

**OKLAHOMA CITY, OKLA.**—There will be a two days' Fellowship meeting at the new church, 1813 W. Second St., Feb. 4-5, 1928. All nearby assemblies are invited to attend, especially the presbyters and our district superintendent. On Sunday, the 5th, we will have a dedication service. Take West Main Street car, get off at Second Street and walk 3 doors west. For further information write, Pastor J. C. Helms, 1813 W. Second St.

**FOR SALE.**—Having been called of the Lord to preach the gospel, I will sell my farm of 72 acres, including stock and tools. For particulars, write Arthur Royce Thacher, R. 5, Mt. Pleasant, Iowa.

**FOR SALE.**—One gospel tent, 45x65, 2 poles. It has been treated and turns water fairly well. Will load and slip (without poles) to any point for \$150.00 C. O. D.—L. Hardcastle, 802 Ogden Ave., Beaumont, Tex.

**MEETINGS OF MINISTERS**

A committee of three was elected by the Eastern District Council to arrange for and call a meeting for ministers and Christian workers only, and not limited to those holding credentials with the Council. This is a preliminary notice of place of meetings and dates. Western part of the district will meet at Pittsburgh, Pentecostal Church, March 27, 28, 29. Eastern part of the district, at Pentecostal Church in Wilmington, Del., April 3, 4, 5. Brother Will Cox, Brother Nimrod Park, and Brother Walter Palmer, committee. For further information write Brother Palmer, 216 Strawbridge Ave., Westmont, N. J. All ministers are urged to come to a time of prayer and spiritual edification.

**FOREIGN MISSIONS CONTRIBUTIONS**

Jan. 13-19th, inclusive  
 All personal offerings amount to \$2941.25.  
 .56 Sunday School Jerseyville Ill  
 1.00 Christ's Ambassadors of Assembly of God Humboldt Kans  
 1.42 Assembly Cozahoma Ark  
 2.00 Assembly of God S S Chester Ill  
 2.00 Assembly of God S S Camden Ill  
 2.00 Assembly of God Church Big Springs Texas  
 2.12 Assembly of God S S St Augustine Fla  
 2.25 Sunday School Webb City Okla  
 2.60 Dell Park Pent'l S S E Gary Ind  
 2.85 Pent'l Holiness S S Boise City Okla  
 2.92 Sunday School Attica Kans  
 3.00 Assembly of God S S Carthage Mo  
 3.00 Assembly of God Afton Okla  
 3.00 Mehida Pent'l S S Canaan Center N H  
 3.00 Berean Class Ewing Mo  
 3.00 Assembly Kensett Ark  
 3.00 Sunday School Class Hammond Ind  
 3.74 Pent'l Church Sachse Texas  
 2.75 Assembly of God Westwego La  
 3.80 Fairhaven Gospel Mission Bellingham Wash  
 3.80 Hastings Park S S Vancouver B C

4.00 Pent'l S S Franklin Nebr  
 4.11 Assembly of God S S Bridgeport Texas  
 4.30 Assembly of God S S Burkburnett Texas  
 4.35 Springdale S S Tulsa Okla  
 4.50 Assembly of God Cape Girardeau Mo  
 4.73 Young Peoples' S Memphis Tenn  
 4.85 Christ's Ambassadors Coffeyville Kans  
 5.00 Interdenominational organization Auburn Wash  
 5.00 Young Peoples' Society Dunsmuir Calif  
 5.00 Birthday offerings of S S Lincoln Nebr  
 5.00 Christ's Ambassadors Crichton Ala  
 5.00 Bethel Tabernacle Canton Ohio  
 5.22 Assembly Edgehill Mo  
 5.45 Fair Ground S S Fayetteville Ark  
 5.50 Assembly of God 8th St Pawhuska Okla  
 5.62 Students Missionary Class of Southwestern Bible School End Okla  
 6.00 The Bible Assembly Home Gardens Calif  
 6.00 M E Group Hammond Ind  
 6.38 Assembly of God Coffeyville Kans  
 6.67 Assembly Enterprise Ala  
 6.80 Assembly Loveland Colo  
 7.10 Assembly Wellington Texas  
 7.25 Pent'l S S Port Lavaca Texas  
 7.67 Assembly of God Collinsville Okla  
 7.75 Young Peoples' Class Pent'l Church Holly Colo  
 8.00 Assembly Brashear Mo  
 8.61 Glad Tidings Pent'l Mission Gridley Calif  
 8.68 Assembly of God Schuler Okla  
 8.70 Bethel Tab Missionary Prayer League Sedro Woolley Wash  
 9.30 Fairview Heights Community Church Santa Monica Calif  
 9.41 Assembly of God Church & S S Sorrento Ill  
 10.00 A Group of workers Milan Mo  
 10.00 Christian Assembly Racine Wis  
 10.00 Pleasant Grove Assembly Durant Fla  
 10.00 Hornell Assembly Arkport N Y  
 10.00 Full Gospel Assembly Glendora Calif  
 10.00 Bethel Pent'l Assembly Cortland N Y  
 10.00 Christ's Ambassadors Joplin Mo  
 10.00 Pent'l S S Grand Junction Colo  
 10.00 Assembly Cullasja North Carolina  
 11.34 Mehida Pent'l Assembly Canaan N H  
 11.36 S S of Evangelical Assembly Newman Calif  
 11.60 Assembly of God S S Corwin Kans  
 11.92 Assembly of God S S Excelsior Mo  
 12.25 Assembly Memphis Tenn  
 12.75 The Passover Prayer League Downer's Grove Ill  
 12.80 Gospel Mission & S S Verdugo City Calif  
 13.00 8th Ave Pent'l Church Gary Ind  
 14.00 S S Birthday offering Galena Kans  
 14.55 Miller Assembly & S S Hill City Kans  
 14.90 Assembly of God S S Rush Springs Okla  
 15.00 Gospel Tabernacle Muskegon Mich  
 15.00 Assembly of God Wolf Point Mont  
 15.50 Assembly Nelsonville Mo  
 15.67 Pent'l Bethel Church Modesto Calif  
 16.24 Emmanuel Chapel S S Whittier Calif  
 16.62 Full Gospel Mission Pomona Calif  
 16.87 Full Gospel Assembly Dayton Ore  
 18.70 Pent'l S S Wakeeney Kans  
 18.93 First Glad Tidings Mission Oroville Calif  
 20.00 Full Gospel Assembly Kingsburg Calif  
 23.50 Gospel Chapel Olympia Wash  
 25.00 Students' Missionary Band at Central Bible Institute Springfield Mo  
 25.22 Christ's Ambassadors of Oklahoma  
 25.40 Bethel Temple San Bernardino Calif  
 26.12 Bethel Full Gospel Church Stockton Calif  
 26.20 South Side Assembly of God Ft Worth Tex  
 27.60 S California Bible School Missionary Society Pasadena Calif  
 29.17 Assembly of God Pent'l Church & S S Flint Mich  
 35.00 Pent'l Assembly of God S S Wapato Wash  
 35.00 Assembly of God Washington Mich  
 37.07 Upper Room Mission San Jose Calif  
 40.00 Full Gospel Tabernacle S S at 5th & Peoria Sts Tulsa Okla  
 42.00 Assembly of God S S Columbus Ga  
 44.05 Pent'l Assembly of God Spokane Wash  
 45.00 Glad Tidings Assembly L I New York  
 50.00 Illinois State Council  
 50.00 Christian Assembly Zion Ill  
 50.35 Bethel Tabernacle Assembly Watsonville Cal  
 55.75 Pent'l Assemblies of Canada  
 57.56 S W Va W W Va & E Ky District Council  
 60.00 Full Gospel Church Neptune N J  
 65.00 Wells Memorial Church Tottenville N Y  
 70.00 Lighthouse Pent'l S S Brooklyn N Y  
 76.83 Assembly of God & S S Noonan N D  
 100.00 Assembly of God Wilkes Barre Pa  
 120.00 First Pent'l Mission New Castle Pa  
 133.39 Apostolic Faith Assembly & S S Portland Maine  
 216.20 Bethel Assembly Pasadena Calif  
 231.70 Glad Tidings Temple & Bible Institute San Francisco Calif  
 447.00 Glad Tidings Tabernacle New York N Y  
 Total amount reported minus \$239.97 amount given direct and designated for expenses ...\$5617.15  
 Amount previously reported ..... 9192.78  
 Total amount to date .....\$14809.93

**HOME MISSIONS CONTRIBUTIONS**  
 Jan. 13-19th, inclusive  
 .50 R J Caruthersville Mo; .50 Mrs Z S Ironton Mo; 1.00 J E C Embree Mo; 1.00 W A P Canton Ill; 10.00 J H D Dansville N Y;  
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