



NO. 513

SPRINGFIELD, MO., SEPTEMBER 8, 1923

Canada and Foreign \$1.50  
Subscription Price \$1.00

## The Voice of the Lord

**F**OR never man spake like Him—the Christ of God. It was the voice of grace to the woman who was a sinner; the voice of tenderness, to the weary and heavy laden; the voice of pathos, choked with emotion, as He wept over Jerusalem; the voice of authority as He cast the seven demons out of Mary Magdalene; the voice of power as He called for Lazarus to come forth; the voice of consideration when He said, “Give ye them to eat”—the thousands

of hungry and weary ones; the voice of counsel and instruction as He told them of their relation to the Vine and to abide in Him; the voice of holiness and mystery as He uttered that prayer to His Father that is recorded in the 17th chapter of John; it was the voice of self-forgetfulness as He said, “Father, forgive them, they know not what they do;” it was the voice of thoughtfulness as He said to John, “Behold thy mother,” and to His mother, “Behold thy son;” it was a voice of authority, power, victory and triumph as He said, “It is finished. Father, into Thy hands I commend My spirit.”

After the resurrection there is the same sweetness, the same intonation, the same majesty; but with something added which neither man nor angels could understand, as He spoke in the garden and as He said, “Mary!” as He spoke to those in the upper room and said, “Receive ye the Holy Spirit.”

There was the majesty of the Godhead in the voice that spoke, “All power is given unto Me in heaven and in earth.” “Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

The voice is still being heard, seldom by men, but continuously by the Father as the great High Priest ever lives to make intercession.

As the voice was heard in the earth, in solicitation, entreaty or otherwise, as partly enumerated in the above, so that voice is uttered in various aspects of entreaty, consideration, pleading, intercession, before the Father by Jesus, the Son of man, the great High Priest taken out from among men.

Imagination fails to conceive of the power of that voice when He comes as King. He is coming as Bridegroom to raise His saints to meet Him. We are told the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—finite descriptions\* of an infinite voice.

But the greatest of all, the sweetest of all, will be when we hear, “Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” “Enter thou into the joy of Thy Lord.”

The voice is active, powerful, and is heard in mercy now. It will be heard in judgment hereafter.

This voice is heard by the sinner in mercy now; but if rejected it will be heard in judgment hereafter. Amen.

## PREACHING AND LIVING THE GOSPEL IN SOUTH CHINA

Mrs. George Kelley, of Sinam, S. China, at the Assembly at Knoxville, Tenn.

The gospel of Jesus Christ is the greatest thing in the world. America is what it is today because of the gospel of Jesus Christ. For thirteen years I have been living in China. No pen can tell the darkness of that heathen land. We went to that land trusting God absolutely to supply all our needs, and not one promise of the Lord has ever failed us. We are glad that it is our privilege to be laborers for Him in that dark land. China is a land of opportunity. The harvest is already ripe and waiting for laborers to gather in the grain. When God gave us a definite call to China, He made it clear that our work was to be back in the interior. We knew nothing about the needs or conditions in China. When we first landed there, there was not a Pentecostal station outside of Hong-kong. There were some missionaries there, but they had never gone inland. When we landed in Hong-kong, the Lord made it clear that we were to go inland. There were open doors in the interior, but there were many adversaries.

When the rainy season comes, the rivers swell, and the whole country is flooded. They bury the dead on the hills. When the river rises, it looks like the ocean. Our mission was right down by the river. We had a shack of a house ten feet wide and about three hundred feet long. The house was near an idol temple. The heathen will give their property, their houses, to idols, believing that if they do, their gods will answer their prayers.

The Chinese say that sickness comes from the devil. We know that sickness comes from the devil; so they are not very far wrong there. If they are sick, they take red hot irons and burn their bodies to drive the devil out of their bodies. They burn their babies with red hot poker to burn the devil out.

This building we had rented was built on ground dedicated to the idol temple. The people rose up and said they were going to put us out of the house. They ordered us to get out, but we stood on the Scriptures. We believed that the Lord had sent us and we were going to stay. This matter had to be taken up with the Pekin government. The American consul had to take the matter up with Pekin, and he had to take the matter up with Washington. We were not permitted to have public services for more than a year or preach the gospel. Those were trying days, but we knew that God had sent us there, and that was sufficient. We studied the language in order to get a working knowledge of it, and we began to pray with sick people. They have great respect for the Americans; they think we know everything.

An old woman came and called for medicine, but we said we had something better—that we would pray for her; so we prayed with that old woman. The next day she came back with such a different look on her face. She said, "Yesterday something wonderful happened to me; I am perfectly well." The Lord can heal. She was transformed. She called upon the Lord, and the Lord healed her and saved her soul. She had heard that others followed the Lord in baptism, and she wanted to be baptized. We said, "You do not understand what it means to take your stand as a Christian;" that it would mean persecution, but she said that she wanted to be baptized; so we bap-

tized her. We have seen a baby one year old with a cigarette in its mouth. He was too young to hold it himself, and his grandmother had to hold it for him. This old grandmother who had no doubt been smoking all her life, came leaning on her pipe, and when we told her Jesus people did not smoke, she said she wouldn't either.

The fame of Jesus began to spread in that city. The doors were closed, but the Lord had a way. They brought sick people to be prayed for, and they spread the news abroad that Jesus Christ was healing the sick; so in that very place where the people a year before had tried to drive us out of town, during this year we have baptized more than 200 people, and thousands of people have heard the Word of God. About twenty Pentecostal stations have been opened up through this one open door, and thousands of souls are being saved.

We felt that the Lord was pressing us out to some other place, and Mr. Kelley went out and I stayed at home and prayed, and finally we located in a little village of 300 or 400 people living in mud huts. The place we went to live in was a house full of dead men's bones. The Chinese used to go there to worship their ancestors. When we moved in there it seemed discouraging. We had high ideals; we wanted to sway thousands, and we were in such a little village; but God had a purpose in placing us there. They said it was useless to have meetings—that nobody would come. We wanted to get in a large city, and there we were in that out of the way place; but the Lord said, "I have a purpose in it."

There was an old man there who had heard of Jesus Christ. He was a hungry seeker for the truth. For fourteen years he had prayed for some one to come and preach the gospel to his people. God hears and answers prayer, and we were sent to China to answer that old man's prayers. It far surpassed our fondest expectations as to results. We used to say, "Oh Lord, in some way let us preach the gospel in that idol temple," and just two weeks before we left China, we had three Gospel services there and hundreds of people heard the Word in that idol temple. Sometimes we have to wait a long time, but God always answers prayer.

They spoke a different language there from the one we had studied; what should we do? A poor old leper came who had some of her fingers eaten off. She came in to our place and fell down at our feet and held up her hands, and we knew she wanted us to pray for her. We prayed for her and the second day she came back. Somehow the love of God got hold of us and we prayed the prayer of faith that day; but she arose and went away that day apparently without being healed. The next day she came holding up her hands to show they were healed. Her hands and arms were completely healed, and she lived several years to declare the glory of God. And so from that time the people came, and we never lacked for a crowd. As we preached the gospel, the fame of it went throughout the country, and today we have there a little church and a school building costing more than \$1,000.00, and they were poor people, every one of them living in mud huts, yet out of the

depths of their poverty they built a school building where some fifty or more little children are taught the gospel of the Lord Jesus Christ.

When Mr. Kelley went out to take Bibles to the Chinese, I was a mother, and I said I didn't go to China just to rock a baby, and I prayed and gathered in the little dirty children. The love of God enabled us to love them. If you love them they can tell it. Love is a language everybody understands. We taught them to read the Bible. From the beginning our work has been evangelistic. You cannot educate them into Christianity, but you have first of all got to get them saved. The Chinese educated in this country to the top notch will go back to China and engage in their heathen worship.

We are standing for every Chinese who is saved being able to read the Bible for himself. Everywhere we have a mission station, we have a little day school. One day a boy went home and gathered up all of his father's idols and burned them. It was a bold thing to do and they were enraged at their boy for daring to touch their gods. He came back and we prayed that the Lord would undertake for him. The boy wanted a Bible, which would cost five cents. He teased and cried for a Bible, but his father whipped him. After that the father was sorry and came to us and said, "I am willing for him to have a Bible." He gave us five cents and told us to get a Bible for his boy, and today that young man is a preacher of the gospel. When I see him now preaching the gospel, I feel repaid for any sacrifices I have ever made. From that one village school, seven young men have dedicated their lives to the ministry. It has all come from the answer to the prayer of that old man who prayed for some one to come there.

When you come to that valley, you can see a mile away that little white church built of sun-dried bricks. On Sunday morning you can see the people coming miles and miles from every direction to worship God. Dear old grandmothers 60 or 70 years old walk six or eight miles every Sunday to worship God. It doesn't matter how it is pouring rain. We have seen them come wet to the waist, coming through the mud and water, so glad of the privilege to worship God. We don't have to preach to empty seats; they are glad of the chance to come and worship God. We could have people all the time, twenty-four hours a day to preach to. They have never had an opportunity to hear about Jesus Christ. You have had opportunity all your lives from the time you were born to hear the gospel, but over there, those poor people have never heard of Jesus.

I want to tell you about a Buddhist priestess. When a child seven years old they gave her over to the Buddhist temples to be brought up a priestess, as a thank offering. When we left, she was 64 years old, and for 57 years she had been a priestess. She had always lived on vegetables. She worshipped the idols and taught others how to worship them. We had a meeting on the order of a tent meeting, and this Buddhist priestess had a school in that town training young women to be priestesses. She heard the singing and came in to listen. There is something about them so repulsive that I felt as though I had met the very devil himself. As she heard the gospel message, she stood like one entranced, especially when she heard of Jesus who came to save them. She took it in and couldn't move, she was so enraptured with the words of life. She said, "I want you to teach me how to worship this God," and there she bowed in her first prayer to God. At one service before 400 people she

testified and told them how she had been all those years teaching them and acting the part of a priestess, but she said, "It is all false." They were bitter against her and said if she was baptized they would burn her alive.

She was thrown out without a home, but she had the peace of God in her soul and she was happy. She came to us and wanted to be baptized. She wanted to come to the mission and sleep; she didn't ask for rice even. We were glad to take her in. She said that all her life she had saved money to buy a coffin. Every person in China buys his coffin before he dies. They took the coffin away from her and took her child away from her. Now in the mission she knits and makes a few pennies a day, and oh, how happy she is. She said, "I have had a vision that I should break my vegetarian vow, and for the first time in 57 years she went out and bought some pork. She was so happy she said, "I want to do something for the Lord, and they have taken away everything. I have no money." You know God always finds a way, and when she prayed, God made a person who owed her money pay her \$20.00, and she gave it to Mr. Kelley. She said, "It is my love offering to the Lord." Every Sunday morning that old woman, 64 years old, always has something to give to the Lord. Love always finds a way. That dear old woman came again and gave us \$20.00. If China is ever to be evangelized, the Chinese themselves are to be the leading factor in it.

We stand back of them, but the Chinese themselves are to evangelize China. That woman gave us \$20.00 she had saved to buy a coffin with. Love was finding its outlet. What a mighty gospel this is. I am glad that it is our privilege to have a share in bringing this mighty gospel to that land. We have seen such great changes that you would hardly recognize it as the same place we went to thirteen years ago. At first, men and women would not come together. The man would go on ahead and the wife follow with the burdens. The women were the slaves of the men. The only way we could reach the women was to go into their homes and preach the gospel, and today our congregation is made up of men and women. Now husbands and wives come and sit together and sing praises to the Lord Jesus Christ.

You have heard how they would bind the feet of the babies and break the bones of the feet, so that women weighing 125 or 130 pounds had feet only two inches long. Now no longer in South China do they bind the women's feet; but that is only the beginning, and changes are brought about every day through the preaching of the Word of God. We show our love by the way we obey God's commands. All over that land men and women are praying and feeling their way for the living God. May all of these things cause us to rise in the strength of Jesus Christ and take the gospel to that dark land.

Renew your subscription to the Pentecostal Evangel now. You may not be able to get to the Council meeting but the Pentecostal Evangel will endeavor to bring the Council meeting to you in its full reports. Most of the best addresses will be stenographically reported for the benefit of our Evangel readers. In the past we have had such a large demand for the issues of the Evangel that have contained the Council reports that we have not been able to meet the demand. Renew your subscription now and you will not miss these specially good numbers of the Evangel.

## The Pentecostal Evangel

Published Weekly (50 issues a year)  
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Publishing Office, 336 West Pacific Street, Springfield, Mo.

Subscription Price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Gt. Britain, 6/3. Please send International Money Orders or British P. O. Orders to pay for British subscriptions.

Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80. Club rates discontinued.

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

The Pentecostal Evangel is the official organ of the  
GENERAL COUNCIL OF THE ASSEMBLIES OF GOD,  
Springfield, Missouri, U. S. A.

J. W. Welch.....Chairman Stanley H. Frodsham.....Secretary

### THE MODERNIST'S CRUCIFIXION OF THE SON OF GOD

Jesus wept over Jerusalem. He cried, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Jerusalem, the city of the King! The choice one of God! The place where He puts His name! The place where the worship of the prophets had ascended for centuries! But when the King sends His Son, they reject Him. "He came unto His own, and His own received Him not."

They had a formal temple worship. They rejected Him of whom the temple was a type. They preferred the shadow to the substance. They rejected Him of whom the prophets foretold.

Jerusalem was religious, circumspect, devout. Tradition supplemented the Word of God. Tradition is Modernism up to date. They, the Jews, did not set aside the Word of God; they sought to improve upon it. They dared not take from it; because they had too great reverence for the law of Moses. They undermined the Word by their traditions.

The whole situation pictures conditions of today; Christ coming as the Son of God to His own, and His own receiving Him not. They would make Him King and they would take from His Godhead. Christ refused to be made King. Thomas believed when he saw the print of the nails in Jesus' hands and feet and thrust his hand into His pierced side. Thomas worshiped Him as God. And Christ said, "Blessed are they that have not seen, and yet believed." Jesus commended Thomas. "Because thou hast seen Me, thou hast believed." He commended him because he worshiped Him.

Christ wept over Jerusalem when He saw they had rejected Him. He wanted to give them protection but they rejected Him. There is destruction following rejection. The Jews refused to receive Him as the Son of God and their house was left unto them desolate. Compliments cannot take the place of the confession of Christ as the Son of God. He is accepted today as a leader, teacher, example, ideal. But He refuses all that when we refuse to recognize His deity. Lauding Him will not take the place of that worship which is His due.

Thomas said, "My Lord and my God!" Nicodemus said, "Thou art a teacher come from God." Nicodemus was teachable; and he saw what was ahead of the beloved city—the place where God had put His name. And Christ sees ahead for those who bear His name and who reject His whole claim: Your house is left unto you desolate; and your household, city wide, house wide, family wide, is doomed to de-

struction. They would not be gathered, therefore destruction followed. Today the "therefore" has to follow the "would not." The rejection of Jesus Christ and His claims as the divine Son of God, the eternal God, the only begotten of the Father, will be followed by His rejection of those who claim His name and who profess to have done many mighty works in His name. The high priests and rulers crucified Him because He said He was the Son of God. Today men crucify Him in another way. They minimize the seriousness of their sin and reject His death by magnifying His attributes, His nature, His ideals; in other words, they throw dust in the eyes of their hearers after they have injected poison into their hearts.

They are blind leaders of the blind. Adulation of Jesus Christ can never take the place of prostration before His feet, of worshipping, and saying, "My Lord and my God!"

Christ is too high for the patronage of men when He has had the glorification of the Father. The high priest said, "I adjure thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said: nevertheless I say unto you, hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Christ anticipated in word the glory that was to be manifested in and through Him as Son of God. They gnashed at Him, they rejected Him, and ordered Him to be crucified, and their wish was carried out.

Today He is being crucified in a more polite and aristocratic manner. Not on the hill of Golgotha on a wooden cross, but in pulpits of marble or choice wood.

"Henceforth your house is left unto you desolate." They will have the ideal, but the real Christ is departed.

### A METHODIST TO METHODISTS

(But equally applicable to all evangelical denominations)

An editorial in the "Northwestern Christian Advocate" of May 9, referring to the recent great revival in Ireland under the leadership of Evangelist W. P. Nicholson, declares:

"Converts by thousands, prayer meetings springing up in the shops and factories, a new demand for the Scriptures, a revival of song; . . . the religious life of the North of Ireland has received a tremendous impetus.

"God is not limited to national barriers. The ocean need not stop the progress of awakening. If His Spirit is evidencing the everlasting miracle of conversion in Ulster, He is not less willing to manifest Himself here, where the need is no less.

"Our machinery is tremendous, but our output is scant. . . . In many a bare pasture the 'hungry sheep look up and are not fed' . . . Shall the Church's candlestick be removed from its place? Shall another take our crown of service and spiritual success? Methodism came into being on the wings of flaming revival. In the red hot fires of constraining love, Wesley and his compeers, their own hearts glowing, kindled the altar fires of Calvary in all the English-speaking world. Has the lamp of God died out in the tabernacle? Is there no longer a Shekinah over the ark?"

Thank God for the foregoing! Would that it might find a quick response, not only in every Methodist heart, BUT ALSO IN EVERY PROTESTANT

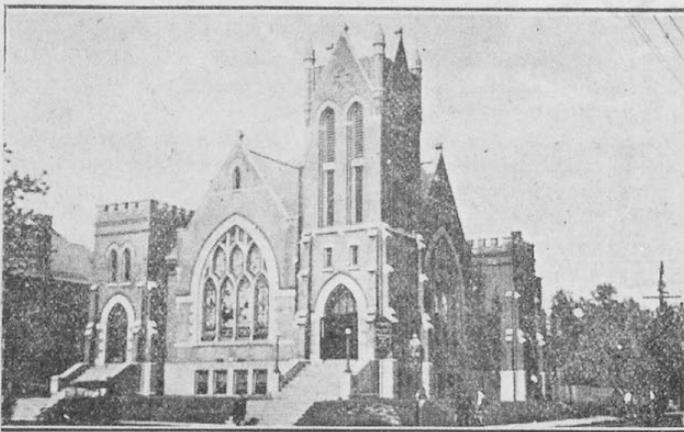
**HEART THROUGHOUT CHRISTENDOM!** Would that Methodism born and reared in revival might again resound with the shouts of new-born souls and the hallelujahs of blood-cleansed saints! An English publication, referring to the Irish revival, says:

"Every day the tide of blessing is rising and flowing over. It would be interesting to have a list of all the characters who have come out on the Lord's side, and who are now working hard to get others saved—including publicans, boxers, gamblers, thieves, gunmen, as well as respectable church-going people who had never been 'born again.' The secret of Mr. Nicholson's success is a yielded and Spirit-filled life, a genuine belief in the inspiration of the Bible from Genesis to Revelation, and a fearless declaration of the same."

Mr. Nicholson is once more in America beginning a year's campaign in Los Angeles under the auspices of the Bible-Institute of that City. Pray for that campaign! Pray that EVERY evangelical Bible training school and church in America may be driven to prayer for a fresh visitation from heaven, as of a mighty rushing wind!

### PRAY FOR REVIVAL!

We have just printed a very large edition of the Pentecostal Evangel of August 11, which contains ten messages dealing with this phase of our special God-given Pentecostal testimony. Every assembly ought to send for a large bundle of these Evangels and have them on hand for general distribution. The price is \$1.00 per 100, or 25 copies for 25 cents in United States (Canada \$1.15 per 100, or 25 copies for 29 cents, to pay for extra postage; Great Britain 5 $\frac{1}{2}$  per 100). Gospel Publishing House, Springfield, Mo.



Salem Church, St. Louis, where General Council will be held.

### THE TENTH GENERAL COUNCIL

will be held, D. V., from September 13 to 20 at the Salem church, corner Pendleton and Page, St. Louis, Mo.

The Council will commence with a devotional service at 10 a. m. on Thursday, September 13.

The brethren of the St. Louis Assembly of God hope to have a Welcome Committee at the Depot to help delegates and visitors arriving in St. Louis. In case you should miss this Committee take any car at Depot going north to Page car line and transfer to Page car going west. Get off at Pendleton and walk two blocks north to the church. A committee of St. Louis brethren will be on hand with their list of rooms to be had. Meals will be served during the Council meeting in the basement of the church on the free-will-offering plan.

We are expecting twenty-seven or more of our missionaries

and hope to hear from them all during the course of the Council. There will be a great missionary gathering on the afternoon of Sunday, September 16. The Program Committee are arranging for a number of special Convention items. A number of our most qualified pastors and teachers will bring addresses on special subjects of paramount importance. We are expecting many of our best evangelists, and it has been customary to devote the evening service of our Council to special evangelistic effort. A special session will be devoted to a Divine Healing service. Many matters of vital interest to all Pentecostal brethren will be brought forth at the Council sessions.

Reduced railroad rates. Arrangements have been made with the various railroad associations of this country for delegates and visitors to return from the Council at half the usual fare, provided there is an attendance of 250 at the meeting. Be sure when purchasing your ticket to St. Louis to ask the ticket agent for a certificate receipt. You will have to pay full single fare to St. Louis, but, provided there are a sufficient number present, you will be able to return home at half fare. Every delegate should have a separate certificate receipt covering ticket he purchased. One receipt for more than one ticket will not be honored or validated. If, however, it is impossible to get a certificate receipt from the local ticket agent, a regular receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to St. Louis. See that your certificate receipt is stamped with the same date as your ticket. Sign your name to the certificate in ink, and show this to the ticket agent. Call at the railroad station for ticket and certificate at least thirty minutes before departure of train. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through trains to St. Louis. If not, buy a local ticket to nearest point where a certificate and through ticket to St. Louis can be bought. See further particulars in last Evangel. We believe that there will be more than 250 present, as there were 260 attended the 1920 Council meeting, and we are expecting a larger attendance this year. But it must be understood that the Council can make no guarantee that there will be 250 present at the meeting. We trust, however, that double that number will be there. These special reduced rates will not be granted by the railway associations to ministers who use their clergy certificates.

Pray for this meeting and plan to be with us. We are expecting a blessed season in the presence of the Lord. He has always given us this in our past meetings and we are expecting the best meeting we ever had.

### THE RESURRECTION OF CHRIST

#### 1. The resurrection of Christ predicted.

"When Thou shalt make His soul an offering for sin, He shall see His Seed, He shall prolong His days" (Isa. 53:10). "For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption" (Psa. 16:10). Peter quoted this verse on the Day of Pentecost (Acts 2:27), adding, "He (David) seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" (Acts 2:31).

It was foretold in type in Jonah 1:17, "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Our Lord Jesus Christ Himself showed this to be a type of the resurrection when He declared, "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

#### 2. The resurrection proves the words of our Lord Jesus Christ to be true.

He said, "Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of His body" (John 2:19, 21). "The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again" (Matt. 17:22, 23). See also Matt. 16:21 and Matt. 20:19. "I have power to lay it

down, and I have power to take it again" (John 10:18). "I will see you again, and your heart shall rejoice" (John 16:22). Compare this with John 20:20, "He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord."

The resurrection supplied His witnesses with an indisputable fact, which could not be denied by either demons or men.

**3. The resurrection of Christ procures for the sons of Adam a full salvation and the gift of the Holy Ghost.**

"Who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2:32,33). "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11).

**4. The resurrection of Christ provides for believers a new source of life and power.**

"Because I live, ye shall live also. . . . Ye shall know that I am in My Father, and ye in Me, and I in you" (John 14:19,20). "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).

**5. The resurrection of Christ prepares the way for unspeakable blessing and a life of holiness.**

"Unto you first God, having raised up His Son Jesus, sent Him to bless you" (Acts 3:26). "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Read the verses following, which convey to us a blessed message of practical holiness.

**6. The resurrection of Christ proclaims a new and blessed hope for the saint.**

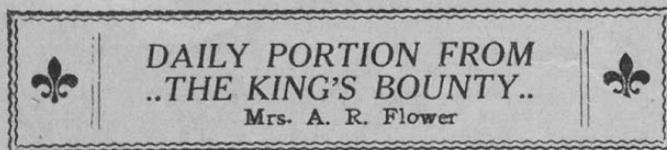
"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3,4). "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. 4:14). We have life IN Christ now, and we shall live WITH Christ then forever.

**7. The resurrection of Christ proclaims sure and certain judgment for the sinner.**

"He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9).

—F. J. A.



**Sunday.**—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

That blessed cross of Jesus—our boast, our glory now, and through all eternity! As it looms before us with all its story of sacrifice, of suffering, of redemption—no room is left for boasting in aught beside. There have been some who gloried in their humility, others who became proud even of their plainness, and some who rested in their supposedly established

righteousness. But oh, that blood-stained cross! Do we not recognize it as God's level amongst His people—to raise the lowly, to humble the high?

**Monday.**—"As one whom his mother comforteth, so will I comfort you" (Isa. 66:13).

"Everlasting consolation!  
Tender as a mother's touch  
Is the hand of God upon thee,  
As He whispers, "Even such  
Are the moment's light afflictions,  
Which, if thou dost bear with Me,  
Shall prelude the way of glory  
And eternal victory."

**Tuesday.**—"Neither told I any man what my God had put in my heart to do" (Neh. 2:12).

A wise man was that prophet Nehemiah—wise in keeping God's secret. How unwittingly dear, honest hearts have opened the door for various Satanic hindrances to God's appointed purpose in their life and service by a premature unfolding of the God-given plan. This explains also why many prayers are unanswered. "The secret of the Lord is with them that fear Him." Give God a chance to answer your petitions and work out all His gracious purposes by keeping your counsel and closely abiding God's time to speak forth His secret.

**Wednesday.**—"In honor preferring one another" (Rom. 12:10).

"The question is often asked, How can we count others better than ourselves, when we see that they are far below us in wisdom and in holiness, in natural gifts, or in grace received. The question proves at once how little we understand what real lowliness of mind is. True humility comes when, in the light of God, we have seen ourselves to be nothing, have consented to part with and cast away self, to let God be all. The soul that has done this, and can say, 'So have I lost myself in finding Thee,' no longer compares itself with others. It has given up forever every thought of self in God's presence; it meets its fellow-men as one who is nothing, and seeks nothing for itself; who is a servant of God, and for His sake a servant of all. A faithful servant may be wiser than the master, and yet retain the true spirit and posture of the servant. The humble man looks upon every child of God—the feeblest and unworthiest—and honors him and prefers him in honor as the son of a King. The spirit of Him who washed the disciples' feet, makes it a joy to us to be indeed the least, to be the servants one of another."

**Thursday.**—"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

To have a testimony there must be a test. God must be proven in the valley before we can exalt Him from the mountain top. It is the going down into the earth that makes the foundation certain for the going up of the structure. God's tomorrow will clear up the perplexities of today, and this is why we can confidently say, "This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

**Friday.**—"Behold, he prayeth" (Acts 9:11).

These words give the secret of that one whose life we have noticed is so resplendent with the power and radiance of God. That indefinable something we see and feel in some dear saints more than others is directly traceable to their prayer life. Back of the shining face, the drawing testimony, the God-like conduct, the abiding victory, the power to prevail with men, is a wholesome, deep-rooted life of prayer. God's best for us is that this be the distinguishing mark, the one noteworthy thing about our life and walk; the one explanation of our success for Him—"behold he prayeth."

**Saturday.**—"Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6).

"I knew Jesus, and He was very precious to my soul; but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart, and and took out all that would not be kind, all that would not be patient, and then He shut the door."—George Fox.

## THE SIGN AND THE GIFT OF TONGUES

The gift is "a sign."

Is "the sign" always "the gift?"

In Mark 16 new tongues is mentioned as one of the signs that shall follow them that believe the Gospel. Three concrete examples are recorded in the book of Acts. In 1 Corinthians 12, we read that the gift of tongues was set in the Church. Its use is regulated in Chapter 14. Is "the sign" promised in Mark and fulfilled in Acts, and "the gift" defined and regulated in Corinthians always the same in essence and use? This is a live question today; as no honest, well-informed soul will deny that there are multiplied thousands of genuine cases of new tongues following the preaching of the Gospel today.

Many dear brethren contend that every genuine example is the gift of tongues; that the Baptism in the Spirit is for all believers, and that each believer so anointed, will receive one or more of the nine gifts—as He will; while an increasingly large number of Spirit-filled saints see a distinction in the province and use of tongues, in that **initial experience in the outpouring of the Spirit** as in the Acts, where the manifestation seems included and inherent, in the larger experience of the Spirit Baptism. The yielded human vessel is controlled entirely by the divine Spirit—**hence unlimited and unrestrained**. And as a gift in the established assembly as at Corinth, where the manifestation is under the control of the anointed human mind, **its exercise is limited and prescribed**. This distinction in use is clearly marked in the Scriptures and will be increasingly manifest as we study the subject.

That the gifts are divers and divided severally, is clearly stated. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, **dividing to every man severally as He will.**"

Thus we see the varied manifestations of the divine Spirit in the settled regular work of the Church. All the members are to be active, and acted upon by the Spirit for the edification of the whole.

With due regard to this apostolic statement as to the manner in which the gifts are divided, let us now study the tongues phenomenon, as recorded in Acts. Our first example is at Jerusalem, where one hundred and twenty consecrated, separated, praying, praising disciples were

waiting for the enduement of power. When the Spirit fell upon them, "they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Please note they were all filled—all speaking in tongues. Shall we conclude that God is distributing gifts here, that in this case He makes exception to the rule of division enunciated later by Paul, and gives them **all the same gift**? Did unbelieving Jews cause God to do the **irregular thing** at Jerusalem? We must draw some such inference, or acknowledge that the speaking in tongues here, had some **natural relation to the outpouring itself** that can be predicted of no one of the gifts. This in fact is the clear import of Peter's sermon, "This is that spoken by the prophet Joel," this is the outpouring promised to all flesh.

Peter did not intimate that **this utterance** that so confounded these Jews was something **special**, having no relation or connection with Joel's prophecy. There is not a hint of anything **unusual or abnormal** in this experience, or that **anything was added** because of circumstances; but Peter's word so simply stated, would naturally lead anyone to believe, the whole affair—tongues and all—was but the normal fulfillment of Joel's prophecy.

But let us take another case: Cornelius, his kinsmen and near friends, "many that were come together," await with expectant hearts the coming of the evangelist from Joppa. Peter together with six Jewish brethren arrive and after a few words of formal greeting began to preach Christ; and "the Holy Spirit fell upon all that heard the Word," and "they of the circumcision as many as came with Peter were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God."

Here again the divine record of the acts of the Holy Ghost, is in conflict with the doctrine which insists, that all speaking in tongues, is simply and only the exercise of one of the gifts; for if we accept Paul's teaching that God divides the gifts—and accept it we must—then there is something different here, for there are no extenuating circumstances in this case, **no unbelievers to hear in their tongues, they were all filled; all speaking in tongues.**

It seems but reasonable to suppose, that the inspired apostles and saints of those herculean days should understand the meaning and significance of the tongues phenomenon. We must conclude positively that in those days, before the stream of religion and theology was fogged by conflicting doctrines of men, that the impressions and conclusions of saints and apostles upon any given subject should be final. Take first the Jew-

ish brethren as interested spectators at Caesarea. They were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues. There is not a hint that these Jews ever thought of the Spirit dividing gifts when witnessing this experience, but they declared this manifestation a proof beyond cavil, that Gentiles also had received the outpoured Spirit. No unprejudiced mind can read this account and avoid the settled conclusion, that in the mind of these Jewish brethren, the speaking in tongues here, is associated with, and a primary result of, the outpouring of the Spirit.

Peter's verdict is the same. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" It is certain from evidence in this case that Peter did not consider the speaking in tongues at Caesarea "the gift," as defined by religious thought of today—something **additional**, having no relation to the Baptism itself. Let us see. We must remember that God dealt with Peter in a very definite way on the house-top, to teach him to call no man common or unclean, and that "God is no respecter of persons." So when he is called to trial for having gone in to those of another nation, he takes into consideration the fact, that his brethren have not had opportunity to understand the case; so he is careful to give them in detail God's dealing with him, and to describe God's blessing upon the Gentiles; that their prejudice might be broken down and his brethren would not take the wrong attitude in this very important matter. It is easy to see the importance of Peter making the case strong, and setting before his prejudiced jurors all the evidence at his command. Now had it been the fact, that the Baptism in the Spirit was usually received without any visible, physical sign; if the candidates **took it by faith**, had joy, peace, love, etc. and sometimes the experience was accompanied with gifts that were outward and visible; then without doubt Peter's language would have been very different. He probably would have said, "As I preached to the Gentiles God gave them a mighty Baptism. They were all very happy and much blessed in their souls, and **in addition to the Baptism**, as if in order to dispel all our doubts, He gave them also **the gift of tongues**, yes even the same gift we all received at Jerusalem." But now read the statement of Peter, "And as I began to speak the Holy Spirit fell on them as on us in the beginning. Then remembered I the Word of the Lord how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit." In other words, when these Gentiles broke forth in rapturous, ecstatic worship in other tongues, Peter never thought of gifts, but he thought of the Baptism in the Spirit. Even a carnal reader is driven to the conclusion that in Peter's mind the supernatural utterance at Caesarea, was associated with the experience of the Baptism itself. He simply and only describes in clear and

simple language, the manner in which the Spirit fell upon the Gentiles.

A passing notice of the outpouring on the Ephesians will suffice. "The Holy Spirit came upon them and they spoke with tongues and prophesied." Here again the manifestation is the direct first result of the Spirit coming upon them. Again there is nothing in the circumstances to warrant the unusual, no one edified by the exercise of the gifts. They are all baptized, swallowed up in the divine cloud, occupied with Christ alone. It is not a time of ministry to each other in mutual strength giving and receiving intercourse. The divine Person fills the whole scene. There is no need for and no attempt to edify each other; yet we have the same outward manifestation, every one of them speaking by the Spirit.

If after reading carefully these three narratives any of my readers are still of the opinion that all speaking in tongues is simply and only the exercise of one of the gifts, that, theologically speaking, the gifts are divided severally, but actually in Bible days, in the experience and ministry of the apostles they might, and in these three cases, actually did all receive the same gift at the same time when baptized—that these two experiences are so closely related that they are spoken of by the inspired writer as one experience—that of the Baptism, then I simply suggest that if this could be true, then assuredly the gift of tongues is deserving a far greater prominence, than is accorded it by advocates of the gift theory today.

Another reason why I cannot see that all speaking in tongues is the gift, in the limited and prescribed sense of 1 Corinthians 14, is because that apostolic instruction that governed the use of the gift in the assemblies, is in conflict with the practice of the apostles relative to the tongues phenomenon in the Pentecostal outpouring. First, observe, those who have the gift in the assembly, are to keep silence unless there is an interpreter; only speak to themselves and to God; and where there is an interpreter, they are to "speak by two, and at the most by three, and that by course; and let one interpret." That is, not more than three ought to speak in any one service, and one at a time; while one is to interpret. I repeat, these instructions are in open conflict with the practice of the apostles in the Acts. At Caesarea, the whole crowd magnified God in tongues without any effort on Peter's part to maintain order, and have the languages interpreted. And too, when we consider that they broke right in on the preacher's sermon, and the speaker an apostle, and no doubt mightily anointed, for Peter was not through his message—he said he had only fairly "began;" when these Gentiles began to speak in tongues, not one at a time in Bible order, but all at once. They surely spoiled a good sermon at Caesarea. But assuredly the Holy Spirit has a right to supersede even an apostle; and this is the simple but glowing account of the Holy Spirit falling upon, and taking possession of them. Peter might well for-

bear to speak to them, while God is condescending to speak through them.

Even Paul had at least twelve speaking in tongues without calling for an interpreter, notwithstanding he had set the maximum for the exercise of the gift, at three; and that on condition the messages were interpreted in turn. Now if all speaking in tongues is the same in use, and that use is defined in 1 Cor. 14; then the whole assembly, apostle included, was very much out of order. How are we to interpret this contradiction between apostolic instruction and apostolic practice; unless we see a clear distinction in the use of tongues?

First, that speaking in tongues which is a direct result, of the sovereign power of God in the Pentecostal Baptism; as we have just noted in the book of Acts. Here the Spirit is controlling the speaker, absolutely: spirit, soul and body; entirely possessed by divine power; having passed the point of transition from mind control, to divine control: when by the Spirit Himself, using their yielded, enraptured faculties, they began to magnify God, all at once, and in divers languages. Could anything be more in flagrant violation of the general understanding of decency and in order in religious services? Yet the apostles did not attempt to call this assembly to order. In fact they did it themselves. (Acts 2:4).

Second, that gift of speaking in divers languages that abides with many after the wonderful power and glory of the Pentecostal anointing has lifted. The gift of tongues, like the gift of prophecy or exhortation, is subject to the prophet. They may speak or keep silent, as their sense of discretion and Bible order suggests. It is under the control of the

mind, and may be used as a means of self-edification at any time, but publicly only for the edification of the Church; in strict accord with instructions regulating its use.

My dear brethren who see tongues only as a gift, under the control of the mind, insist upon all worship, whether after service or private tarrying meetings, being kept under rigid control of the mind. This in my humble judgment is a great mistake. Why be more careful than Peter and Paul, who rejoiced that the Spirit came upon the people, even though they did speak words not understood, and with no apparent use, so far as ministry to others is concerned. Hungry seekers should have the privilege to yield to God in prayer and worship without fear, putting themselves under the covering blood of the Lamb; and entirely in the hands of Jesus; and within that inner veil where God takes them beyond us, beyond themselves; until they are lost in Him. Upon that sacred spot men may well refuse to tread. The place is holy ground.

I close with this remark, that to avoid making the Scriptures dealing with this subject, contradict themselves; and Paul's teaching seriously disagrees with his practice; we must see a distinction between the use of tongues, under the control of the mind and regulated by apostolic instruction, and that initial speaking in tongues which accompanied the outpouring of the Spirit in the Acts; where the candidate, mind, tongue and all, is controlled by the Spirit, without any attempt at regulation, by any apostle, at any time.

—W. T. Gaston.

To be reprinted as booklet. Price 3c each, 15c per doz. Gospel Publishing House.

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## HERE AND THERE

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**Tongues and Interpretation at the World's Baptist Congress.** The pastor of the First Baptist Church of Springfield, Mo. has recently been attending the World's Baptist Congress at Stockholm, Sweden. He has sent two descriptive letters and the same were published in the Springfield Leader of August 18. We believe that our Pentecostal people will be interested to read the following paragraph from his second letter: "The service this morning was unique. I spoke a few sentences and the pastor spoke by interpretation. The service began with a voluntary prayer service, several taking part. The singing was spirited. The people seemed deeply spiritual. There were many Amens, etc.; you would think you were in the midst of a big revival. At the close a man of humble appearance spoke voluntarily. The pastor interpreted. He spoke in an 'unknown tongue.' The pastor did not know the language he used—neither did the man. The pastor says he was given the power of interpreting the unknown tongues about a year ago. Several of his people

both speak and interpret. He is a very sensible fellow and not given to foolishness. He says the tongue movement is general in the Baptist churches in Sweden and divine healing is generally practiced. He tells of hundreds who have been healed. One man taken from a tubercular sanatorium was healed and passed a satisfactory examination before the Board of Health—is working regularly now. I do not understand it all, but he is so intelligent and so sensible one cannot doubt his testimony."

**Blessing in Denmark.** Many brethren will remember Brother Arthur F. Johnson of Chicago who told us four years ago at the General Council meeting of his call to the Russian work. Brother Johnson sailed for Sweden in 1919 and has been doing effective service in that country, all the time watching for a favorable opening in Russia. He writes us that he is expecting to sail for Estonia the second week in September with the purpose of seeking to find an opportunity for evangelistic labors among the Russian people. Brother Johnson has been

attending a gathering of saints in Denmark that has been much on the lines of the Council meeting. The call for this meeting was made by Brother S. Bjorner, who is pastor of the largest Pentecostal assembly in Denmark (located in Copenhagen.) He has also charge of the work in Helsingor, where he and his wife have a rest home for tired workers and others seeking God. Brother Johnson writes, "The Lord has wonderfully met us as we have gathered about the Word and waited on Him in prayer and fasting. Some very knotty problems have been solved as to the carrying on of the future work, and the Spirit of God has truly been in our midst. All agree that it is the best convention ever held in this country. Several seekers have come through to the Baptism in the Holy Spirit. Three or four came through yesterday. Praise God! Sinners have been saved at the general meetings and some believers have followed Christ in water baptism."

**From Stage to Pulpit.** Brother Johnson further writes, "Mrs. Bjorner was formerly an actress and one of Denmark's favorite stars in dramatic plays. She began her work on the stage at the age of six years, her father being an actor and her mother was also on the stage in her earlier days. When Pastor Barratt from Christiania in Norway was holding a series of meetings in Copenhagen a few years back, Mrs. Bjorner (her name was Anna Larsen at this time) became interested, the truth gripped her heart, she was thoroughly saved and a little later baptized in the Holy Spirit according to Acts 2:4. She broke her contract at the theater, but the manager demanded the sum of 20,000 kronor (about \$5000.00) from her for this. The enemy got stirred throughout the city, and our sister's conversion was discussed in the papers. Some thought she would soon get out of this 'hysterical spell' and go back on the stage. Brother Barratt was persecuted and the more lawless threw stones and sticks at him. Then the 'wise' men in the land, doctors and professors, stepped in and Sister Anna Larsen was apprehended for observation; they thought there must be something wrong with her mind. But after six weeks she was allowed her liberty and the professor declared that she was the only really sane person in the place, the doctors and himself included. God helped in every way and she was even spared from paying the fine of \$5000.00 to her manager. Shortly after she met Mr. Bjorner, who was secretary of the Y. M. C. A., and he heard the truth, believed and came out for 'Pentecost.' Brother and Sister Bjorner are doing a good work. Brother Bjorner received the Baptism in the Holy Spirit when Brother Wigglesworth held some meetings in his (Bjorner's) church two years ago."

**An Opening in Ceylon.** Sister Anna Larsen was not the only Danish actress that was saved and baptized in the Holy Spirit. Sister Anna E. Lewini, whom God is using blessedly as an evangelist, also came from the stage of Denmark. The Lord laid upon Sister Lewini's heart a world tour and in a recent Evan-

gel we told of the gracious revival that God gave under her ministry at Mukti in India. Sister Lewini is at the present time in Ceylon. She writes, "God told me to go to Ceylon, but I did not think that I was to settle down here. But the Lord clearly told me to do so and to open up a Pentecostal mission station, the first and only one among Ceylon's five million people. I believe God wants this place as a center for the Pentecostal power. We know 10 or 12 in the island who have received their 'Pentecost' and a few who are really longing for it. God has given me the opportunity to proclaim this truth all over Colombo and in other parts of Ceylon and now we are preparing to open up a real Pentecostal hall. Pray for a mighty outpouring of the Holy Spirit. We hope to start the meetings in a couple of weeks. God has sent Miss Minnie Houck (one of the workers who went out with Miss Abrams) down from Newara Eliya to stay with me, but she is looking forward to the time when, after 13 years spent here in India, she may again visit the dear Pentecostal people of her own country. We are pleading with God to speedily send in needed funds so that she soon may be able to go. She has a school in Newara Eliya and her heart is on fire for the little ones. Her life has been a great sacrifice, but God will reward her. She said one day with tears in her eyes: 'The Lord has never failed me. We have always had our rice.' We thank God when He does supply us with rice, but for us foreigners it is not easy to live on rice alone. But our dear sister has many a time done so in order that she might feed some little children. We need Miss Houck in Ceylon but she badly needs a change. Pray the door may soon be opened up for her to go home to America. She said one day: 'Do ask the Lord if He sends me home that I shall not have to stay long, for I love the poor people in Ceylon and will long to come back if the Lord tarries.' Pray for her and for me and if anyone, filled with the Spirit, feels led to Ceylon let them haste, for the time is short."

**Healings in India.** We have received a copy of "The Chronicle," the official organ of the London Missionary Society, one of the oldest and most conservative missionary societies in existence. Under the heading of "The Miracle Worker" one of the missionaries writes: "I give an illustration of the great belief the Indian has in everything in the nature of a dream or vision. Many real conversions are thus wrought, and the following facts, which I learned recently, are well worth noting. A poor woman, not far from where we live, has suddenly made a considerable name as a worker of miracles of healing. She was a non-Christian Madiga—of the leather working class, a poor and outcast community. One night this woman had a vision—Christ appeared to her, she says, and asked her if she were a Christian. 'No,' she answered, 'but my relatives of a certain village are.' 'Well,' said Christ, 'you must believe in Me.' So she believed and soon found that she was able to heal the sick, and she carries on a con-

siderable evangelistic work in connection with the Baptist Mission in her district. Her methods are simple. She can only heal those, she says, who believe in Jesus. She sends many away not cured, she admits, because they do not believe in Jesus.

"Many others have been healed and her results are quite as well authenticated as faith healing results usually are."

When well-known preachers and speakers are writing at great length against what they call "the healing delusion," God in His great grace has apparently raised up from one of the lowest castes in India a simple woman and bestowed upon her the gift of healing. We are reminded of a sentence in a letter received not long ago from a worker in England. This worker wrote concerning a certain recognized religious leader that she was holding special prayer meetings "to pray 'Pentecost' back to the pit." A little girl heard this letter read and as she was having a bath that night the thing was going over in her mind. After her meditation she made the quiet comment: "I have been thinking about the worker who says she is going to pray 'Pentecost' back to the pit. She's sure got some job." When we remember that our Lord Himself declared, "These signs shall follow them that believe," such praying is surely petitioning the Lord to break His own word. Praise God, "The Scriptures cannot be broken," and since this is so, we will ask the Lord Himself to shed forth more of this which we now see and hear.

**Blessing in Madagascar.** Some Pentecostal friends have asked us to especially pray for the work in Madagascar where, under the French government, the work of the Lord, especially that conducted by the Quakers, seems to be having a great set-back. Christianity, however, always thrives under persecutions and our hearts are filled with joy as we read a statement by Frank Lenwood in the "Chronicle" of the London Missionary Society: "Last year in Madagascar we reported 3500 new members of the church. They have since added 3750 this year. When you take the percentage that means a 30 per cent addition to the membership in two years. It is almost too good to believe."

**Revival in Congo.** In the Sunday School Times we read the following statements by Thomas Moody of the Congo: "We have had 46 baptismal services in the past 20 months. The church has grown from 1500 to 7000. The number of schools has risen from 66 to 777 and all the increased work has been taken care of by the increased gifts from the people. These new Christians are generous, even 'hilarious' givers."

**Healings at Victoria, B. C.** We cull from the Victoria Daily Times the following two healings out of many in the ministry of Brother C. S. Price, a Congregational minister who has received the Baptism in the Holy Spirit. "Rev. J. F. Dimmick gave testimony of the curing of his daughter. . . . Vociferous applause greeted the appearance of Ruby Dimmick on the large platform. 'Praise

(Continued on Page Fifteen)

## REPORTS FROM THE FIELD

**KELLY VIEW, VA.**—Just closed a two-weeks revival meeting at which the Lord wonderfully blessed. 17 were saved and 3 filled with the Holy Spirit.—Pastor Patrick E. Snodgrass, Maggie Fredway.

**WILSON, OKLA.**—We have just closed a four-weeks' revival, Brother Jacob Miller and Brother J. H. Miller each being with us for two weeks. The messages given stirred the place and about 18 were saved and 25 baptized in the Spirit; there were also several cases of healing. We are looking for greater things ahead.—T. S. Miles, pastor.

**EDOM, TEXAS**—Just closed a two-weeks' meeting here with the blessing of God upon it; 8 received the Baptism in the Spirit according to Acts 2:4; and 9 were baptized in water as in Matt. 28:19. Brother Monroe Clemmons brought forth the message, the Lord blessing the Word. Brother G. C. Mangum of Overton was also with us two nights and his messages were strengthening.—Pastor J. W. Gray, Flat Woods, Texas.

**EARLE, ARK.**—We have just closed a three-weeks' tent meeting in which God gave victory, Brother and Sister Montgomery being with us five nights. Six received the Baptism in the Spirit according to Acts 2:4, and several backsliders were reclaimed. The last two Sunday nights all the churches closed their doors in order to attend our meeting. We are now in North Little Rock in a tent meeting. Pray that the Lord will give souls.—Pastor G. S. Hardcastle.

**LITTLE ROCK, ARK.**—The effort to establish Pentecost in this city, begun April 1, still continues with unabated vigor and hopefulness. Our present meeting has been going every day since the 10th day of June. Almost every one who has come forward to seek the Lord has received salvation, and almost every one who has presented himself for healing has been healed. Twenty-five or thirty have seemed to be saved, and some striking cases of healing have delighted our hearts. We hold four services at the County Jail every week, as well as occasionally at the Penitentiary. The work in the jail has brought to us the highest words of commendation from the Sheriff and jailors, and about 19 prisoners there have professed salvation. The jailor remarked that he had never heard an oath since we began coming there, but that he often heard the voice of prayer in the cells.

We are planning to hold on in the tent for another five weeks and then get a hall for the Winter campaign. Please pray faithfully for us in this great missionary effort. We shall appreciate letters assuring us of your prayers.—Chas. E. and Daisy K. Robinson, 1016 East 9th St., Little Rock, Ark.

**CLAWSON, TEXAS**—Our summer revival of 17 days has closed. There were 9 saved, 3 baptized in the Holy Spirit as in Acts 2:4; 2 reclaimed and 9 baptized in water; and several were healed. The most wonderful to me in the meetings was the casting out of demons from a man and a woman, who are now shouting and praising the Lord. There are now 20 Spirit-filled saints here and several others are seeking the Baptism in the Spirit. Pray that we may grow strong in the Lord. The church has recalled Brother A. J. McCuiston as pastor.—Mrs. Linnie Smith.

**PALMYRA, MO.**—The tent meeting which has been in progress in this city since the 18th of July came to a close Sunday night. The last meeting was attended by an audience entirely too large for the seating capacity of the tent and a great many people were compelled to stand during the services. Those in charge of the meetings were Evangelist Glen Renick and sister, Miss Daisy, of Gerald, Mo. Evangelist H. F. Halwe, of St. Louis, Miss Hettie Steffen, choir leader and Ota White, who was in charge of the tent and assisted with the music. During the meeting there have been about 19 conversions. The services are much the same as the old-fashioned camp meetings which were held in this country in an early day. The preachers and their helpers are earnest, consecrated people and no doubt great good will follow their work here. The party goes from here to Lewistown where they will engage in a meeting.—Marion County Herald.

**PUXICO, MO.**—Just closed an eight-day meeting in Puxico, Mo., with Pastor A. A. Wilson, with blessed results. There were 19 saved and 17 filled with the blessed Holy Spirit. The saints were revived, the community stirred and there was "great joy in the city." On Sunday August 12 there were 17 buried in water baptism. At one of the night meetings a young woman was attacked very severely in the lungs, even to the point of death. Satan was rebuked, the prayer of faith was offered and she was made well and began to praise the Lord. Brother Bert Talcott did the preaching and was much used of the Lord. Brother G. W. Lawson, pastor at Woodriver, Ill. preached the last two nights. The daily children's meetings were a special feature with excellent results among the children and young people who were taught many choruses and sang from the platform as well as in a street meeting, to the approval of the throng. The young people, the greater number of whom received the Holy Spirit, have re-established their organization. Brother Wilson has a fine Assembly and a wonderful company of altar workers.—Brother and Sister George Lester Cherry.

**PARMA, MO.**—Just closed a two-weeks revival. Our dear Brother Owens of Malden, Mo. did most of the preaching. The people of Parma highly appreciated Brother Owens' messages. There were 6 saved, 3 received the Holy Spirit according to the pattern (Acts 2:4); the saints were revived. Wife and I came to Parma January 1, 1923. When we came here the Sunday School had gone down. We reorganized and today we have better than 100 on the register. We have also added 20 new names to the assembly roll. We feel our assembly is going over the top for Jesus. All Council brethren passing through are invited to stop off and give us a message. Pray for us.—Pawatan Huffman and wife.

**YELLVILLE, ARK.**—We just closed a three-weeks revival. Sister Alice Reynolds Flower of Springfield, Mo. was with us and did the preaching the last two weeks. Sister Ethelyn Griffin, her helper, a student from the Bible School who came with her, was also used of the Lord. Twenty found the Lord and a number are tarrying for the Baptism and our assembly was greatly built up in the Lord, whereof we are glad. Sister Flower has the burden of missions on her heart and she spoke for a few minutes the last day of the meeting concerning our missionaries and our duty towards them and an offering of a little over \$40.00 was made.—Marvin D. Hartz, Pastor.

**VANCOUVER, B. C.**—The work in Vancouver is progressing beautifully. Since purchasing our church building, with a seating accommodation of approximately 1000, God has been pouring out His Spirit in a wonderful way. Sister Mary T. Miller is now with us, and God is using her in bringing forth the pure unadulterated Word, which is being honored with signs following. Sunday was her initial service, 4 received the Baptism in the Spirit in the evening service, and several came forward for salvation. A number of local ministers were present during the week, and are intensely interested. Altogether around a score, conservatively speaking, have come through to the Baptism in the Spirit during the past week and several found Christ as their personal Saviour.—F. R. Maddaford.

**FINDLAY, OHIO**—The Seventeenth Annual Camp Meeting Convention was held at West Park, Findlay, Ohio, July 20 to August 5, with Evangelist Earl W. Clark and wife in charge and will be a meeting long to be remembered on account of the mighty outpouring of the Latter Rain. The Lord wonderfully blessed Brother and Sister Clark in giving out the Word and in song. Many came from long distances to attend the meeting and returned healed of cures diseases. Among the diseases healed were cancers, tumors, neuritis, high blood pressure, paralysis, heart trouble, rheumatism, deafness, piles and one case of hydrophobia. About 35 were saved and 6 received the Baptism in the Holy Spirit and fire.—Bro. V. K. Fries, Lima, O.

**ALTON, ILL.**—The Latter Rain continues to fall in this city. Brother Kortkamp has a splendid congregation of people and God has wonderfully blessed. A party of workers from his church are conducting a revival campaign at Robinson, Ill. while I supply his pulpit in his absence; God blesses every service; six were saved Sunday night, and three were baptized in the Holy Spirit Wednesday evening just in our regular services. He confirms His Word in healing the sick. All the glory and honor to Him.—John F. Bryan.

**THE OKLAHOMA STATE CAMP MEETING** held at Anadarko from Aug. 1 to 12 proved a success in many ways. A large number of the brethren were there; some visiting brethren from neighboring states being present also. The Bible lessons given by Brother Fayette Romines were especially inspiring and helpful. The evangelistic services conducted by Brother Jacob Miller proved a blessing to seeking souls. The town of Anadarko was wonderfully stirred by the old-time gospel and the people invited us back next summer. The revival continues with Brother J. E. Chamless and Brother and Sister Rowels in charge.—Glenn Millard, Sec-Treas.

**SANTA RITA, N. MEX.**—After being at Silver City with Brother and Sister J. D. Miller, I have turned my face towards Santa Rita, a large copper mine with many needy people who are seemingly without God. Having secured work at my trade from the company, I determined to put in the work of soul-saving as much time as possible. If some preacher will come along, I'll work with my hands and heart while he preaches the gospel to the people who are hungry for the truth—the old time salvation for body, soul and spirit. Pray for New Mexico's lost souls, without hope. Any preacher in fellowship and recommended by the General Council, Assemblies of God, will be made welcome.—E. H. Robinson.

**CHILDRESS, TEXAS**—Praise God for what He has been doing for us. Some 5 weeks ago we came to Bigspring to hold a meeting. Our band consisted of wife and me, Mies Gracie Hall and Mr. James Justice. A few were gathering at cottage meetings and two young Pentecostal ministers were preaching to them. When we arrived we found they had built a big brush-arbor, and as we began to tell the story of Jesus' power to save, to heal, and to fill with the Holy Spirit the people began to come in such numbers that soon the whole place was covered with people and the power of God fell. In the 2 weeks we stayed, 15 were baptized in the Holy Spirit as in Acts 2:4. Since we left 3 more have received the Baptism in the Spirit. With W. D. Hall at the head of the band, they are moving on and are preparing to build a church home at once. We went on to Kent assembly for a week's meeting and there 4 were saved and 7 received the Baptism in the Spirit while 2 were wonderfully healed of typhoid fever. Brother W. A. Reeves and wife are continuing

the work there. Now we are in Childress with W. P. Robinson doing the preaching. The town is stirred; it was estimated that 2000 people were present last night. Already some have been saved and others baptized in the Spirit. We covet the prayers of all that we may move this town for God.—Pastor S. G. Shields and wife.

**MUSKOGEE, OKLA.**—Have just closed a six-weeks revival meeting here. God wonderfully blessed us, setting His seal of approval on the work by saving, healing, and baptizing in the Spirit. A revival has begun in hearts and homes, which we believe will continue until Jesus shall come. Seventy-nine were saved; 7 received the Baptism in the Spirit and over 300 sick people were prayed for. Almost all these sick ones were healed. One young man was saved and healed of four broken ribs at the same time. The wife of a Methodist minister was healed of deafness; she had been deaf in one ear all her life, but now can hear a whisper in that ear. A young lady whose ankle was twisted from rheumatism was healed and saved. One woman had tuberculosis; was unable to sit up during service, and had to be helped up on the platform. After being prayed for, she went off without assistance, shouting and praising God. A woman with cancer on her right side, said the cancer was dropping out by pieces. So we could just go on telling of wonderful healings of many diseases:—stomach trouble, goiter, neuritis, tumor, neuralgia, heart trouble, abscess and many others. People of almost every denomination in the city were benefited by the meeting, and hungry hearts are earnestly inquiring about the Baptism of the Holy Spirit, declaring they want it in their lives. The people are planning to build a tabernacle in which the full gospel may be preached. Mrs. Wyatt, Mrs. and Miss May of Tulsa were co-workers in the meeting.—O. Berryhill, pastor, Tulsa, Okla.

**ELBERON, N. J.**—The tent campaign was fraught with blessing from beginning to end. God led in a marvelous way bringing his own ministers and speaking clearly to the people. Evangelist Bert Williams was the first speaker, God mightily using his message—made a great impression upon the people and they came in numbers expressing deep interest in the things of God. The Baptism with the Holy Ghost was new to many in this vicinity but the blessed truth given forth convincingly soon brought forth fruit. Praise the Lord. Brother and Sister R. A. Brown of New York also took an active part in the campaign. Both had a blessed and fruitful ministry in our midst. God bless them! Then the Lord sent Brother Evans and we shall not forget the messages received during his stay. Great interest was manifested in the theme of the Second Coming of Christ as given by our brother one Sunday evening. Our beloved chairman of the Eastern District, Brother J. Tummore brought very special messages which gripped the hearts. How good of the Lord to send all these dear ones. Miss Evelyn Booth-Clibborn spent a season with us, God blessing greatly her ministry in song as well as in the Word. Brother George Bowie came toward the close of the campaign. The interest continued to grow throughout the campaign so that the tent was well filled every Sunday night. Had an exceptionally splendid attendance the last night. Brother Bowie kindly presented the need of a church which met with a hearty response. Over \$1500.00 was pledged and since then the total is about \$1800.00. Praise the Lord! We are now looking unto Jesus trusting Him to lead us as a band of Pentecostal people. An impressive baptismal service was held Sunday morning August 12 and ten were buried with Christ in baptism. A number were saved and baptized with the Holy Spirit, while others were healed during the campaign. God has done "abundantly above all that we could ask or think." Hallelujah! Pray for this new field as the regular services will continue, D. V., in the tent until October.—Pastor Irving Miller.

**HEALED OF SNAKE BITE**

On the 14th of July I was bitten on the bare foot by a large copperhead snake. In a moment the power was with me and I was speaking with tongues and praising my Saviour. He seemed very near just then. I sent for a brother and a sister and was anointed and prayed for, but the swelling increased. But by continuing in prayer, fasting and praise, the victory was won, the swelling decreased rapidly, and in a few days the effect of the bite was all gone. Praise the name of the One who is ever near us, in sorrow or in joy. Not a drop of medicine was used, for I am trusting my body and soul in the hands of my Saviour. I desire the prayers of the saints that I may have more faith and grow in knowledge and understanding. I have been "one of them" for over a year and praise the Lord for the Baptism of the Holy Ghost.—Lucy A. Luttrull, Bruner, Mo.

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## MISSIONARY DEPARTMENT

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

### A WEDDING IN CHINA

Mrs. Nettie D. Nichols writes from China, "We had a very pretty wedding here in our chapel this week and our new worker had the privilege of performing his first wedding ceremony in Chinese. He did very well indeed, and read and pronounced his words very clearly, so that all could understand. The groom was a raw heathen when he first came to us to work, but the Lord has done so much for him and he is such a changed man. The day on which he was baptized in water he was so happy he could scarcely eat, and so full of praise to God for saving a sinner like him. He told us of how he had worshipped idols and had grieved God and how he thanked and praised God for the light of the Gospel that had shown into his heart and the blood that had cleansed him from sin. He is the first of his family to come out for the Gospel and it cost him much to take the stand.

"His wife is one of our dear Christian girls who, too, has been wonderfully saved. She had tasted deeply of the world's bitterness and cruelty and bears the marks of such in her dear body. How full she is of praise to God for saving her and she cannot do enough to show her gratitude to God and to us for His love. She deeply loves her husband and both are so happy in Him.

"The wedding was one of the purest and prettiest Christian weddings I have seen. The heathen mother and brother and other relatives from the country came here for the wedding and the feast which were held here as both will continue helping in the Home. We wanted to use this as an opportunity of giving the true Gospel and enabling them to see the practical demonstration of the Gospel in the wedding. The dear old soul was so receptive and was nearly overwhelmed with joy in the blessings that had come to her son. She was a most devout idolator but I am sure she will not be after her return as God helped her to see and understand the difference. After the guests had departed we held a little prayer meeting with them in their own little room and here the son boldly testified to his mother and relatives what God had done for him and he entreated them to give up their idols and to serve the true and living God. We have claimed this whole family for our Lord and know He will give us this fruit for His glory."

Miss Christina McLeod writes from Bettiah, India, "These are busy days and I think if there were twelve hours more to each day we then might get caught up with our work. The weather is dreadful, almost too hot for white folks, and oh, for a cold drink of water. But the

things that we suffer and the things we do without are all for Him. The building work is going on fine and Miss Kirkland has done a grand and noble work. I trust her strength will hold out—the strain is very heavy. I am praising the Lord for victory in soul and body. He does give strength as the day comes."

Miss A. Elizabeth Brown of Jerusalem writes: "Our plans for moving and getting a better and cheaper house have all fallen through, so unless a suitable place be found during this next week, we will have to remain another year where we are. Although I greatly desire to get away from this house, yet I more greatly desire God's best will for us, and I know He will bring that to pass, and provide the \$685.00 for this place.

"About fifty were present last Sunday at our assembly meeting. A Mohammedan with his wife are asking for baptism, and two young men, also a young Jewish boy, who have all become lovers of the Lord Jesus Christ and believers in His atonement for their sins. All praise to Him forever."

### PRAISE FOR THE PRESENCE OF GOD

Christina McLeod writes from India, "In spite of the heat and the great difficulties to be surmounted in a heathen land like ours, the presence of God is so near. It is the presence of God with the missionary that makes the life of the missionary, with all its trials and hardships, such a strangely joyous thing, and it is true we could not endure it but for this.

"We have eighteen of the girls with us at present. It is rather hard to care for them in unfinished buildings and grass walls, but the Lord is blessing and we love to have the dear little things with us for a time, that their lives may be set on fire for God. Our buildings are still under construction but we are looking forward to the day when they will all be finished and we will be better situated to cope with the conditions of this land."

### PRAISE AND PRAYER

Mrs. Violetta Schoonmaker writes from India, "We are still trusting the Lord to supply us with the Ford which is truly very necessary if we are to accomplish any thing here. Yesterday I walked about 3 miles in the burning heat and when I came home I was all afire with the prickly-heat. It is only God who enables us to triumph continually.

"Our hearts are rejoicing over the conversion of a young Brahmin who has been coming to us for two months to study the Word. He is well educated in Sanskrit, English and Hindi and seems very earnest with God.

"Pray that he may soon receive the Baptism in the Spirit and become an out and out follower of the Lord Jesus Christ. The cost is very great.

"We would like special prayer for the healing of a Christian woman, the wife of a M. E. preacher who is dying of consumption. She has been given up by the physicians, but we feel the Lord wants to heal her for His glory."

### MINISTERING TO THE SICK

Miss Pauline Gleim writes from the Home of Onesiphorus, China, "I want to be able to speak the language so as to be able to deal personally with the sick children. I know through past experience with the sick that one has a splendid opportunity of reaching them concerning spiritual things when attending to their physical need.

"The Lord has healed quite a number of the children. About five or six of these cases were hopeless as far as human aid is concerned. Two of these healings have caused quite an interest amongst the unbelieving and one heathen declared, 'Surely it was only God!' There are so many diseases in China which we do not see in America and then other diseases spread through improper sanitation amongst the Chinese and such ignorance in caring for themselves when afflicted. When I first came I dressed a sore on one of the new boy's legs. The sore was plastered over with dirt and sealed over with paper. They seem to consider dirt as a proper remedy to apply to sores, also bright colored paper. Of course, the children in the home are taught to have the wounds cleansed and to trust the Lord implicitly for their healing. I have quite a gathering to care for, but it is not surprising when one considers the size of the home. Surely I can say He is my help and my strength."

### ONLY A LEPER, BUT—!

Miss Anna Helmbrecht writes from India: "We had a funeral a little over a week ago. One of the lepers who was the first to come into the lepers' refuge here went to be with the Lord. He was blind and his hands were eaten off, yet in this wretched state he thought of others. Even though so miserable he thought of his heathen relatives and wanted them to have the Gospel. Last summer when the flood was on, and people were suffering around us, he came to Brother Harvey and asked to go without meat that he might give the money saved to the flood sufferers. Do many of our Pentecostal people at home who have their hands and feet, voice and all, have as much zeal for the souls of those around them or for their friends or their unsaved relatives?

"He is free now from suffering; no more leprosy. Let us rejoice that another soul has safely reached the goal and found everlasting rest in our Lord."

Miss Marie Stephany announces her safe arrival in California from North China. She is very much run down in body and needs special help from the Lord. For the present, friends can address her in care of Harold K. Needham, 5036 Echo St., Los Angeles, Calif.

### REVIVAL DROPS

Miss Blanche Appleby writes from South China, "Revival drops are falling. Two baptismal services last Sunday, one at Waang Kong, and one at Sin Tong. There is to be one at Lo Pau this coming week-end, after which Brother Spence leaves for a trip to Kwong Sai where candidates are awaiting baptism."

### ARRIVES IN PORTO RICO

Mrs. Lena Smith Howe, accompanied by her son, John, writes of her arrival in Porto Rico. "We are safe and sound, but the trip was a terrible one for me. I had a first class ticket but my room was where the motion of the engines was felt and then, with the heat and all, I was made violently ill and never have been so weak in my life as I was on this trip. After three or four days I began to eat and mend, and after twelve days I could walk a couple of miles even.

"We are on a little place of 7½ acres with a small but good house. We are glad to walk a mile and a half after meetings rather than to live in the town. Bayamon is a large town, or rather a city of old Spanish type; no sewerage, no water, etc. On a little lot is your well, and any amount of filth, etc., noise, dogs and what not. We walk to town sometimes in the sun at 3:00 p. m. and again at night.

"This is a nice country settlement that has a picture show, a police station, a few hundred working people, several well-to-do American families, some grape-fruit canneries, and the Porto Ricans in this neighborhood are of the humble, working, industrious class who are friendly to us, bringing us seed to plant, etc. We expect to see a great congregation here before long."

Brother C. Beckdahl and wife, missionaries home on furlough from India are at present stopping at the Missionary Rest Home, 1848 Berenice Ave., Chicago, Ill. They are very desirous to visit Pentecostal Assemblies in the Central West until the time of the General Council, and would be glad to hear from pastors of the assemblies who desire their services. Brother and Sister Beckdahl have appointment from the Council.

### WHAT HAPPENS WHEN MISSIONARY OFFERINGS ARE LOW?

One of the missionaries in South China has written us concerning what happens when the missionary offerings fall off, as follows: "We notice, of course, the smallness of the offerings this month and it is not in a spirit of complaint that we write, but we wish the dear ones at home could know the facts. This is our hot season and all missionaries must go to the coast to escape the extreme heat. The board missionaries have been gone for two weeks now and we are still here and expect to hold on for two more weeks. Going to the coast means of course extra expense, and for those of us who have stations it means the paying of two months' wages instead of one to the workers. But at a time when we need extra funds, we are cut down be-

cause of small offerings received by the Missionary Treasurer. We are trusting that this condition shall pass away and that the heavy needs of the missionaries during the summer shall be met for the glory of God." To the above statement the Missionary Treasurer says a hearty "Amen!"

### "I DESIRE MUCH TO KNOW"

One Sunday afternoon about five o'clock we were having a native testimony meeting. There were some one hundred workmen seated about, some of them listening intently and others paying little heed to the words that were spoken by the native Christians when suddenly a little short workman who had been present daily to the preaching service for some weeks got up and said the following words:

"I am the child of a Mamvu. I don't know God. But since I came here to work I have heard the news. My father didn't know God; my mother didn't know God. I desire much to know Him. My words are few for I know but little."

Ponder well this pathetic appeal! There is within these few words the entire history, and presentation of the present condition of thousands in the Eastern Congo. It is a confession of ignorance that is true of this entire people—"I do not know God." Will everyone who has the missionary cause at heart, stir themselves anew and make Gombari and the Congo a fervent subject of prayer!—J. A. Barney.

### THE MEXICAN WORK IN THE DALLAS DISTRICT

Brother R. F. Baker writes, "The Lord has enabled us to open up a new work at Ennis, Tex., through the healing of a sick woman in answer to prayer. It has surely stirred the entire Mexican population. We had our first service Thursday night, July 26th. It was marvelous to see how these poor, hungry hearts enjoyed the Word preached in their language in the power of the Spirit. After service five came forward for healing with uplifted hearts to the Lord. Another victory was that the lady of the house opened her doors for the services. This meant much as she was a devoted Catholic also a god-mother (which means she baptizes infants). It was quite a sight to see the sacred idols and other things in one corner of the room where we had our services. There was a table with numerous sacred articles, such as holy palms, twigs of trees, berries, idols, a vessel filled with charcoal and ashes where she had been burning incense, etc. From the ceiling to the floor were pictures of Christ and the disciples and other holy saints. But praise God, in spite of all this, the power of God was present to bless and to heal.

"At Corsicana the Lord was with us and nine were at the altar seeking salvation Sunday night, some seeking salvation, others the baptism. We have our tent there and Brother Joe Marlenz has charge. Corsicana and Ennis are both new fields. There are hundreds of laborers there as the oil boom is on at present."

### AN ANNUAL REPORT

Brother W. W. Simpson sends a good report from Kansu Province as follows: "Our Annual Council was greatly blessed of God. Reports from nearly forty assemblies showed a membership of over two thousand with offerings of about two hundred dollars during nine months. It now costs considerably over five hundred dollars (Chinese) to carry on the work one month. Progress is being made toward self-support and self-government. Literally there have been hundreds of miracles, some astounding ones. In the Council meetings the Lord spoke to many hearts. All seemed to be revived and encouraged to go sacrificing and toiling to save the lost ere Jesus Comes. My own heart is overflowing with joy unspeakable and love divine.

"I leave soon for a six hundred mile trip to Kanchow in the far northwest of Kansu to hold meetings at the request of Dr. Kan, a self-supporting Chinese worker formerly violently opposed to Pentecost. Will be there until August 1st and then return via Lanchow, Titao, etc., reaching here by the end of August. Hope then to tour the eastern part of Kansu enroute to Henan and Shih Chia Chuang to open Bible School the beginning of October.

"Since the Lord led Miss Dieterle and me to renounce marriage for His sake and the Gospel's His constraining love is as a consuming fire within me which never dims day or night. I long to express in service and sacrifice the depth of my love to Him who loves me so boundlessly. Glory be to God! This trip of twelve hundred miles to Kanchow and return will be done on foot and my heart fairly leaps with joy to thus toil for my dear Lord. Hallelujah! And my boy William will be traveling on foot from camp to camp among the Tibetans from now to the end of the year. What a joy is mine and his! Glory!"

### CORRECTION OF ADDRESS

Brother S. Kauffman announces that there was a mistake in his address as published in the Evangel some time ago. The address should have read J436 Taku Road, Shanghai, China, instead of 1436 Taku Rd. All friends may take notice. Brother Kauffman writes, "We are daily using our spare time in brushing up on the language while we have had several meetings a week. Now we are having daily tent meetings in conjunction with Sister Lawler. Results are beyond our expectation. While the heat of Shanghai is most depressing and continual rains a handicap, still our tent is crowded while sometimes as many more stand on the outside who all listen with ears and eyes open for several hours to the simple Gospel. When finally the altar call is given all listen with ears and eyes open for several hours to the simple Gospel. When finally the altar call is given all available space is taken up and the cries that go up to God are enough to melt any heart. Bless His name forever. We are expecting to go to the interior the latter part of September or just as soon as the Lord makes it clear to us."

## GENERAL COUNCIL DEPARTMENT

Office 336 W. Pacific St., Springfield, Mo.

E. N. BELL, Chairman

J. W. WELCH, Secretary

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## :-: FORTHCOMING MEETINGS :-:

### TENT CAMPAIGN, SPRINGFIELD, MO.

Corner Atlantic and Boonville. Meetings each night in charge of J. Wm. Bostrom and workers.

**STERLING CITY, TEXAS, CAMP MEETING** to begin Sept. 8. Pastor J. E. Chamless, of Graecmont, Okla., will bring the messages.—S. Kellogg.

**OKMULGEE, OKLA.**—We will start a tent campaign Sept. 23, D. V., with Wm. J. Bostrom and workers of Springfield, Mo., in charge. Please pray for this needy city.—R. H. Nesbitt.

**BACK TO THE BIBLE REVIVAL, SIOUX CITY, IOWA**, beginning September 4 with Evangelist Earl W. Clark and wife in charge. For further information write Isaac Milburn Glanville, 1211 W. 14th St., phone Auto 81647.

**SOUTHWESTERN NEBRASKA MID-SUMMER REVIVAL**, at Chappell, Sept. 2 to 9 or longer, in Assembly of God tabernacle. Eddie M. Young, ex-prize fighter, will be the evangelist. Everybody invited.—Maxie A. X. Clark, pastor, Chappell, Nebr.

**CITY WIDE CAMPAIGN AT JOLIET, ILL.**—Brother A. H. Argue and party are conducting a campaign in Joliet, Ill., from September 9 to 23. For full particulars see Robert F. McFarlane, Full Gospel Church, Cass & Herkimer Sts., Joliet, Ill.

**REVIVAL CAMPAIGN IN CHICAGO, ILL.**, the Lord willing, August 28 to September 12, inclusive, at Humbolt Park Pentecostal Assembly of God, corner of Cortland St., and Nebraska Ave. Pastor A. B. Cox, of Dayton, Ohio, will be in charge, assisted by other evangelists and missionaries.—O. Olsen, pastor, 1938 Nebraska Ave., Chicago, Ill.

**CONVENTION IN CHRIST COVENANT, GLAD TIDINGS CHURCH, CHICAGO, ILL.**—From Sept. 23 to 30, incl. Brother David McDowell, of Scranton, Pa., Brother Joseph Tunmore, of Pittsburgh, Pa., returned missionaries and others, will take part. Following the convention Evangelist Goben of Iowa, with John Olson, chorister, will conduct evangelistic services for two weeks beginning October 1. Pray much for these meetings. For further information write to S. A. Jamieson, pastor, 2120 Sunnyside Ave., Chicago.

**THE SOUTHEASTERN DISTRICT CAMP MEETING, at Dothan, Ala.**, will begin, the Lord willing, the first Sunday in October, with Brother J. L. Slay in charge. All are cordially invited. Come prepared to take care of yourselves. There will be a lunch stand on the camp grounds, to serve all at fair prices. You can bring your produce and sell to help defray your expenses. The District Council will convene in connection with the camp meeting, from October 16 to 20. Churches are asked to provide pastors and delegates to the Council with proper funds to defray their expenses while there. Let us cooperate this time, brethren.—O. J. Steverson, R. E. Taylor, K. D. Johns, G. C. Courtney, W. O. Weeks, Committee.

**PENTECOSTAL CAMP MEETING, WALKERTON, ONTARIO**, September 13 to 20. Three services daily, teaching and preaching from the Word of God. Tents for rent. All orders must be in by September 1. Bring your own sheets, covers and tick. Straw for beds provided. Meals on the grounds on the free-will-offering plan. The camp is located in the beautiful bush of Mr. Johnson, 2 miles south of the G. T. R. Station, Walkerton, on the Mildmay Road, near the river. Those writing ahead will be met on arrival. For further information write Pastor Geo. B. Rickard, Walkerton, Ont., or Pastor G. A. Chambers, 15 Scott St., Kitchener, Ont.

### KANSAS CITY REVIVAL, CHANGE OF DATE

Beginning with August 28, we expect to launch one of the best campaigns Kansas City has ever known, and with the help of the Lord expect to see a mighty revival breaking forth. Brother John Goben will have charge of evangelistic services, and Brother John Olsen, of Chicago, will be Musical Director. All plans are being completed for large seating capacity. Everybody is catching the revival spirit and we extend to all visitors our heartiest welcome to this meeting. Everybody come and bring somebody along with you. For further particulars write Henry Hoar, 258 N. Early St., Kansas City, Kans.

**WANTED**—A preacher to hold meetings about 6 miles west of Booneville at the Antioch church-house; one filled with the Holy Ghost and on fire for God would like to get a band started here as there are no Pentecostal people here.—Mrs. Hattie Ryles, R. F. D. No. 1, Booneville, Ark.

## CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

From August 17 to August 23 Inclusive

(This does not include offerings for expenses of the Foreign Missions Dept.)

\$101.68: Iowa and Northern Missouri Dist. Camp.  
86.00: Assembly, Gravity, Pa.  
80.00: Assembly & S. S., Tulsa, Okla.  
75.00: J. N. R., Brooklyn, N. Y.; A Canadian helper to Siswa Bazar work, Mount Forest, Ont.  
70.00: Fernwood Assembly, East Lansdowne, Pa.  
61.69: Assembly, Woodriver, Ill.  
60.00: Bethany Pent'l Assembly, Springfield, Mass.; Full Gospel Assembly, Newburgh, N. Y.  
58.82: Upper Room Mission, San Jose, Calif.  
50.00: Mr. & Mrs. O. E. A., Youngstown, Ohio; D. L., Milton, N. Y.; Assembly, Canton, Ohio.  
40.00: Pent'l Gospel Mission, Millvale, Pa.  
35.00: J. P. N., Longview, Wash.  
33.00: Mehida Pent'l Assembly, Canaan, N. H.  
31.00: P. M. S., West Tulsa, Okla.  
30.00: Little Company in West N. Y., N. J.  
29.16: Assembly Penny Fund, Graecmont, Okla.  
27.00: Saints at North Howell, Gervais, Ore.  
25.00: Saints at North Howell, Gervais, Ore.  
25.00: M. R., Brooklyn, N. Y.; Pent'l Mission, Freeland, Pa.; R. O. P., Raisin City, Calif.  
22.67: Assembly & S. S., Spokane, Wash.  
22.00: Mrs. S. W. L., Dansville, N. Y.  
20.00: Assembly, Boston, Mass.; Mrs. E. M., Milton, N. Y.; M. R. A., Battle Creek, Mich.  
16.90: Assembly, Brookston, Minn.  
16.20: A. F. B., Pendleton, Ore.  
16.00: Assembly, Arcade, N. Y.  
15.00: Central Park Assembly, Farmingdale, N. Y.; Assembly, Witherbee, N. Y.; H. E. B., Fredonia, N. Y.; Mrs. A. S., San Diego, Calif.; Assembly, Dayton, Ore.; L. E. W., Oakland, Calif.; P. S., Muscatine, Ia.  
14.00: C. H., Sunnyside, Wash.; Southern Calif. Bible School, Los Angeles, Calif.  
12.71: Assembly, Sunnyside, Wash.  
12.00: Kiowa Assembly, Colo.; M. H. & M. U., San Francisco, Calif.; B. R. A., Lo Pau, South China.  
11.00: Gilboa Assembly, Ohio.  
10.00: Mrs. R. E. J. & H. C., Central Park, N. Y.; Mr. & Mrs. W. B. S., Ithaca, N. Y.; Mrs. A. A., Detroit, Mich.; A. L., Dinsmore, Sask.; Mrs. L. H. F., Angleton, Texas; E. A. N., Crosby, Texas; J. S., Holland, Minn.; J. W. G., Rolla, Mo.; G. A. D., Norwood, Ohio; C. C. M., Alton, Ill.; Mrs. L. B., Denair, Calif.; R. J., Dancy, Wis.; E. M. Y., San Francisco, Calif.; Mr. & Mrs. L. L., Marshfield, Wis.; W. C., Larned, Kans.; H. J. S., Youngstown, Ohio; C. G., Galt, Calif.; Mrs. E. C. W., Chicago, Ill.; Mr. & Mrs. H. K., Fort Worth, Texas; S. S., Wright City, Okla.  
9.80: Mrs. S. N. & daughters, Commerce, Texas.  
9.50: South Dallas Assembly, Texas.  
9.00: O. J. P., Kingsburg, Calif.  
8.00: H. M., Milton, N. Y.  
7.60: Pleasant Hill Assembly, Ia.  
7.30: Glad Tidings Assembly, San Miguel, Calif.  
7.25: E. B., Beggs, Okla.  
7.20: S. S., Bucklin, Mo.  
7.00: A. C. B., McFall, Mo.; Mrs. R. M. H., El Dorado, Ark.  
6.50: J. B. C., Mobile, Ala.  
6.00: Young People's Society, Lancaster, Pa.; F. B., Desloge, Mo.; J. V., Grand Rapids, Mich.; E. W., Cleveland, Ohio.  
5.50: S. N., Dyesville, Ohio.  
5.25: H. W., Santa Rosa, Calif.  
5.00: J. D. B., Turtle Creek, Pa.; Mrs. W. G. H., Childress, Texas; Mrs. F. B., Brooklyn, N. Y.; W. M. H., Saratoga, Texas; A friend, Redondo Beach, Calif.; B. M., Kansas City, Kans.; J. B. J., Fort Morgan, Colo.; R. M. A., Springfield, Mo.; W. K. J., Tyler, Minn.; D. W., Portland, Ore.; Mrs. H. M. V., Oilton, Okla.; A friend, Brainerd, Minn.; Mr. & Mrs. L. I. M., San Miguel, Calif.; Mrs. J. R. D., Huron, Ohio; Mrs. C. S., Joliet, Ill.; Mr. & Mrs. T., Knoxville, Tenn.; C. E. S., Mt. Vernon, Wash.; Mrs. M. G. S., Osgood, Ind.; Mrs. E. C., Rio, Wis.; E. A. G. M., Eureka, Calif.; F. C., Huttig, Ark.; M. Z., Santa Monica, Calif.; A. L. P., E. San Diego, Calif.  
4.50: J. F. S., Truesville, Ky.  
4.40: G. C. L., Elmwood Park, Ill.  
4.00: J. W. B., Graceville, Fla.; J. F. B., Alton, Ill.; J. D. C., Kinston, Ala.; Mrs. F. M. S., Birmingham, Ala.  
3.50: Assembly, Creston, Iowa.  
3.48: A. H., Jenny Lind, Ark.  
3.47: Pent'l Young People's Union, Couch, Mo.  
3.25: Assembly, Reno, Wis.  
3.00: C. S. F., Houston, Texas; S. S. S., Pasadena, Calif.  
2.60: B. A. M., Oswego, Kans.  
2.50: A. J. N., Bucyrus, Ohio.  
2.38: C. J., Proctor, Minn.  
2.27: Christ Pent'l Church, Stormville, N. Y.  
2.10: Mrs. L. McA., Midland, Ark.; S. S., New-castle, Texas.  
2.00: S. S., Cement, Okla.; Mrs. W. R. F., Eustis, Fla.; H. H., Wakarusa, Ind.; L. A., Des Moines, Ia.; J. W. S., Coulwood, Va.; M. E. B., Galliver, Fla.  
1.75: W. L. T., Reno, Wis.  
1.15: L. A. S., Oroville, Calif.  
1.00: J. B. V., Old Forge, Pa.; Mrs. E. K., Litchfield, Nebr.; M. W., Govan, Wash.; P. S., Westernport, Md.; W. E. T., Savannah, Ga.; M. L. & H. L., Homevalley, Wash.; Mr. &

Mrs. G. F. S., Ashland, Ore.; N. O. L., Bucyrus, N. Dak.; Mrs. E. P., Helvetia, W. Va.; E. B. J., West Lebanon, N. H.  
 Total, less \$30.29, amounts given direct to missionaries by assemblies .....\$2,013.89  
 Amount previously reported ..... 4,606.16

Total received during month of August \$6,620.05

**CAMP MEETING AT EIGHT MILE CREEK,**

**MOBILE, ALA.,** Sept. 1 to 15 inc. Evangelist J. L. Slay to be in charge. Table supplied by free-will offerings. Place of camp is eight miles from Mobile Court House on St. Stephens road. From Mobile catch Whistler car, go to end of line, and you will be met by automobiles. Further particulars from W. L. Gibson, Prichard, Ala., H. C. Everette, Whistler, Ala., or F. Esquiree, Crichton, Ala.

**HERE AND THERE**

(Continued from Page Nine)

God from whom all blessings flow' was enthusiastically sung by those present, so great was the manifestation of joy of the recovery of her limbs. She had no steel frame, her legs were not crooked, but straight, and to all appearance she looked like any healthy, normal person. She ran up the steps and across the stage to her father at the close of the testimony service to show to the 7000 present that she had been cured and was able to walk. Mr. Dimmick stated from the platform last night that Dr. Hall had attended his church, and following the service went to his house to see his daughter, who was one of his patients. 'He pronounced her completely healed,' stated Mr. Dimmick. The speaker added that her spine was perfectly straight and there was a complete healing of the foot. To prove this, he called his daughter to the stage and showed the audience the agility with which she could move around. Her leg had grown the same length as the other it was obvious, and there was no limping in her running or walking. Dr. Siprell made this same announcement at the afternoon service and was met with applause.

"Rev. W. J. Knott a well known Victorain, testified that he had been cured of goiter from which he had been suffering for years. After Dr. Price had prayed over Mr. Knott, who is an elderly man, he fell backward and lay on the platform moaning. When he arose he declared that his goiter was gone entirely. A most pathetic scene was witnessed at the end of the service, when Mr. Knott, who had been cured of goiter, was greeted by his son. One of the sons hastened down the aisle as fast he could wend his way through the crowd and embraced his father, kissing the place where the goiter had been. Both of Mr. Knott's sons were excited over the remarkable healing, as their father, it is alleged, had not long to live, the goiter having already commenced to strangle him. The joyful father took his two sons into his arms and wept for joy while the wife also had tears in her eyes as she affectionately kissed her husband. It was a joyful family that made their way home last night."

**HORNELL, N. Y.**—We have just closed a meeting in Camden, N. J., where the Lord opened the hearts of the people for Pentecost. Many came in from the Methodist church and got real victory in their souls. Others who were away from God were won back again. There were some

wonderful healings. We are putting on a campaign at Hornell, N. Y., with a tent, commencing August 26.—Brother and Sister John J. Ashcroft.

**PROTECTING OUR CHILDREN.**

We do not know of a single person in the whole world-wide Pentecostal movement that believes in the atheistic ideas now being taught in the schools and colleges that contradict the plain statements of the Bible account of creation, but our children are being taught these things in school and we need to combat this error

with truth. Every parent should secure and study W. J. Bryan's book, "In His Image," and fortify their children against the poisonous stuff that they are being filled with. The children will reject the error if they really know the truth.

A second book that every parent should have is "All About the Bible," by Collett. If the children have this book read to them they will be established in the truth of the absolute inerrancy of the Scriptures and the utter folly of Darwinism.

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