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A Life of Peace and Joy

*Pastor Stephen Jeffreys at the Assembly
of God, Springfield, Mo.*

"Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 4-7.

That is a wonderful exhortation the Apostle Paul gave to the Philippians—to rejoice in the Lord alway. I realize that the world, as never before, is waiting to see a rejoicing people. And if anyone should be rejoicing, it is God's children who know their sins are forgiven. There is much sorrow and sadness and gloom in the world; and the church has failed to present the aspect of rejoicing, rejoicing in the Lord alway. We must remember that the rejoicing is in the Lord—in another person. Some of God's children could not rejoice in their circumstances; many of them are among the poorest people, they are being tried in their circumstances, in their homes, in their bodies. But when a soul is born of God, a new power comes into the life; and in the strength of that power they are able to rejoice in the Lord alway.

Have you not seen a mother and a little babe, perhaps in adverse circumstances, everything against her; yet she loses all her trouble as she looks into the face of that little babe. She is rejoicing in another. Thank God we have another to rejoice in. We have a Person to rejoice in, who raises us above our circumstances, far above them. "And you hath He quickened, who were dead in trespasses and sins . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." I tell you, we children of God are privileged people.

Oh, for a deeper revelation of the Lord Jesus Christ and what it means to follow Him! The Spirit of God has come into this world to take of the things of Christ and reveal them unto us, and to show us things to come. Now that Christ is on the throne, the Holy Ghost has been sent down here and He goes back and forth to and from the throne, bringing down the things

of Christ and revealing them to us. Wherefore we should be a rejoicing people!

"Let your moderation be known unto all men." Let your conduct be known, let your conversation be known, let all men see that the grace of God has changed you. We want to be a people who will present such an attitude to the world that the world will know the gospel is the power of God and that it has changed us and separated us. I realize more than ever that we have to preach separation even to God's children. Oh, let your moderation, let your separation be known unto all men. Christ has called us from the world; He expects us to turn our back on the world and on everything that is worldly. You can have an eternal divorce from the world, and be taken up with the Lord, Jesus becoming your delight, Jesus everything to you.

Oh, if only we could realize that the object of the gospel of Jesus Christ is to make a new race of people. And I thank God I belong to that new race. I tell you, Jesus never came to this world to give religion. Jerusalem was packed with religion before He came. But Jesus said, "I am come that ye might have life! life! life! The very life He Himself had, He who was from the beginning, Jesus, the Second Person of the Trinity, who left His home in glory and came down here to bring into being a wonderful race of people like Himself!

Let everybody know that the gospel has changed us. And there is a reason for it—The Lord is at hand! We believe that the Lord Jesus is about to return. We are on the eve of the greatest event ever known in the world. You cannot learn this, you cannot be taught it in the universities of the world, it must be a revelation from God. The Lord is at hand! Before the Lord Jesus left this world He told us to watch the signs of the times; and those predicted signs are coming true before our very eyes. The unrest, the perplexity among nations, and many other things speak to every spiritual child of God that the Lord is at hand. Hallelujah! I am glad He is coming soon. He is coming to put this crooked world straight.

But remember there is a two-fold meaning to that scripture, "The Lord is at hand." He is at hand in His soon coming; but there is another side of it. Whatever you need this morning, the Lord is at hand to supply. Do you need more holiness? Well, the Lord is at hand. Are you going through a trial, and would you like to get help to carry you through? The Lord is at hand. He is not a God thousands of miles away beyond the skies; He is at hand. You can have a talk with Him.

"And He walks with me and He talks with me,

And He tells me I am His own,
And the joy we share as we tarry there
None other has ever known."

The Lord is at hand. You can put your hand upon Him. Are you in pain? Let me give you a word of encouragement—The Lord is at hand. Maybe you have business difficulties and there is a dark cloud above you. Have you told the Lord about it? He is at hand. Some people have lots and lots of money. Well, I have all I need, for the Lord is at hand. He moves everything in the interests of the child of God who walks in the light. Whatever you need, He is able to do exceedingly above all that you ask or think.

And because the Lord is at hand, "Be careful for nothing." Don't be overanxious. The Lord wants to deliver us from all this fretting and worrying. Be careful for nothing—that means, don't be overanxious about anything. Live as if this were the last day. What do we know about where we will be to-morrow? I would not be surprised if we should be up in heaven. So what are we to be anxious about today? Live that honest, simple life of trust in the Lord. Look at the sparrow. This morning he opened his little eyes and began to chirp and give out his little notes to God. He did not know where his breakfast was coming from, but he could trust his Father. By and by some of you went out and shook the tablecloth, and he had his breakfast. God is careful for the sparrow, how much more will He care for

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In an Hour That Ye Think Not

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth."

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind."

In that brief, terse word are included all varieties of fish, fowl and beast. And so in Christ's statement regarding His coming, in a few, concise words are hidden all the manifold aspects, conditions, and signs that will precede and accompany His coming. Paul elaborated on that which was already given. The Spirit expounded and unfolded the terse, brief words of Christ. And the Spirit is given to explain revelation. Don't seek the Spirit to explain your conceptions. He illuminates revelation, but not your conception of things. The Spirit never magnifies human theories but He does illuminate the truth given by the Author of truth—the Spirit of truth.

All error is based on human interpretation of divine revelation.

As Christ went out of the temple the disciples said to Him, "Master, see what manner of stones and what buildings are here." And Jesus said to them, "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." The disciples wanted Him to admire the permanency and the stability of the building, but Christ revealed its instability. He contradicted their theories. The disciples said in substance, "Admire the permanency of these mighty stones." Christ said in effect, "See the frailty of them." The disciples gave their human interpretation concerning these stones.

And so it is with the human interpretation of signs. Men see everywhere what they consider the signs of permanence. Last-day scoffers say, "Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." They see continuance everywhere. The world's motto is "Continuance." Christ's word—not motto—is "There shall not be left one stone upon another which shall not be thrown down." He foretold the overthrow of what man thought was permanent. Speaking lightly it might be said that Christ's favorite pastime was overthrowing. He overthrew the money changers' tables. He overthrew theories. He overthrew their ideas of Sabbath keeping. Yes, and they said He overthrew Moses' law, and so they sought to overthrow the Overthrower.

Submit your plans to be overthrown, also your theories and your date setting. "In an hour that ye think not, the Son of man cometh."

Great thinkers have been thinking, and writing their thinking, and other thinkers have thought the writing of the thinkers must be the thing. The letter killeth, but the Spirit giveth life. Don't despise the letter, for the Spirit quickeneth the Word, and the Word instead of killing illuminates.

Men have been making spiritual telescopes to detect signs; to penetrate into the heav-

ens, to see if they could see the Lord's coming. They use them in the nighttime and fancy they see signs of His coming. What they need is light from heaven into their spiritual eyes that they may discover themselves, and learn that they are dependent not on human-made telescopes but upon the divine one—the Spirit—for He, "He shall show you things to come." Man looks up to discover, and the Spirit of God looks down to uncover, to manifest that which is hidden. Man needs to change his attitude of approach on this most momentous of all subjects.

Herod called for the scribes when Christ was coming. They knew chapter and verse, they had it all off by rote. And they neither opened the front door nor took a step toward Bethlehem. Simeon, hidden away—not consulted by any king—had the true revelation, and he saw and handled the Lord's anointed, and was satisfied. History repeats itself.

STANDING IN THE GAP

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Read Ezekiel 22:23-30.

As it was in the days of Ezekiel, so it is to-day in the Church. The people (church members), the prophets (pastors and teachers), the priests (intercessors), and the princes (church officials) have neglected the things of God and turned aside to the things of the world. Love of money, love of pleasure, love of praise, love of ease, and love of self have crowded out the love of God. As a result the church on the whole is void of the presence and power

of God. "A gap,—a breach" has been made and the enemy is coming in like a flood.

Who Will Stand in the Gap?

ABRAHAM stood in the gap when God revealed His purpose to destroy Sodom and Gomorrah because their sin was very grievous. Every prayer was answered. When Abraham stopped praying the judgment of God fell upon the city. Even then God remembered Abraham and delivered Lot. In judgment God remembers mercy because His children pray.

MOSES stood in the gap at a time when God's wrath was kindled against Israel because of their idolatry, and again when they murmured against God's servants. As a result "the Lord repented of the evil which He thought to do unto the people," and again the Lord said, "I have pardoned according to thy word."

SAMUEL stood in the gap many years when the people lost the ark of Jehovah; and afterwards turned away from God and desired a king like the nations round about them; and again when king Saul disobeyed God, and spared Agag and the best of the sheep. It was then that Samuel "cried unto the Lord all night."

ELIJAH stood in the gap caused by the worship of Baal on the part of king Ahab, his wife and the people. For three and a half years Elijah stood alone in the breach until God answered by fire and His enemies were destroyed. Then His people fell on their faces, crying out: "The Lord, He is God; the Lord, He is God."

JOB stood in the gap for his whole family when they spent their time feasting. He rose up early in the morning and offered burnt-offerings unto the Lord according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

Where is an Abraham, or a Moses; a Samuel, or an Elijah, or a Job who will stand in the gap to-day? "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him."

Battling in the Gap

In Ezekiel's day, God said of His foolish prophets: "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Ezek. 13:5. Shall He say the same to-day? The battle is on,—the battle between truth and error, between the right and the wrong, between God and Satan. Who among us will stand against the wiles of the devil and withstand in this evil day? God is taking out a people for His name (Acts 15:14), and therefore is looking for those who will firmly stand with Christ by faith in the midst of Jordan (the victory of Calvary) until all the people are passed over (Joshua 3:1-17).

The Holy Spirit helpeth our infirmity. He takes the faintest prayer of the humblest saint and amplifies it, like a radio broadcasting station, until all heaven hears nothing else. The Holy Spirit so operates in and through the true Church on earth that He is restraining the mystery of iniquity and the manifestation of the lawless one, the man of sin, until the body of Christ is made ready for His glorious coming

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(2 Thess. 2:5-10). This restraining power of the Holy Spirit depends upon God's armor-clad servants who are "praying always with all prayer and supplication in the Spirit." Eph. 6:10-18.

May God Depend on You?

The great majority of professing Christians in our churches to-day cannot be counted upon for this "fight of faith" against the powers of darkness. They are not able to "stand in the gap." Says the *Watchman-Examiner* of New York: "J. Campbell White declares that Protestantism in North America, judged by fair tests, is not more than ten or fifteen per cent efficient. What are fair tests? The following have been agreed on by groups of pastors and laymen: (1) Supernatural living—living a life that only Christ makes possible; (2) personal work—individual effort to make new disciples; (3) stewardship of life and property, acting as trustees of life and possessions instead of as owners; (4) prayer-power, illustrating the reality of prayer as the mightiest force outside of Omnipotence itself; (5) world vision and purpose, sharing Christ's passion to save the lost everywhere."

If this statement is substantially true, and we believe it is, it shows the imperative need that every soldier of Christ Jesus should **STAND BOLDLY IN THE GAP**, clad in the whole armor of God, and wrestle against the powers of darkness until we all hear the shout, the voice of the archangel and the trump of God. This may mean the greatest revival the world has ever seen. *Therefore Continue to Pray for a Revival.*

CONGRESS OF RELIGIONS

Delegates from many countries are on their way to Geneva to "a universal conference of religions, to promote the cause of world peace."

The representatives of various religious beliefs, including Christianity, Buddhism, Confucianism, Hinduism, Islam, Jainism, Judaism, Shintoism, Taoism, Sikhism and Zoroastrianism, are expecting to come to an agreement on the following points. First, the emphasis on universal brotherhood as essential to all religions. Second, the establishment of world peace through the recognition of such universal brotherhood. Third, active co-operation among all the great religions of the world, for the establishment of these ideals.

The Bible however does not teach "universal brotherhood." The Word shows two families on the earth, "the children of God," and "the children of the devil." 1 John 3:10. And there is an eternal separation between the two.

Unless this essential principal is recognized this conference will have no more value than a congress of bats convened to bring about some agreement concerning the improvement of the world's lighting systems.

We are reminded of a great conference of the world's religions held in Chicago many years ago. After the representatives of many religions had their say, Joseph Cook of Boston rose to his feet and remarked:

"Gentlemen, you have all said a number of good things about your various religions, but I want to tell you there is only one thing that can remove the blood from the hands of Lady MacBeth, and that is the blood of the Lord Jesus Christ."

Rebecca! Near her journey's end!

The long trek almost over! Desert heat forgotten. Scenes to right and left no longer attracting. Her maidens behind her. The distractions of the journey unnoticed. Before her lay an event whose influence should last through every succeeding generation—her meeting with Isaac.

Rebecca's eyes!

Uplifted, they were, and rested upon Isaac alone, for he was coming out to meet her. "And Rebecca lifted up her eyes, and . . . saw Isaac." Thus they met.

A GREATER MEETING

We are approaching a greater meeting, that of Christ and His church. The meeting of Rebecca and Isaac was of vast significance, for of their line were future nations to be born. But the consequences of this greater meeting, this mysterious meeting in the air, who can tell? How can we dream now, or begin to foresee the glories that shall unfold and develop in the ages to come, subsequent to the coming of Christ for His church?

Our eyes! Our vision! Our outlook! What is to-day?

Our Lord admonished us, when we should see the budding of the fig tree, to have

THE UPLIFTED GAZE

The uplifted gaze! For this fills us with joy, and the joy of the Lord is our strength.

The uplifted gaze! For we, even as Peter, can walk above the changing waves only as our eyes are kept upon Jesus.

The uplifted gaze! For only then can we, tempter-assailed, and often battle-wounded, march triumphantly on to victory on that glorious day. "Look unto Me and be ye saved," cries the voice of the Lord, and truly there is for us no salvation in looking away from His face.

Looking to Jesus, our vision is filled with His completeness, His perfection, His beauty the power in His name, the wondrous fact that He did the complete will of God. For us there is victory and power no matter what our battles, in looking thus to Jesus. All is met in Him. In Him lies the supply of our every lack.

When the vision of the bride rests upon her own lack, she is powerless. When her vision rests upon the attributes of her Lord she is invincible.

When we look at our many failures, we lose heart. When we look at the shortcomings of the brethren, we are dismayed. Our vision is occupied with the lesser things that are powerless. Situations arise for which we find ourselves confessedly inadequate. But when our vision once more rests upon our Lord we may do exploits in His name, and confound the world. "If thine eye be single, thy whole body shall be full of light." I pick up an earthen vessel and turn it at random to a corner of the room. It is filled with light and shadows. I take the same earthen vessel and focus it directly towards the window. Its deepest recesses are filled with light.

Jesus is the Window of Heaven to us. He alone is our light. Darkness encroaches upon every hand, but the progress of the

clouds is arrested to leave one light still shining through—the radiant form of Jesus. "Looking unto Jesus, the Author and the Finisher of our faith!"

What if the way seem long, and the heat of the battle great? We do not ask to be "carried to the skies on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas." Faithfully Eliezer wooed Rebecca on, telling her of the one who awaited her coming. Faithfully the Holy Spirit, the Comforter, points us forward to the day when we shall look upon Christ's face—His beautiful face!

OUR HORIZON

Our outlook is just so much—no more—no less. If part of our horizon is filled with Jesus, and part with the thousand distractions that clamor for our attention, just in that degree the freshness of our anointing is frittered away, and our power is gone. No power in looking at self or at my brother, but all power in looking to Jesus! "Look not upon me for I am black!" cries the bride. He is the Bright and Morning Star, and the source of living waters.

We are entering profound days—stupendous days—taxing days. The bride is nearing the end of her journey. The hour of the meeting approaches. With attention diverted we might miss it. A thousand forces concur to distract and hinder us.

It is said that in olden days a young disciple said to a ruler that he did not know he could possibly do the right continually, with a thousand distracting influences. He was given a little pot full of oil, and told to carry it through the city streets without spilling a drop, on pain of his life. When he completed the ordeal it was found that not one drop of oil had been spilled. "How did you do it?" the ruler asked him. Eagerly the young man replied, "By never taking my eyes off the oil, as I walked through the busy streets." "There is your answer, my young friend," said the wise ruler.

Rebecca lifted up her eyes and saw only—Isaac. So her goal was won, and she alighted from off the bumpy camel. We have a promise. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Have we time or room for aught but Jesus to fill our minds?

We see the fig tree budding. Our long trek is almost ended. Eyes uplifted! Seeing only—JESUS.

WOMEN SOLDIERS

"The Red Army," says the Soviet Commissar for War, "already has 72 commissioned women officers, and Soviet law provides for the compulsory military service of women in war." "In the Communist areas of China," says the North China Herald (Feb. 18, 1928), "women are being trained in the use of weapons." Three hundred thousand women are enrolled in the Russian Army.

Is Evolution an Established Fact? *

(Continued from last issue)

If it is true, as we are assured, that each period can be identified by its fossil remains, then the testimony of Science at this point is a crushing blow to evolution, for here in the *first half* of the geologic period the best evidence of evolution should be found if it is to be found at all.

Mr. Darwin's word concerning the evolution of plants and animals is of value at this point. He says: "Analogy would lead me to believe that all animals and plants are descended from some one prototype." But he hastens to say that "analogy may be a deceitful guide" ("Origin of Species," p. 500). In other words, his best evidence is analogy, and analogy "may be a deceitful guide." That it is a deceitful guide in this case, will be more and more clearly seen as we push our investigation further and further into the realm of conscious life. There are abysmal chasms across which the evolutionists have never been able to construct a bridge.

Hear the words of Alfred Russell Wallace at this point: "We feel it to be altogether preposterous to assume that at a certain stage of complexity of atomic constitution, and as a necessary result of that complexity alone, an ego should start into existence, a thing that feels, that is conscious of its own existence. Here we have the certainty that something new has arisen, a being whose nascent consciousness has gone on increasing in power and definiteness till it has culminated in the higher animals. No verbal explanation—such as the statement that life is the result of the molecular forces of the protoplasm, or that the whole existing organic universe from the ameba up to man was latent in the fire mist from which the solar system was developed—can afford any mental satisfaction, or help us in any way to a solution of the mystery" ("Darwinism," p. 475).

Nicholson says: "We could never prove our theory correct unless we could produce in evidence fossil examples of all the kinds of animals and plants that have lived and died during that period (the first half of the geologic period).

Sir Roderick Murchison says: "I know as much of Nature in her geologic record as any living man and I fearlessly say that the geologic record does not afford one syllable of evidence of the evolution of man," and Sir James Dawson, the great Canadian geologist, says, "It (geology) is utterly destitute of proof."

When the rocks are found to contain fossil remains of a new species, always they are found to be *distinct and separate species with no connecting links between*. Whenever a species is found to become extinct its record stops at once, and a new species makes its appearance full grown and ready for action. As Le Conte would say, the change is by "substitution of one species for another." Even Darwin is finally forced to admit that "in spite of all the efforts of trained observers, not one change of one species into another is on record" ("Life and Letters," vol. 3, p. 25).

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We should also keep in mind at this point the fact that the total number of species *has not increased since the middle of the Tertiary*,—or third degree or order, or formation,—which would most certainly have been the case were the theory of transmutation correct.

While these facts must be admitted by our friends of the opposition, many of them will cling tenaciously to what they believe to be one fact which furnishes strong evidence in favor of their theory, namely: that fossil records show the horse to have been evolved from a four-toed ancestor of the Eocene age. But there are two or three things to be said about this evolved horse. First, that the evidence presented is finally against, rather than in favor of, evolution; for the evolution theory demands that the process be carried forward from the *simple to the complex*; whereas, in the case of the evolved horse, about which we hear so much, the process is from the *complex to the simple*! And the second fact that our friends seem to overlook is that according to their own evidence *IT IS THE EVOLUTION OF A HORSE, and not the evolution of one species into another!* Therefore, whether we relish the truth or not, we are finally forced to Huxley's position: "It is not absolutely proved that a group of animals, having all the characteristics exhibited by species in nature, has ever been originated by selection whether natural or artificial" ("Lay Sermons," p. 295).

And by way of nailing this truth down yet more securely, I quote several other recognized authorities of more recent date. "We find the most pronounced distinction between man and the anthropoid apes in the size and complexity of his brain," says Professor Wallace; and he finally concludes that evolution cannot possibly account for man as we know him to-day, since we possess intellectual and moral faculties which *can not be traced to transmutation, selection, and survival* (Wallace, "Darwinism," pp. 458, 478).

It is interesting to note at this point that Le Conte comes very near (if he does not entirely do so) forsaking his own definition of evolution in his anxiety to hold on when there is nothing to hold to. He says: "With the appearance of man, another entirely different and far higher factor was introduced; viz., conscious, voluntary co-operation in the work of his own evolution," and then attempts to trace this conscious co-operative work on the part of man up through the natural to the spiritual ("Evolution and Its Relation to Religious Thought," pp. 86, 87). How will Le Conte harmonize this with his definition of evolution as "*continuous, progressive change, according to certain laws, BY MEANS OF RESIDENT FORCES*"? The fact is he cannot harmonize the facts with either his theory or his definition, for he is finally forced to admit in his book called "Religion and Science" that "the evidence" (mark you, *the evidence*) "of geology to-day is that species come into existence suddenly and in full perfection." If this evidence presented by Science is final, then the Genesis account of

Creation is fully vindicated, and a crushing blow is delivered not only to the materialistic evolution theory, but to theistic evolution as well.

If the reader cares to do so, he may secure a copy of a manifesto recently deposited in the Bodleian Library at Oxford signed by *six hundred and seventeen* of England's leading scientists who emphatically state their conviction that the evolution theory is untenable because of a lack of evidence, and finally state that there is no scientific reason why we should doubt the authenticity of the Scriptures concerning Creation. Twenty pages are required to list the names of these scientists and record their scientific titles. Have some of our educators and pseudo-scientists, and alas, some of our preachers, who tell us that "all intelligent persons accept the evolution theory," ever heard of this manifesto? I trow not; just as they have not heard of some other things necessary to their mental and spiritual culture!

Professor Dana in his book called "Genesis and Science," declares his faith in the cosmogony of the Bible and claims the same for the great Agassiz.

Lest I be accused of "fetching evidence from afar," I shall quote the testimony of Agassiz himself as found in his "Principles of Zoology." He says: "It is evident that there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the vertebrates, especially in their increasing resemblance to man. But this connection is not the consequence of a direct lineage between the faunas of different ages. There is nothing like parental descent connecting them. The fishes of the Paleozoic age are in no respect the ancestors of the reptiles of the Secondary age, nor does man descend from the mammals which precede him in the Tertiary age. The link by which they are connected is to be sought in the view of the Creator Himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe."

Professor Wasmann in his "Modern Biology and the Theory of Evolution," page 463, says: "The whole hypothetical pedigree of man is not supported by a single fossil genus or a single fossil species."

Having tried the case of evolution in the court of geology, the testimony certainly shows that the preponderance of evidence is against the theory, and there is nothing for an unbiased jury to do but find a verdict for the defendant on the grounds of a "lack of evidence," and the judge must "throw the case out of court" on the ground of this finding.

That evolution has no better case in the study of embryology than in geology, will be clearly seen by all but the "willingly ignorant."

That there is a general resemblance between the structure of man's body and certain animals, there can be no doubt. We do not doubt this, much less attempt an argument to prove the contrary, but we do insist that this does not *prove* the recapitulation

theory of evolution, any more than does the fact that the blood of an ape may be transferred to a man's body with little or no reaction and vice versa. If this were a sound argument it would finally place us in several very embarrassing positions. For instance: medical science is now telling us that the milk of an ass is nearest to mother's breast-milk of any known, and may be taken by the babe as freely as breast-milk with equally good results. Admitting the validity of the blood-transference argument this scientific finding would seem to prove that we are descended from the ass, rather than from anthropoid apes! And this latter theory, by the way, might be the easier of the two to accept were we forced to a final conclusion by observation!

It may be true that the human embryo, up to a certain stage, resembles certain animals, and that the locations of the brain centers of control in man correspond to the brain centers of control in certain animals, and that man is subject to certain diseases common among animals; but again I insist that this does not *prove* the case for evolution; for, as Professor Fairhurst says, "It is well known that there are radical differences between embryos of vertebrates and invertebrates" ("Organic Evolution Considered," p. 145) which cannot possibly be made to fit the recapitulation theory. He may well raise the question, on page 147 of the same volume: "Why should the whole first half of the history of evolution not even hint at the epitome?" And let the reader remember that here in the *first half* of the study of embryology, as in the study of geology, the *best evidence should be found if it is to be found at all*.

As Agassiz says: "Anything beyond a general parallelism is hopeless," and "general parallelisms" cannot be admitted as final evidence until they pass into the realm of "well established and verified facts and laws of Nature."

Huxley says: "The only perfectly safe foundation for the doctrine of evolution lies in the historical, or rather the archaeological, evidence that particular organisms have arisen by the gradual modification of their predecessors, which is furnished by fossil remains," and geology says *there are no such fossil remains*.

All of the evidence in hand shows man to be pretty much what he has always been in physical and mental structure. "In bodily evolution man has made no very marked progress during the last twenty thousand years" (Lull, "Evolution of Man," pp. 162-164).

As regards man's intelligence, James Rowland Angell of Yale says: "So far as we can judge by the evidence in historic times, there is no reason whatever to suppose that the native intellectual abilities of the average American citizen are in any way superior to those of the Egyptians four thousand years before Christ, or the Homeric Greeks, or to others of the peoples of that general period in the Mediterranean basin. . . . In other words, since the period of historic records there is no convincing evidence of marked development in human intelligence" (Lull, "Evolution of Man," p. 115). And I call attention to the fact that "historic records" are the *only sure word of evidence* available. Anything back of "historic records" is *speculation, pure and simple*,

and speculation may not be admitted as evidence in this case.

But if we were to admit the evidence of Science concerning its imaginary prehistoric man, the case for evolution would not be strengthened. Professor Lull in lecturing on prehistoric man gives some very illuminating testimonies which may not be amiss at this point.

Concerning the Trinil ape-man of Java, known as *Pithecanthropus*, supposed to be 500,000 years old, he says that the cranial capacity is as great as that of some men today and twice as large as that of an ape, and that there is every evidence that his posture was fully as erect as ours. In speaking of the Heidelberg man, supposed to be 400,000 years old, he says only a lower jaw was found (rather slim evidence, we would say, on which to hang a case), but this jaw is even less bestial in development than in some modern men. The Pittdown man, supposed to be from 200,000 to 300,000 years old, is "rather a modern looking man," he assures us, and so likewise is the Neanderthal, Rhodesian, and the Cro-Magnon man. And here in a nutshell is the evidence (?) for evolution as far as prehistoric man is concerned, and of course it is no evidence at all. In the face of such testimony concerning the physical development of man, how will the defenders of the evolution theory hope to account for those faculties of man which *absolutely distinguish* him from the lower order of animal life?

That there is no way of accounting for them except by the *direct creative act* of Almighty God, we, with Wallace, must finally admit. He says: "We possess intellectual and moral faculties which could not have been developed under the law of Natural Selection, but must have had another origin, and for this origin we can only find adequate cause in the unseen universe of spirit" (Wallace, "Darwinism," p. 478). "The intelligence of man so far surpasses that of his nearest competitors," says Lull, "that the mental gulf between them is immeasurable" (Lull, "Evolution of Man," p. 38).

Again I say with the testimony of these *great men* before us, surely our friends who undertake to defend the evolution theory will pardon *common mortals* for looking with suspicion on their far-fetched, will-o'-the-wisp, unproven fantasy. But I suppose they will not, for it is well known to some of us that they have the most prehensile minds imaginable when it comes to this question. Whether it is or not, it simply is, and in the meantime we must be content to be looked upon by these sophisticated self-styled intellectuals of our day as antiquated ignoramuses, who should be relegated to innocuous desuetude and labeled "of historic interest," while they proceed with the scientific (?) business of examining a fragment of bone, a tooth, a claw, a jaw bone, or a foot-print in the clay made a half million years ago and spin their filamentous theories which account (?) for the appearance, habits, age, education, religion, and finally disappearance of species and races! But there is one satisfaction left us as we lie nicely labeled among the antiquated relics of a credulous yesterday: The testimony of inspired Scripture stands unshaken; and as we examine the fantastic speculations of these self-styled intellectuals we may find comfort in the statement of Moses that

"their rock is not as our Rock, even our enemies themselves being judges."

(To be continued)

WONDERFUL JESUS

REVIVAL IN SPRINGFIELD

The general consciousness of His invincible greatness and that He is in reality greatly to be praised, has developed and grown exceedingly in the minds and hearts of the people of Springfield during this week. We at Headquarters, experienced as we are in the miraculous manifestations of His power, are being mightily moved upon by the Spirit, as we watch the great campaign under the leadership of Pastor Stephen Jeffreys, the Welsh evangelist, sweep majestically on.

We want all our correspondents to be very conservative in reporting the workings of God in their meetings, but here at Headquarters we try to be even more careful in telling of what God is doing than we ask our correspondents elsewhere to be. Therefore it is too early to speak in detail of the many remarkable miracles of many sorts done by the Lord here in the past six days since the campaign began. We must "bide a wee" until time has shown the healings to be permanent before we give people's names and describe the work done.

However we may say with great boldness to all who read these lines that God is present with power to heal, and the pity is that so many of our precious people are too far away, or do not properly understand their opportunities, and so do not come with their afflicted, hopeless, helpless ones to the meeting.

The meeting only began last Sunday the 8th and this is being written on Friday the 13th, but that we have a genuine, old-fashioned Holy Ghost revival on our hands, with signs and wonders accompanying in plentiful profusion, is an evident fact. People are here from many states and those receiving healing represent very widely separated localities.

The principal purpose of putting a report of the meeting in the Evangel before the meeting closes is to bring the thrilling news to as many as possible in the hope that they will lay aside every weight and hurry to the meeting at least for its closing days. It is to continue through the 29th of July. We are having three meetings a day, some in the church and some in the great tabernacle rented by us for the meeting. It is estimated that yesterday at the afternoon meeting in the tabernacle fifteen hundred people were present. The meeting has been featured as a leading event on the first page of the city dailies for six days in succession. Come.—C. E. R.

The Lord yet works through the yielded, quiet and trustful life. Like the "voice of gentle stillness" all the most potent forces are the most noiseless.

"JESUS CHRIST, the same yesterday, today and for ever."

The same "when He appeared to put away sin by the sacrifice of Himself."

The same when He now appears in the presence of God for us.

The same to-morrow, "when He shall appear without sin unto salvation."

I Am the Lord That Healeth Thee

Encouraging Testimonies

RAISED FROM THE DEAD

When I sent the handkerchief to be anointed I thought I had an attack of asthma but it proved to be double pneumonia. I kept getting worse until about 10:30 Friday night, June 15, 1928, I died. My husband so wanted me to live that he tried hard to get my mouth open but could not. He just tore his hair and cried to God, though he was a sinner. There was a prayer meeting about two and a half miles away and I had sent my daughter there to ask for prayer. While she was gone I died. The loved ones didn't think to look at the clock so we do not know how long I was dead, but it was long enough for me to get stiff. The Lord didn't raise me up well at once. He had another purpose. My sister living about two squares away was sick too and she had the doctor. Her nurse came up to see me Saturday after the Lord brought me back to life, and she said I was too far gone for medicine to reach; that it was impossible for me ever to be up, but that I must just wear myself out as I had had no doctor. That night about 7:30 the elders of the church came and prayed and the Lord healed me. I got up and ate supper and walked down to see my sister.—Mrs. Mary Hignight, Route 5, Box 491, Indianapolis, Ind.

As our custom is in cases like this we sent for confirming testimony. In reply we had a letter from Mrs. Agnes Pierce who says:

"I am writing this testimony in behalf of dear Sister Mary Hignight of Indianapolis, whom I saw the Lord raise from the dead. She was sick of double pneumonia for four weeks and I stayed with her during that time. About six o'clock Friday evening she began to fail and called her daughter to her and bade her good-bye, telling her she was passing away; that she saw Jesus standing with a light in His hand beckoning her to come across a crystal river. We however held on in prayer and her faith increased so that she sent her daughter to prayer meeting to ask for prayer for her. While her daughter was gone, her husband and I being at her bedside, she passed away, and became stiff and cold. I fell on my knees reminding God that He who had raised Lazarus from the dead could raise her. I was carried away in the Spirit and do not know how long the spirit was out of her body. When I came back to myself she was working her jaws and gasping slowly for breath. He shall have all the glory. Not even a drop of water was put on her. She trusted wholly in God. When God gave her strength enough she began praising Him, but it wasn't until the following night about 7:30 that God in His tender mercy after testing her faith, raised her up and completely healed her. She walked that night about two squares to see her sister who had been preparing for her funeral. She is well and continuing in the Lord's work through His strength. I am a child of God and have the Baptism with the Holy Ghost."

MODERN DAY MIRACLES

While I lived in Sacramento, Texas, two young doctors from the army post came regularly to the services, but declared they did not believe in speaking in tongues. They knew several languages and said if they heard any tongue that they could understand they would believe. A message in tongues was given and it was to one of these young doctors. It struck him to the heart and they rushed out of the meeting, but soon returned and went straight to the altar under deep conviction and were saved. One of the young men told me the tongue was one of the dialects of India, and told me what the message was in English. It was very impressive to us because they were so quickly broken up when the Spirit spoke.

Then a Sister Milford who had been so wonderfully healed some time before of various diseases and had her leg lengthened, took very sick, grew worse, and on Sunday morning passed away. Word came to the mission and about fifteen of the saints went to her home to pray for the Lord to raise her from the dead. They found that Sister Cooper had laid the body out three or four hours before they arrived. As they prayed and when her spirit returned my son says the bed shook and the body shook. She got up and got supper and went to the baptismal service the next morning. That night, Monday, she preached the gospel and told what the Lord had showed her while her spirit was out of her body.—Mrs. H. M. Smate, 50 Garfield Ave., Pasadena, Calif.

In the above testimony the name of Mrs. Jesse W. Plank, among others was given as a witness. As our custom is in works of God as singular as this one, before printing the account we wrote to Mrs. Plank. In reply she says:

"I was not present at the time the Lord raised Sister Milford from the dead, but was there to see her shortly afterwards. My brother was one who was in the room with others praying when her spirit returned to her body. She had been very sick for sometime and, for how many hours I know not, she was absent from her body; but when she was quickened by His Spirit her body and the bed shook and she told them of having been with the Lord and in heaven. Her husband, a man who drank and whom it seemed nothing touched, was saved and, I think, one of her three children. She was perfectly whole and dressed and, my mother says, got breakfast the next morning, attended a baptismal service in the afternoon, and preached at night in the mission hall at the sacramental service, devoting her time to ministering to the sick afterwards.—Mrs. Jesse W. Plank, 1425 Denver St., Pasadena, Calif.

WONDERFULLY HEALED

I am 55 years old and, my children all being gone, I have so much work to do. Because of this seemingly, I was in bad health this spring. April 19, 1928, I lifted a tub of water and ruptured myself very badly. I was unable to do anything for

two weeks but I put my trust in the Lord. There were no elders near so we drove 16 miles to Warren where I was anointed and prayed for, and went home healed, shouting the praises of God. I had stomach trouble and became so badly bloated that I finally consented to go and be examined. The doctor said I would have to be operated on for a tumor of the stomach. He bandaged me and I came home and told my husband and children. I refused however to be operated on, preferring to go to the house of God. On June 21, 1928, I went again to Warren and was anointed and prayed for. I was instantly healed. Praise the Lord.—(Mrs.) Minta E. Wright, Wilmar, Ark., Route 1, Box 79.

HEALED OF RUPTURE

For 14 long years I suffered from rupture. Some of the time I had to be propped up in bed with a chair, I suffered so. In 1921 Dr. J. B. Felch of Ellensburg, Wash., examined me and said I was in bad shape. I suffered on till December 12, 1927. I was sitting in a pool hall when I received an invitation to attend church. I went. That night I was saved. The next night I was prayed for and healed. While in the church a light snow fell so that when I went out I fell and injured my wrist. I could not bend my fingers. When I went to shake hands with the preacher I put out my left hand. She inquired the reason and then prayed for my wrist and it was healed "right now." It had been 14 years since I had lain on my left side, owing to my rupture. About January 22nd, unconsciously I turned on my left side and found to my great joy that it did not hurt me at all. I am going with Him all the way.—Charles R. Hancuff, 205 North Pearl, Ellensburg, Wash.

(We have a letter from Mr. Hancuff's pastor, Roy Smuland, of Ellensburg, saying the above testimony is true.—Ed.)

JESUS HEALED ME

(Although the lady who wrote the following testimony is blind she wrote her testimony herself neatly on the typewriter and it came to us in that form. It is verified by Pastor C. B. Bell of her city.—Ed.)

For several years I have suffered severely at times with a pain in my right side and stomach. I consulted several physicians but they were unable to do anything for me. A little over a month ago I suffered terribly. A doctor was called, he made three trips to see me and I took medicine for two weeks but received no real benefit. I would be easy for a little while and then the pain would return. One evening while attending a Pentecostal prayer meeting I became ill. The saints prayed for me and I was instantly relieved. After that I had two light attacks, and each time I prayed and God gave me instant relief. I now feel that I have complete victory for I am free from pain. I have also been healed of another affliction. For more than 56 years I had been troubled with a gathering in my left ear. Every few weeks it would pain me dreadfully causing my head and neck to hurt so that I was often unable to work for several days, then the pus would run out of my ear and it would be better for a short time. I asked God to heal my ear and He has heard and answered my prayer, and

I can never thank and praise Him enough for what he has done for me.—Nora L. Steele, Green Castle, Mo.

HEALED BY GOD

I want to praise the dear Lord for healing me of a severe case of stomach trouble, continued headache and eye trouble, over five years ago, and before I had ever heard Pentecost preached. I am still healed. Praise the Lord!—(Mrs.) G. L. Singleton, Stockyard Station, Ft. Worth, Texas.

A LIFE OF PEACE AND JOY

(Continued from Page One)

us? Oh, that simple life of trust in the Lord Jesus Christ! Trust Him with your circumstances, trust Him with everything. The Lord is delighted with the people who will trust Him.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving." There are some people I know who have a thanksgiving service—a harvest thanksgiving—once a year, and they bring potatoes and all kinds of vegetables to that service. But the man or woman who is born again, born of God, should have a hundred or two thanksgiving services every day. His life should be one of thanksgiving—"giving thanks unto the Father, who hath delivered us from the powers of darkness and hath translated us into the kingdom of His dear Son."

The life of the believer is a life of real thanksgiving. Now you will bear in mind that the Apostle Paul had been delivered from a path of sin and drunkenness, yet he said, "Giving thanks to the Father, who hath delivered us from the powers of darkness." What were those powers of darkness from which Paul was delivered? His old religion—that was the power of darkness from which he was delivered. And that is the power of darkness from which I was delivered. I spent many years in religion, yet never knew God. Friends, it is one thing to be religious, but it is another thing to know the Lord Jesus. If ever there was a religious man, it was I. I never missed a meeting in my church. I did all I could to make things go. It was Old Adam at his best. And I tell you Old Adam likes a bit of religion—and he likes a bit of sinning. He likes praying, he likes to go to movie shows and everything that is worldly. But when the Lord Jesus comes in He knocks Old Adam out. There must be a new creation. "Therefore if any man be in Christ he is a new creature; old things are passed away." And the old thing that passed away from me was my religion.

Every man and woman needs deliverance. It is not joining religion, it is not joining a church; it is being delivered—the power of God coming upon you and making you a new creature. I am glad for that verse in 2 Corinthians 5:19, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." What does it mean? It means that God was not reckoning their trespasses unto them, not taking them into account. I tell you, the moment you are born of God, that very moment you appear before God as if you

had never been living. You appear for the first time as a new creation in the sight of God.

The devil is deceiving sinners. He tells an out and out sinner he is too bad to accept Jesus and get salvation. And he tells the religious people they are good enough. He says to them, "You don't need a thing, everybody looks up to you; you are very respectable and are living a straight life, you are good enough. But I tell you, every man has to be born again if he would enter heaven. And the moment you are born again you appear before God as if you had never been in the world—you are a new creation. Oh, blessed be the name of God!"

Nicodemus, that scholarly man, came by night to Jesus. (Thank God he came, whether by night or day.) Jesus looked straight at him, and though he was a Pharisee and a ruler of the Jews, Jesus said to him, "Except a man be born again he cannot see the kingdom of God." Nicodemus asked, "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" Jesus answered, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Nicodemus turned around and said, "How can these things be?" Thank God they can be. Some of us know they can be. And the Lord gave him a wonderful illustration, He told him, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." With all your scholarly and cultured people in Springfield, you have not one who understands the wind. What is the wind? A mystery. What is the child of God? A mystery. If you know Jesus, you are a mystery in the world. You are misunderstood in the office, in the shop, if you are a real child of God. But thank God there is one who understands you—that Man of Galilee.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Make your requests. Get acquainted with God. Have a talk with Him. Put everything in His hands. And the result will be, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Oh, wonderful peace! It keeps your heart and mind through Christ Jesus. If I rejoice in the Lord, if I realize the Lord is at hand, and if I will not live that over-anxious life, God has promised that His peace (and I tell you it is a wonderful peace) shall keep my heart and mind.

I happened to be in London the day the war was over, and if ever a man was glad to see the war over it was I. Oh, the dancing and the joy of the people on the streets! You would think we were entering into the millennium right away. But what do we see to-day? Not the world in peace, but the world in pieces. But there is a peace for God's children. When you are walking in the light with Jesus many things cross your pathway, and the world looks on and cannot understand how you

can be so joyous. They know nothing of the power that keeps you in those hard circumstances. It is the peace of God that passes all understanding. You never need be afraid you will have religious mania; He will keep your heart and mind.

Some months ago we were having a marvelous time in a certain town in England, and one of the ministers came to the meeting. Dear me, he came in to criticize and pick fault and see what he could object to. The only thing that worried him was the rejoicing of the people over their sins being forgiven. He said, "Too much excitement. They seemed to be extremely happy for three hours—too much excitement and noise!" Two days after, right before the church, there was a big football game with about ten thousand people in attendance. You never heard such a noise in your life—you could hear them two miles away. But he didn't say that was too much excitement. In that very town over two thousand people gave their hearts to God, and there is a wonderful church left behind there to-day.

May the Lord put His hand upon us and deepen the revelation of Himself, and call us to separation. God is willing to work through a separated people. And if you will separate yourselves and humble yourselves you will see your community moved for God. Oh, let it come, Lord, a mighty cyclone of Holy Ghost power and conviction and holiness and separation and healing and the Baptism in the Spirit, and prepare the people for the coming of the Lord!

THE SPREADING APOSTASY

At the recent meetings of the Congregational Union in Gr. Britain, the chairman suggested that the need of the present time was a shortened edition of the Bible "on the new lines furnished by the science of historical criticism." "They all knew," he said, "that the old view of the Bible had played havoc with the faith, of the younger generation." That is surely one of the most astounding utterances that has ever come from the chairman of a denominational assembly, and is a direct challenge to those who believe the Bible to be the Word of God. It is not the old view of the Bible which is playing havoc with faith. Any serious observer of the trend of current thought must surely see that the real cause of the prevailing religious unrest is the acceptance of mere scientific theories and hypotheses and the irreverent criticism of the Scriptures. Where you find, "the old view of the Bible," there you find a robust faith and a clear Christian witness. But there are men to-day sufficiently daring, that they consider themselves competent to judge what shall be "scrapped" to produce a "shortened Bible!" What is likely to be the outcome of the attempt to cut up the Word of God? The trouble is not with the Bible, but with the "evil heart of unbelief."—*London Christian Herald*.

Persevering and believing prayer makes a strong and abundant life.—Dr. Andrew Murray.

The Gospel in Foreign Lands

Missionary News

JAPANESE CHILDREN'S HOME

Mae Straub

"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

This verse of Scripture includes the little orphans and half-orphans of Japan, too. In the Nishinomiya Children's Home, there are thirty-two boys and girls whom God has sent to us, to train for Him.

We have tried to make this a real home for the children, and to give them just as good care as we felt Jesus gave children, when He said, "Suffer little children to come unto Me." We do not feel that Jesus would have given these children the oldest, most faded, threadbare clothing; nor would He have cropped the girls' hair close to their heads, so every one would know they were orphans; nor would He have given them food that no one else would eat. Because they have been unfortunate in not having their mother's love and care, we feel Jesus would have given them an extra portion of all that was good. And so, with our heavenly Father's help and blessing, we are endeavoring to give the extra portion of love and care to these dear children.

Not that we are extravagant, for I believe Jesus was economical. While our heavenly Father is rich, He surely cannot be pleased if we squander His riches. For this reason, we dress our children in foreign clothes. This practice is cheaper and more sanitary, and has become almost universal, especially among school children and business people. Then, too, many kind friends in the homeland have sent us partly worn, but really good clothing, which has been turned and made over.

God has proved Himself to us again and again, when, in times of discouragement because of sickness or financial difficulties. He has wonderfully undertaken for us. He has never failed us. Praise His dear name! We feel His seal is upon the work!

We have rented three houses, the youngest children occupying No. 1, with myself. The girls of school age occupy No. 2, and the boys No. 3. Mrs. Gale, an English missionary, who had been a nurse has come to help us look after the children when sick, clean running ears, sore eyes, etc. She has been a great blessing to us, and stays in No. 3 house.

Since regular habits will help them to be successful in spiritual as well as temporal things, we have tried to train even the smallest ones to do things systematically. This not only teaches them to save time, but labor and brain as well. There is a regular early rising hour, family worship, and

then breakfast, after which morning chores are attended to, and then school. Our children attend the regular Japanese schools, six days a week. A little time for home study, a little play, supper, then the regular, nightly Japanese hot bath, after which each house has its own Bible reading and prayer.

During the week, there are a few hours for English, children's meetings for Bible study, also sewing and knitting. A special prayer meeting on Saturday night is followed by a very busy Sunday. There is early morning Sunday school for our own village, where the children are graded according to years, into four classes. Here they are taught the same S. S. lessons in Japanese, as our children in the homeland are taught in English. This is followed by a regular service for the older children and

bid friends and loved ones farewell, and sail to the land of my adoption. I want to say here, as soon as one makes up his mind fully to serve God, the enemy loses no time in trying to hinder him from working out God's plan. Although I had looked forward to the day of my sailing yet there were many things which presented themselves to discourage me or hinder my going to India; but praise God, He Himself overruled and the enemy was put to flight. The Lord gloriously opened up the way for me to sail last November with Miss Sara Coxe and party.

I have only been in India six months, and have seen so little of the needs of the people but I do know they are in great need of the gospel of Jesus Christ. India is known as a religious country and is bound by forms and idol worshiping. Only through the living gospel will she ever be set free.

SEWING FOR MISSIONS

Sister Myrtle Hansen of Miami, Florida, writes that God has been blessing the efforts of a number of the ladies in Miami as they have met together to make garments for the children in our Pentecostal orphanages on the foreign field.

To start the sewing circle each one donated from twenty-five cents to one dollar with which to buy material to make the children's garments. A period of each meeting is given to reading of the Word and missionaries'

letters as well as prayer for the different needs of the field. Since last October this little company of women have sent fifty pounds of clothing to the field. The last bundle contained eighteen dresses, twenty-six boys' suits, some candies and a special gift for the missionary in charge. Sister Hansen states that not only have these meetings been of profit in providing help to our missionaries but also have resulted in spiritual blessing to the ladies who minister in this way. One who was invited to join the company found salvation through this means and another was recently baptized in the Spirit, while others have been healed.

Any who would be interested in similar work could write to any of the following missionaries who are engaged in orphanage work for information as to what would be most useful.

Africa

Miss Lillian Trasher, Assiout Orphanage, Assiout, Egypt.

China

Mrs. L. M. Anglin, Home of Onesiphorus, Taianfu, Shantung, China.

Mrs. Nettie D. Nichols, Bethel Home, Ningpo, Che., China.



Nishinomiya Japanese Children's Home

adults. After dinner, the children are divided into two groups, which, with our Japanese matron and oldest girl, go to two different villages to have S. S. there. The time before supper gives opportunity for memorizing Bible verses to be recited at the evening meeting which is open for testimony and Bible study in the form of questions and answers.

During this time, two girls have had a clear Baptism in the Holy Spirit with the Bible evidence; two have had very wonderful anointings, and about twelve have been definitely saved. God visited us in a most wonderful way a few months ago, when there was much weeping and asking for forgiveness, but we feel this is only a drop, and we are asking God for a real heaven-sent revival, in which our afflicted, lame and almost blind children shall be healed as well as saved and baptized.

Remember the Nishinomiya Children's Home in prayer, please.

A BEGINNER IN INDIA

Agnes C. Crogg

Three years ago last January the Lord definitely called me to India. How I longed for the day to come when I would

India

Mrs. Olga J. Doyal, Bara Banki, U. P., India.

Mrs. Frank Nicodem, Rupaidiha, Bahraich Dist., U. P., India. (Boys' School.)

Japan

Miss Mae Straub, 240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken, Japan.

VERY MUCH ALIVE

The following extracts from a letter received from Brother V. G. Plymire who was mourned as dead, supposed to have been murdered by bandits as he obeyed the order to leave his mission station in China, will interest the readers.

"I left my station in Tangar on May 18, 1927, with five natives and a caravan carrying our food and other supplies. We crossed the mountains on the north of the Koko Nor and began our work among the Koko Nor Tibetans. We followed the south shore of the lake for several days, meeting many Tibetans and giving to them the message of the Cross. Then we crossed over the south Koko Nor range and continued westward among the mountains to Tsaka, passing as many as 102 tents a day. We tried to reach every tent with the gospel message, either by a personal word or in printed form.

"At Tsaka we met with the first Mongols and pitched our camp for a few days near the tent of the prince. The people all were friendly and seemed interested in our message. Then we came among the Tibetans again for several days and gave them the gospel message. At one place of four or five tents they seemed much interested in the message. For the next few days we had a pretty hard time. We traveled across sands in a clear sunny sky and some of us without anything to drink for twenty-seven hours. When I did find water it was just covered with mosquitoes and a thick green scum, but I got right down and had a drink. It was a terrible day. I was able to engage some Tsaidam Mongols, who helped me along for a few days. I lost five animals that day. We were now just on the edge of the Tsaidam, a great swamp several hundred miles across from east to west. Here we met many nomads as we journeyed and gave them the gospel. A few rivers were difficult to cross, several of my animals at different times sank into the bog and had to be pulled out with ropes.

"We camped for several days at Dsun (Jun). Here two large tents had been put up and several smaller ones. The head of each family in Dsun district came here for seven or eight days to worship and read their sacred books. I availed myself of this very rare opportunity and for several days gave them the gospel. I also made many friends, some of these I expect to see after I return to Tangar. By this

gathering here I was able to give the gospel to each family in the Dsun district. I met the Dsun prince who was very friendly and gave to me the seat of honor while I was talking with him. Here I hired animals and we crossed the Bahan Buddha pass. In ascending, some of my animals dropped as if shot—due to atmospheric conditions—and had to be unloaded and helped up.

"A few more days and we came to Danza Abo. During these and the following days we met many large caravans returning from Lhasa to their homes near the Koko Nor and Tangar. These had been to Lhasa to bow to the Dalai Lama. Two very large caravans were passed on their way to Mongolia. We gave Gospels to some of these. A great caravan of traders on their way from Lhasa to Tangar was passed—many friendly conversations were had as we met different ones—we knew some of them.

"We came finally to the Dre Chu and forded this great river at a point where it

days we constantly met many Tibetans and gave them the gospel message. It was at this time that my old faithful yak driver accepted Jesus as his Saviour. A very marked change took place in his life from this on. At Tso-mo-ra we met many Tibetans and also traders from different parts. We tried to reach each one with the message of the Cross. Many tea caravans from Jykundo on their way to Lhasa passed here. Nag-chu-kha district has 12,000 registered tents. Shiabden Gomba, a monastery, is in this district. The town and monastery have about 200 small houses.

"I left our camp at Tso-mo-ra and went on to Shiabden Gomba to see the Khambo. Here I lived in the official house for several weeks returning to camp occasionally. I had to sell some of my animals here and buy food supplies. I did considerable traveling from this center. There was also a fair here attended by great crowds of people from all over the district. This enabled me to spread the

g o s p e l w e l l throughout this section of the country. While here I met officials from Tashi-lumpo, had quite a long talk with them and gave them New Testaments. I also saw that the gospel reached the Forbidden city. I had a number of talks, one or two, in private, with the Khambo, I gave him and several of his attendants Testaments. Here I also met a priest who asked me where sin came from if a person never took animal life. I explained quite fully to him how sin came to be and that all are sinners regardless of what we have or have not done. His next question was, 'Where does a very poor man go when he dies? We know the rich are all right.' To this I replied that each

would go to perdition if they were not saved. I began to tell him about Jesus the Saviour of all men. Then I told him of the utter helplessness of his religion and how Jesus helps us to live pure, honest lives. He seemed much taken with this doctrine. Please pray for him.

"Time had come for us to continue our journeying. I hired animals here and agreed to pay a fixed amount of silver each day per animal to Leh. All was got in order and on Nov. 3, 1927, we left our camp at Pa-ri-ku. Ordinarily it is eight days to Namru from Shiabden Gomba. But it took us twenty-seven days. We encountered terrible snow storms. One entire caravan perished in one of these storms within seeing distance of our camp. During these terrible days we had fine opportunities to give forth the gospel to many Tibetans. At Namru the official was very friendly. He and the people gave me meat and butter and crowded about us much during the two days spent there.

"From Namru to Nag-kang we had a pretty hard time. Often we had to go



Giving literature to the Dsun people

is 285 feet wide and five deep. This is the Yangtze-kiang and enters the sea near Shanghai. Here we met some Tibetan soldiers and had a long friendly conversation with them, also gave them portions of the Word.

"We soon began to ascend the Dang-la and crossed this mountain, after several days of ascending, at an altitude of some 16,300 feet above sea level. Many strange looking and wild Tibetans were met to whom we gave the message of salvation.

"Some days later we spent several days at Zang Chu, meeting a large number of Tibetans from various parts of the district giving them the Word of eternal life in Christ.

"From here we continued southward, passing through the Horche district and came to Tso-mo-ra where we camped for a few weeks about 15 miles north of Shiabden Gomba in the district of Nag-chu-kha. The Horche district has 22,000 registered tents. The head man of this great district was very friendly and open to our message. As we journeyed during these

straight up the mountain ridges in order to get through as the valleys and passes were filled with snow. But we always had opportunities each day to witness for the Master. After Nag-tsang we passed on through Chok-chu and Shum-ba to Kiang-ma. During these many long trying days through awful snows, we met many Tibetans to whom we gave the Word of Life. The snow was now getting so deep that we could no longer go ahead. I decided we would try to cross the mountains to the south and get to the Indus valley if possible. This we succeed in doing—but what a terrible time we had getting through the snow—winds were so fierce and it was so cold. We finally got to Gartok on Feb. 18, 1928. We had been more than six months in an altitude generally of 15,000 feet above sea level. Two passes were crossed near Omba 21,000 and 20,000 feet above sea level. Others were Lung-chu, 18,083 feet; Pa-ba, between Kiang-ma and Gartok, 17,640 feet above sea level. Gartok is 15,600 feet above sea level. We spent an extra day at Gartok and found the people to be very friendly. I visited the monastery, also spent some time with the two officials. Here we again had very good opportunities to give the gospel to the Tibetans.

"It must be remembered that no other missionary ever got into this part of Tibet. We still had eighteen more days to Leh—and still very deep snow. At Tashi-gong we gave out the message of salvation to the priests and others. Tashi-gong is the last monastery in Tibet before we cross into Ladak. It is one of the most important places in western Tibet.

"A few days west of Tashi-gong we crossed over into Ladak. Here everything suddenly changes, features and customs of the natives, the dress and even the language, but we could still get on very well with the Tibetan language. At Rus-hok we gave out the last of our supply of Testaments and Gospels, but continued to witness for the Saviour till some days even past Leh.

"I arrived at Leh on March 5, 1928. Here the Moravians have a station, also two other missions in other parts of Ladak. They have been faithfully working here for some sixty years yet have only about 250 followers on all their stations. Here I sold my last horse and everything I did not need for the rest of the journey to Srinagar, as I needed money.

"I left Leh on March 12 on hired animals, and got to Kargil five days later. Here all animals had to be abandoned. So I hired men and my luggage was carried on their back in light bundles, and I walked. For ten days we pushed our way through the snow, many times up to my waist. Often we were literally hanging on to a narrow track high up on the snow-covered mountain side just picking our way along, one misstep would have meant disaster. The avalanches were terrible. Many people have been killed this year by these. At Sonemarg, in Kashmir, the telegraph office was completely smashed and two people in the operating room were killed and four others buried by a great avalanche. Just ahead of us miles of telegraph lines were swept away by a great avalanche. It was terrible many times to have to just stand

still and listen to the awful rumbling of avalanches coming down the mountain sides from tremendous heights and not knowing where they would land. But God protected us all along this dangerous road.

"One day before we reached Srinagar we suddenly got out of the deep snow. But now it was mud and the next day it just poured down rain and we were thoroughly soaked. Of course we were quite used to having wet feet so pushed on through the rain and got to Srinagar, in Kashmir, on March 29, 1928. Here the flowers were in full bloom. Oh, what a change! From here I had 200 miles to the railway in India—but this was covered by auto, and on April 8 I arrived in Calcutta. Then I took my two men to Darjeeling and started them on their long journey back to Tangar, they preferred this route as it was too hot for them in India. At Darjeeling Brother and Sister Kelly are doing a very good work among the Tibetans. Returning from Darjeeling to Calcutta I soon left for Shanghai, where I arrived on May 11, 1928, having been one year, less a few days, on the way. Time will reveal the results of this long trip. The seed we have sown will some day bear fruit.

"From Tangar to Srinagar was 183 traveling days. This means that we had 183 different camps between these two places, Tangai on the extreme northeast of Tibet and Srinagar on the west.

"Since my last report on literature we have distributed portions of the Bible in Chinese 54,187, and tracts in Chinese 17,265. Portions of the Bible, New Testament, Old Testament and New Testament portions in Tibetan 73,396. Tracts in Tibetan 46,542.

"Praise God for this seed sown in this way—many thousands have gone into regions that never had it before."

"I am quite well and feeling pretty good. For all this and a very great many other blessings all along the way I surely do praise God. Now the toils of the road seem as nothing since I've come to the end of the way."

We trust the Lord will stir the hearts of many, as they read the above stirring account, to send in an offering to assist in making up the heavy expense of Brother Plymire's journey.

LIGHT DAY AND NIGHT

To the Brothers and Sisters of the Evangel family:

I left New York May 12 and arrived at home on the 29th (thirteen days ago), meeting no bad weather, though it was cold. We had ice here last week and the people have not been able to plant much yet. But we thank the Lord for the light nights for we can read all night now without lamps. It will continue this way till fall. The atmosphere spiritually is also very cold, and it will call for much grace to enable us to bring His will to pass here, for the people are very poor as well as spiritually cold. I know only one woman in this section who believes in Pentecost, but I want to see a band before long. I ask you to pray for me.—(Mrs.) C. Wooten, Aminneborg, Vasa, Finland.

TO EGYPT AND THE CONGO

Another company is sailing the latter part of this month for Cairo, Egypt. Brother and Sister Doney, who have been in this country for a furlough as well as in the interest of their work, are returning to their field of labor. Those who have been privileged to meet our brother and sister will know that they are very anxious to purchase a suitable building for their school work, and have already signed a contract in faith that funds would be in hand when needed. A recent letter from them advises that they are still some \$1,500.00 short of the amount required for the first payment, which must be met before September.

Accompanying Brother and Sister Doney are two new missionaries, Miss Mary E. Marsh, who will remain in Egypt for a while to study the French language and then proceed to the Congo the latter part of the year, and Miss Avanel Hubbard, who will locate in Cairo to assist Brother and Sister Doney in their work. Both these young ladies were students of the Southern California Bible School.

MISSIONARIES SAILING

En Route to French Sudan

We are glad to announce that Brother and Sister Vivan I. Smith sailed on July 4th from New York for France where they will remain for a few months in order to study the French language, after which they will proceed to the field of their calling in French Sudan. Our brother and sister are graduate students of Central Bible Institute and solicit the prayers of the student body that the Lord may anoint them for the ministry before them.

NOTICE TO MINISTERS

The annual Questionnaires were mailed out June 18th and letters have been returned to our office from the following, viz.:

Alfred T. Abbott, B. B. Boland, Allen F. Carr, John S. Castlebery, Jacob H. Cloud, Mrs. Cora Crank, Patrick C. Crossno, Chas. R. Dillon, Helen I. Dillon, Willie Dunn, Guadalupe V. Flores, Mrs. Bessie Gilroy, David Ibarra, Tom Ingle, Arthur F. Johnson, Charles Kerner, Wiley E. Lindsey, Jack L. Neville, Marion E. Neville, Chas. S. Peters, Mrs. Eliz. T. Peters, Paul Herbert Ralstin, Mrs. Josephine Ross, Elmer B. Smith, Jacob L. Spencer, Fred F. Snyder, W. Houston Sumrall, W. O. Thornberry, Mrs. Henrietta Thornberry, Mrs. Lue Vaughn, Homer G. Wilson.

J. R. Evans, Secretary.

The Christly meekness makes sweet allowances. In honor it prefers others. Meekness keeps us from assuming to be leaders or lords over God's heritage. Christ's life was a life of a servant. It is ours to make Christ's life our own.

Where progress ceases in a Christian life, retrogression begins. Imperceptible even to the Christian himself may be either the gain or losing of ground, but one or the other is inevitable. There can be no standstill.—S. H. K.

Humility is the displacement of self by the enthronement of God.

DISTRIBUTION OF JUNE, 1928, MISSIONARY CONTRIBUTIONS

An asterisk (*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated, and the balance made up by the Treasurer from undesignated funds.

It will be noted that a large percentage of the money sent to the missionaries is designated for them and accordingly is forwarded exactly in accordance with the wishes of the donors. The balance of undesignated money is divided according to the individual needs of each missionary, taking into consideration Mission Station expenses as well as the number in the family, if married.

AFRICA

†J. A. Barney & family, Congo	\$ 90.00
*Ruth L. Bender, Liberia	50.00
*Florence L. Brisbin, Liberia	60.00
*Jennie Carlson, Liberia	50.00
†Emile Chastagner, Sudan	90.00
*Carrie S. Chawner, Transvaal	27.00
†Emily DeGroat, Liberia	40.00
*Edna Dobbins, Liberia (N. worker \$10)	60.00
*Bertha Dommernuth, Liberia	50.00
†C. W. Doney, furlough (Mis. Sta. Exp. \$50)	150.00
*Phillip Elsea, furlough	25.00
†Jessie Eustace, Liberia	40.00
*Anna Gittings, Congo	50.00
†Ada Gollan, Liberia (Mis. Sta. Exp. \$10)	50.00
†John R. Hardt, Egypt (N. workers \$20)	110.00
†Hannah James, Transvaal	40.00
*Eric M. Johnson, Congo	112.50
Katherine Kirsch, Liberia	50.00
†Mrs. Edith Knoll, Liberia	40.00
†Mary Martin, Liberia (N. workers \$55)	110.00
†Martha Neely, Liberia	30.00
*John M. Perkins, furlough (N. workers \$30)	30.00
A. H. Post, furlough	50.00
†H. E. Randall, Egypt (N. workers \$20)	120.00
†J. S. Richards, Transvaal (N. workers \$18)	125.00
Mis. Sta. Exp. \$7	45.00
†Mrs. Anna Scoble, Transvaal	150.00
†Roy E. Scott, Egypt	20.00
Egyptian paper	40.00
Ira Shackle, furlough	100.00
†Lloyd Shirer, Sudan (Mis. Sta. Exp. \$10)	15.00
*Wycliffe M. Smith, furlough	100.00
*Mr. and Mrs. Vivian Smith, furlough	100.00
†Lillian Trasher, Egypt (Orphanage \$37.50; N. workers \$22.50)	70.00
†Mrs. Anna E. Turney, Transvaal	95.00
*Grace VanScot, Liberia	100.63
†Alva L. Walker, Congo	60.00
†P. G. Leader, Congo (Mis. Sta. Exp. \$60)	93.00
†A. E. Wilson, Sudan (Mis. Sta. Exp. \$13)	

CHINA

†Grace Agar, furlough	22.00
Carrie Anderson, furlough	20.00
†Blanche Appleby, furlough (N. worker \$18)	38.12
*L. M. Anglin & orphanage	835.14
*Fred Baltau	156.00
*B. T. Bard	100.60
J. C. Beruldsen, furlough	40.00
†Percy Bristow (Mis. Sta. Exp. \$10)	120.00
Mrs. Ruth D. Cook, furlough	20.00
†Lloyd G. Creamer (Mis. Sta. Exp. \$75; N. workers \$45)	170.00
*Emma Daechert	160.00
*Pauline G. Ferm, furlough (N. workers \$24)	34.00
†H. E. Hansen (Mis. Sta. Exp. \$10)	120.00
Thomas Hindle, furlough	65.00
*Ceil Jackson (Mis. Sta. Exp. \$25)	123.00
†Geo. M. Kelley (Mis. Sta. Exp. \$27)	162.00
Martin Kvamme, furlough	40.00
Mattie Ledbetter	40.00
Mary Lewer, furlough	30.00
Willa Lowther, furlough	20.00
†Lillian B. Marston	40.00
*Mae F. Mayo, furlough	25.00
*Bella Militscher, furlough	5.00
*Mrs. J. C. Morrison, furlough	58.00
†Nettie D. Nichols (Mis. Sta. Exp. \$18.00)	58.00
Grace Nicholson	40.00
*J. E. Perdue	17.00
†Raiph Phillips	100.00
†V. G. Plymire	60.00
*Mary K. Rasmussen	66.00
†W. E. Simpson (Mis. Sta. Exp. \$20; N. workers \$25)	80.00
†W. W. Simpson (Mis. Sta. Exp. \$90; N. workers \$123.20)	293.00
†Geo. Slager, furlough (Mis. Sta. Exp. \$15; N. workers \$20)	75.00
*Marie Stephany (Mis. Sta. Exp. \$24; N. workers \$26)	123.00
*Alice Stewart	30.00
*Anna Weber	50.00
*Elizabeth Weidman	50.00
*Ruth Weidman	50.00
†Clara J. Wyns (Mis. Sta. Exp. \$25)	60.00
Anna Ziese	40.00
†South China work & workers	429.00

INDIA

Anna Anderson, furlough	20.00
†Almyra Aston (N. workers \$13)	53.00
*Aston orphanage	97.70
†Mollie Baird (N. worker \$5)	65.00
Christian Beckdahl	100.00
†J. H. Boyce (Mis. Sta. Exp. \$8, N. worker \$3)	121.00
*Thomas Brook	50.00
†John Burgess (N. workers \$35)	125.00
†Walter Clifford	100.00
†Robert F. Cook (Mis. Sta. Exp. \$30)	130.00
†Blossom Cook	40.00

†Barbara Cox	55.00
*Sara Cox (Mis. Sta. Exp. \$117; N. workers \$10)	233.00
*Agnes Craggs	75.00
†Lillian Deiney	50.00
Edith Dutton	40.00
*Sophia Erhardt	60.00
†Andrew Erickson	50.00
†Marguerite Flint (Mis. Sta. Exp. \$70; Car \$11.25; N. workers \$27)	207.00
Bessie Gager	50.00
†Laura Gardner	50.00
†Hattie Hacker (Mis. Sta. Exp. \$10)	60.00
†Hedvig Hansen	63.00
*Esther Harvov (Mis. Sta. Exp. \$21.10; N. workers \$52.90)	135.00
Anna Helmbrecht, furlough (Mis. Sta. Exp. \$30)	50.00
†Maynard Ketcham	100.00
†Ethel King	17.00
*Winnie Kneeland	50.00
*Bernice Lee	5.00
*Evelyn Leighton	50.00
*Robert McClay	100.00
Christine McLeod	50.00
†Dick Mahaffey	80.00
*Fred Merian, furlough (N. workers \$27)	152.00
†J. J. Mueller, furlough (Mis. Sta. Exp. \$160)	200.00
*Lydia Nelson	60.00
†Frank Nicodem (Mis. Sta. Exp. \$30)	150.00
Leonor Parker, furlough	20.00
Mattie Personius	40.00
Lydia Rediger, furlough	20.00
†V. Schoonmaker	150.98
*Nellie Snyder	43.00
*Hettie Steffens	45.00
Thomas Stoddart (Mis. Sta. Exp. \$10)	60.00
†Joseph Sugar	100.00
†Niels P. Thomsen (N. workers \$26)	126.00
†K. A. Timrud (N. workers \$19)	119.00
*Anna Tomasek	50.00
*Edna Wagenknecht	40.00
*George Waggoner	100.00
*Harry Waggoner (Leper work \$20)	70.00
*Grace Walther	25.00
North India District Fund	85.00

JAPAN

*Norman H. Barth	116.00
†Gordon R. Bender (Mis. Sta. Exp. \$55; N. workers \$20)	165.00
*Florence Byers	45.00
†Harriett Dithridge (Mis. Sta. Exp. \$50)	100.00
†Nettie Grimes	50.00
†C. F. Juergensen (Mis. Sta. Exp. \$15; N. workers \$20)	115.00
Agnes Juergensen	35.00
*Marie Juergensen	56.00
†J. W. Juergensen (Mis. Sta. Exp. \$1; N. workers \$20)	111.00
*Mae Straub	200.00
Mary Taylor	40.00
Jessie Wengler	40.00

MEXICAN MISSIONS

H. C. Ball	110.00
*Mabel Bax	21.70
H. May Kely	25.00
†Alice Luce	26.00
Richard Williams	55.00
Ralph Williams	55.00
La Luz	20.00
*Co-laborers	3.00
*Latin-American Inst.	5.00
†Mexican workers—Border	200.00
†Mexican workers—Mexico	125.00
California work	75.00
*Mexican truck	2.00

SOUTH AMERICA

†Forrest G. Barker (Mis. Sta. Exp. \$15)	125.00
*H. W. Cragin (N. workers \$10)	110.00
*Leif Erickson	80.00
*Walter Erickson	36.00
†J. R. Hurlburt (Mis. Sta. Exp. \$35)	125.00
†Alice Wood	45.00

MISCELLANEOUS

*Albert Clause, Poland (thru Russian & E. Mission)	45.00
†Anna Adams, Palestine	60.00
†Elizabeth Brown, Palestine (Mis. Sta. Exp. \$50)	95.00
*Anna Bukczynska, Poland (Mis. Sta. Exp. \$8)	58.00
†Ferdinand Ewald, Poland	100.00
Frank Finkenbinder, furlough	25.00
*Frank Fischer, Hawaiian Islands	100.00
*William Fuchs, Palestine	120.00
*James Grevin, Latvia (sent thru Russian & E. Mission)	50.00
*A. M. Heetebray, Fiji Islands	73.00
Serena Hodges, Palestine	10.00
†Lena S. Howe, Porto Rico (Mis. Sta. Exp. \$10)	60.00
†John Howe, Porto Rico	20.00
*Martha Kucera, Czecho-Slovakia	25.00
†John Lugo, Porto Rico	100.00
Porto Rican work & workers	65.00
†Yumna G. Malick, Syria (Mis. Sta. Exp. \$49)	150.00
†Harry Mamalis, Greece	40.00
*Nicholas Nikoloff (Mis. Sta. Exp. \$25)	120.00
†Ruth Pemberton, B. W. I. (Sent thru Canada)	50.00
*Chas. Personius, Alaska	20.00
*Laura Radford, Palestine	60.00
*David Raroba, Hungary (Sent thru Russian & E. Mission)	43.00
*Gustave Schmidt, Poland (sent thru Russian & E. Mission)	25.00

†B. A. Schoenrich, Central Amrica (Mis. Sta. Exp. \$100)	200.00
†Clara Siemens, B. W. I. (Sent thru Canada)	50.00
†J. E. Varonaeff, Russia (N. workers \$20)	110.00
*J. G. Warton, Persia (N. workers \$75)	155.00
*Bertha Weltz, Fiji Islands	55.00
*Herman Winkleman, Samoa Islands	30.00

OFFERINGS FOR NON-COUNCIL MISSIONARIES

M. Bailey 5.00; C. Garsulas 18.00; B. Burton 14.00; M. Doornbos 25.00; H. McCune 15.00; C. Perry 15.00; G. S. Lundgren 5.00; E. Kohn 10.00; F. Boothby 1.00; E. Coote 10.00; J. Karlson 10.00; O. C. Smith 15.00; A. S. Erickson 131.38; E. K. Beach 26.00; H. Becker 34.00; T. B. Davis 10.00; G. Kenning 12.50; J. E. Norton 32.00; W. K. Norton 25.00; J. Planter 13.00; F. Simpson 11.80; K. Steidel 36.00; W. M. Turner 141.88; Emma Wick 10.00; A. Wieneke 27.00; L. C. West 1.82; A. L. Slocum 1.15; J. James 5.00; C. B. Heron 7.00; G. F. Bender 35.00; Grace Martin 5.00; J. Richardson 5.00; B. Atchinak 5.00; V. Frandsen 5.00; Edw. Kennedy 1.00; L. M. Conway 2.00; S. Kusler 12.50; W. DuPlooy 20.00; Ivan Kauffman 5.00.
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HOME FIELD

S. K. Biffle 6.00.	
Total amount missionaries' allowances	\$16,079.40
Missionary Rest Home	50.00
Fares, Buildings, Etc.	2,287.35
Home field	6.00
Credited to special accounts	\$18,422.75
	1,613.51
Shortage in May funds	\$20,036.26
	40.13
Borrowed from July Funds	\$20,076.39
	186.24
Total offerings for June	\$19,890.15

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF THE FOREIGN MISSIONARY WORK DURING MONTH OF JUNE

California	\$4861.07
Ohio	1766.47
Pennsylvania	1604.26
New York	1344.89
Minnesota	1151.28
Missouri	933.55
Illinois	828.15
Washington	687.00
Texas	609.34
Oklahoma	606.65
Wisconsin	548.05
New Jersey	537.76
Maryland	537.23
Kansas	407.70
Massachusetts	349.70
Michigan	330.09
Delaware	303.20
Canada	274.20
Nebraska	260.59
Florida	254.27
Iowa	239.81
North Dakota	239.29
Arkansas	213.00
Montana	197.44
Indiana	192.40
District of Columbia	180.00
Oregon	156.84
Colorado	152.91
Mississippi	138.36
Virginia	128.35
Alabama	99.30
Idaho	93.70
Connecticut	91.15
Arizona	85.37
Kentucky	79.00
South Dakota	71.56
New Mexico	52.66
Alaska	44.15
Nevada	29.00
Louisiana	27.58
New Hampshire	26.95
Tennessee	24.79
Wyoming	12.50
North Carolina	7.38
West Virginia	5.50
Rhode Island	5.00
South Carolina	4.60
Foreign Countries	1553.94
Total amount reported minus \$2,457.83, given direct and designated for expenses, or \$19,890.15—	
Total for June.	

FINDLAY, OHIO.—The Gospel school of Findlay, Ohio, officially recommended by the Central District Council, begins Oct. 1, 1928, closes May 15, 1929. For further information write Thos. K. Leonard, Superintendent, 865 Park St., Findlay, Ohio.

People pay far more attention to our example than they do to our good advice.

In the Whitened Harvest Fields

HOLY SPIRIT OUTPOURED

Brother Elmer Trullinger writes: "Began a series of meetings at Brimson, Missouri, June 12, closing July 1st. God wonderfully blessed in pouring out His Holy Spirit on hungry hearts according to Acts 2:4. Sixteen were filled, and a number saved."

THIRTY-NINE SAVED

Brother S. B. Grastie, Greenville, S. C., writes: "Brother W. S. Montgomery has just closed a 6 weeks' meeting here. Sisters Mamie Williams and Eunice Symonds were with us. Thirty-nine saved, 6 reclaimed and 6 filled with the Holy Ghost; 13 baptized in water, 14 added to the assembly."

TOWN STIRRED

Evangelist Clarice Bakken writes from Tioga, N. Dakota: "What a blessed time we had here during the 3 weeks' of tent meetings conducted by Evangelist E. E. Krogstad, of Albert Lea, Minn. Nineteen souls came forward for salvation and the town was greatly stirred. Praise God that He continues to bless."

A NEW FIELD

Brother M. E. Edmunson and wife write: "Just closed a very successful revival campaign in the Baptist Church at Lebam. The Methodist pastor and his people co-operated with us. Many were at the altar for salvation; entire families surrendered their lives to Christ. Many were divinely healed, one old gentleman was healed of cancer. This is a new field."

ARKANSAS MEETINGS

Brother T. T. Carmical writes: "After resigning my pastorate I went to Clarendon, Ark., for 3 weeks' meeting in which 18 or 20 were saved and 15 filled with the Holy Ghost. From there I went to Dripping Springs, Ark., and was with Brother Young 4 weeks. Several were saved and filled with the Spirit. Was with Brother J. D. Long in a new field at Jacksonville 2 weeks. The Lord blessed. Will be open for calls anywhere during August."

REVIVAL IN LUTHERAN CHURCH

Brother Richard Carmichael Quincy, III., writes: "Evangelist Adele Carmichael just closed a tent meeting at West Point, Ill. This is a small town on the hard road, 45 miles north of Quincy—a new field for the Pentecostal message—and the full gospel was received gladly. Quite a number were saved. The Lutheran church was donated free of charge to Sister Carmichael to continue regular services in and we have placed one of our young ladies in charge and expect to have the church set in order soon. The country for miles around was stirred and other towns are begging for the old time gospel. One sister who failed to come to the altar during the revival found her conviction unbearable and the night after the meeting closed had her husband bring her all the way to Quincy where at our home she was definitely converted."

GOD WORKS IN ORLANDO

Pastor Ralph P. Byrd, Orlando, Fla., writes: "Have just closed a 3 weeks' campaign here with Evangelist W. F. McDade and wife, assisted by the church orchestra. We often counted 16 and 18 at the altar. Six were saved, 12 reclaimed, 15 baptized in the Holy Spirit, 9 baptized in water and 8 added to the church. We spent 5 and 6 hours daily at the church. The special songs rendered by Brother and Sister McDade were enjoyed by all, after which Sister McDade usually brought the message. The Bible studies conducted by Brother McDade were a source of great blessing."

"KEPT OTHER SEVEN DAYS"

Brother A. Christensen, Kulm, N. Dak., writes: "We started a convention 2 weeks before our annual conference at Alexandria. We expected to continue only one week, but the presence of the Lord was so precious that we purposed to do as we read in 2 Chron. 30:23, so we continued for 7 days more. Four hungry souls received the Baptism in the Holy Spirit. A goodly number sought salvation. The ministering brethren were E. C. Erickson, of Duluth, Minn.; C. E. Ostes, St. Paul; and C. O. Nardiss, from Canada. There is a real stir in the camp."

ELDORADO SPRINGS BLESSED

Pastor H. E. Ross, Eldorado Springs, Mo., writes: "Just closed a 4 weeks' tent campaign here with the Peterson Brothers in charge, Brother Homer S. Wilson, of Arcadia, Kans., assisting in singing and in teaching in the afternoon prayer meetings, and Sister Irene Bogue, Carthage, Mo., at the piano. Other workers came in from a distance and helped in the meeting, for which we praise God. Sinners and backsliders sought the Lord and found Him able to save to the uttermost. Some sick folk were prayed for and testified to healing. One received the Baptism in the Spirit."

JESUS HEALS IN LAS CRUCES, NEW MEXICO

Brother W. I. Smith writes: "We came to Las Cruces in January and after 2 or 3 weeks of prayer we started a meeting in the school house at Fair Acres, four miles west of Las Cruces, continuing 5 weeks. The Lord manifested His power in saving souls and healing the sick. We have continued to labor here since the meeting closed. Altogether about 30 have been saved and 4 baptized in the Holy Spirit; 12 have been baptized in water. This is a new field and we have had much opposition, but God is able to overcome all things. He instantly healed a sister of gallstones after the doctor had said she couldn't live without an operation. She has gained 15 pounds in weight. A two-months-old baby that had been sick since birth, having never gained any in weight, was prayed for and has gained one and a half pounds in 9 days. All glory to Jesus."

ARLINGTON STIRRED FOR GOD

Mrs. Nellie Baker, Arlington, Wash., writes: "The Spirit of the Lord first began to be outpoured in this city under the ministry of Brother Fred Rensink, followed by the Lord's sending to us Brother Ted Kennedy and wife for a campaign, in which several were saved and filled with the Holy Ghost. Following this campaign 8 were baptized in water by Brother Adamson. A few weeks ago the Lord sent to us Evangelist Helen L. Bopst and we have had a wonderful time of refreshing from the throne of grace. Eight were saved, 2 backsliders came home, and 11 received the Baptism in the Holy Ghost. The city has been stirred for God."

HEALED OF STOMACH TROUBLE

Brother W. W. Clark writes from Brookfield, Mo.: "During the 2½ weeks' ministry of Sister Hattie Hammond in our midst, God moved in a most wonderful way. It was a time of real house-cleaning. Nine were removed from the church and others confessed their sins. Some were reclaimed and on the last Sunday, had it not been for the rain, 14 were to have been baptized and added to the church. Several were wonderfully healed. A man suffering from stomach trouble was raised up from a death bed. After we prayed for him, he cried out for salvation. When he believed, we anointed him and in less than 15 minutes he was out of bed, dressed and walking the floor, praising God. He had not eaten for days, but he then felt hungry and ate a pint of ice cream. Though weak, he was without the slightest pain. To God be all the glory."

GENERAL COUNCIL FELLOWSHIP

The following list of names were added to our ministerial list during the month of June, 1928:

- Akin, Myrtle E., Palo Alto, Calif.
- Barham, Wendell S., Kerens, Texas.
- Brown, Allen J., Arcota, Calif.
- Butterfield, Chas. E., Everett, Wash.
- Carter, Melvin W., Abilene, Texas.
- Couchman, Miss Ruth A., Stockton, Calif.
- Darrow, Mrs. F. A., Bayard, Nebr.
- Davis, Theodore, San Francisco, Calif.
- Dawson, Mrs. Nataline, Nacogdoches, Texas.
- Duncan, George A., Beaumont, Texas.
- Erickson, Arthur S., Live Oak, Calif.
- Frazier, Troy F., New Castle, Texas.
- Gray, James B., Hemphill, Texas.
- Green, Otis H., Auburn Calif.
- Gunter, Miss Garrett, Wichita, Kans.
- Henderson, Earnest C., Artesia, N. Mex.
- Hernandez, Bonifacio, Malakoff, Texas.
- Hoole, Floyd R., Monterey, Calif.
- Kelso, Mrs. Anna E., Dayton, Ohio.
- Kline, David A., Alhambra, Calif.
- Leigh, David, North Bergen, N. J.
- Lerch, John, Tolnauer Komitat, Hungary.
- Markum, Ben Fred, Fort Worth, Texas.
- Matlock, Wm. F., Oakland, Calif.

Matney, A. Austin, Houston, Texas.
Mathews, Mrs. Geneva D., Dayton, O.
Michelsen, Miss Anna M., Willows, Calif.

Morton, Wm. C., Vallejo, Calif.
Pitt, Miss Olga M., Oakland, Calif.
Rice, Dewey M., Lufkin, Texas.
Robison, Chas. P., Perrin, Texas.
Rodrigues, Joseph I., Newman, Calif.
Sayler, Ivan, Olympia, Wash.
Shaw, Harry E., Weed, Calif.
Smith, Mrs. Marie L., Sacramento, Calif.

Stevenson, John H., Oakland, Calif.
Thomas, George H., San Diego, Calif.
Vanzant, W. A., Gallegos, N. Mex.
Wildner, Mrs. Mary Jane, Waco, Texas.
Wilson, Ruben A., Sunnyside, Wash.
Winter, Earl R., Draw, Texas.
Yates, Marvin L., East St. Louis, Ill.
The following names were removed from our ministerial list in the month of June, 1928:

Burpee, Florence L. (deceased), Denver, Colo.

Drake, B. G. (withdrew), Peoria, Ill.
MacCullough, W. D., Chicago, Ill.
Mason, Cecil H. (withdrew), Oleny, Texas.

Money, Huston P., Ashford, Ala.
Myers, Thos. A. (withdrew), Laurel, Miss.

Neal, Harry S. (deceased), Pasadena, Calif.

Waggoner, John H. (deceased), Warren, Ohio.

WANTED.—Old copies of the Evangel and Sunday school literature for free distribution in a needy field.—James Chapman, R. 1, Box 130, Barnesville, Ga.

FOR RENT.—During the month of August, or 6 weeks, as a whole, missionary rest home, Manhattan Beach, Calif. Four bed rooms. Desirable for family desiring to attend the Stephen Jeffreys meetings. Write Miss Wetmore, Manhattan Beach, Calif.

Forthcoming Meetings

Spend your vacation at a camp meeting. Write ahead for tent or rooms, and cot accommodations. Take bedding and toilet articles with you. Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

THACKERVILLE, OKLA.—Revival beginning first Sunday in August, Sister Hart, of Heaton Okla., in charge.—Pastor P. J. Kemper.

SPIRO, OKLA.—Sunday school convention and Fellowship meeting at Stony Point, near Spiro, July 28-29.—J. H. Fowler.

GOSNELL, ARK.—Old-time Pentecostal meeting beginning Aug. 4, conducted in a Baptist Church by Evangelist W. A. Bishop.

CRESTON, IOWA.—The Mahaney Sisters, of Kansas City, Kans., will conduct a revival July 15, to Aug. 5th. Everybody invited.—Pastor W. E. Long, Box 199, Creston, Iowa.

GLENDALE, CALIF.—Beginning September 9 a meeting will be conducted by Evangelist Stephen Jeffreys and party from Wales.—Pastor A. W. Frodsham, 721 Wing St.

HOLBERT CROSSING, TEX.—Twelve miles southwest of McGregor, Tex., the Aber evangelistic party will conduct a camp meeting beginning Aug. 1.

PILOT POINT, TEX.—Our summer campaign will begin July 28, to continue indefinitely. Evangelist "Billy" Black and wife of Los Angeles, Calif., have promised to help us if possible.—Pastor B. B. Boland.

EAST ST. LOUIS, ILL.—City-wide tent campaign, July 29, to September 1. Dr. Charles S. Price and party in charge. Special healing and tarrying services. The services will be conducted in a large tent, seating some thirty-five hundred people, Sixteenth and Summit Avenue.—John F. Bryan, pastor.

ODELL, TEX.—Fifth Sunday rally, July 29, dinner on the ground Saturday and Sunday. Everybody invited.—D. S. Lack, pastor.

DRAW, TEX.—Sectional Christ's Ambassadors rally of the South Plains district of Texas and New Mexico, Aug. 2-3. All delegates and visitors will be cared for. Brother Floyd Hawkins will be with us. For further information write Mrs. E. R. Winter, Box 24, Draw, Tex.

ODELL, TEX.—There will be a fifth Sunday meeting at Odell (20 miles northwest of Vernon) for the northwest Texas section beginning 10:00 a. m., July 28. All preachers in the district are urged to come and bring their members.—E. B. Crump, presbyter.

DUNCAN, OKLA.—Camp meeting, Aug. 10-26. Evangelist Oscar Berryhill, of Los Angeles, Calif., speaker. Everybody invited, especially the missionaries. Tables will be run on free will offering plan.—Pastor W. L. Fortenberry, 807 Cherry Ave.

FINDLAY, OHIO.—Seventh annual Pentecostal camp meeting will be held on Turley Lots, East Main Cross St., July 22, to Aug. 5. Special workers, Misses Dudley and Bradway. For further information write, Pastor Thos. K. Leonard, 865 Park St., Findlay, Ohio.

WELEETKA, OKLA.—District camp meeting August 3-12. Brother D. H. McDowell will be with us. One service each day will be given to young people. Those who play instruments be sure to bring them. For further information write to Glenn Millard, district secretary.

FLINT, MICH.—Evangelistic campaign will be conducted by Evangelist Loren B. Staats 15th to Aug. 5th, at the Assembly of God church 2814 Lewis St. Services every night except Saturday. For further information address Pastor J. P. Kolda, 2814 Lewis St., Flint, Mich.

LINCOLN, NEB.—The Nebraska annual camp meeting will be held at Lincoln Aug. 9-19, inclusive. Evangelist S. G. Shields of Amarillo, Tex., will be the speaker. For further information write, Pastor D. L. Cooper, 1940, N. St., Lincoln, Neb.

SHERBURN, MINNESOTA.—A. Watson Argue will conduct a city-wide revival campaign at Fairmont, 15 miles from Sherburn, Minn., August 5-26. The Armory which seats more than one thousand people, has been secured for this campaign. For further information write Pastor D. E. Collins, Sherburn, Minn.

WELLESLEY PARK, MASS.—Great evangelistic campaign, conducted by Dr. Chas. A. Shreve, July 13 to 29, inclusive. Revival to continue through August, conducted by Pastor Harry Long and Evang. Meyer Tan Ditter and wife. For further information write Christian Workers Union, Framingham, Mass.

SEATTLE, WASH.—Union tent meeting and conference July 15-Aug. 12, on West Green Lake Boulevard. Prominent Council brethren from the East are expected, and others that the Lord may send. For further information address, Brother Frank Lindblad, 6526 Latona Ave., Seattle, Wash.

AMARILLO, TEXAS.—Our sectional camp meeting for northwest section of Texas District Council will convene at Amarillo, Texas, July 27 to August 5th. We will be glad to have the co-operation of western Oklahoma and New Mexico. For further information write Mrs. R. L. Miesse, Amarillo, Texas, 509 Cleveland St.

THE ROCKY MOUNTAIN DISTRICT COUNCIL AND CAMP MEETING will be held at Colorado Springs, Colo., during August. The dates and speakers to be announced later. For further information write the secretary, Pastor H. B. Garlock, 1720 W. Kiowa St., Colorado Springs, Colo., or Floyd C. Woodworth, Superintendent, 1220 Orman Avenue, Pueblo, Colo.

WESCOESVILLE, PA., CAMP.—The Ninth Annual Pentecostal camp meeting of the Eastern District Council will convene at the camp grounds at Wescoesville, near Allentown, Pa., July 20 to August 12. Cottages are available for those booking early. Tents will be provided for all those unable to secure cottages. Further information can be obtained from the secretary, J. R. Flower, 825 Green Ridge Street, Scranton, Pa.

CAMBRIDGE, O.—Second annual camp meeting Aug. 2-Sept. 9. Evangelists L. B. Staats, of Blue Rock, O.; Chas. E. Roberts, Findlay, O.; C. A. McKinney, Akron, O., and other ministers and workers will be present. Tents for rent, and those who have tents will be furnished plenty of room free. For further information address, Pastor Delmar Johnson, 119 Clay Ave., Cambridge, Ohio.

VERNON, TEX.—Our summer revival will begin Aug. 4, and continue as long as the Lord leads. Evangelist L. D. Parton, of Oklahoma in charge. Come over and help us.—Pastor R. L. Steger, Box 1284.

MARIONVILLE, MO.—There will be a fifth Sunday Fellowship meeting at the Assembly of God church July 27-29. Brother Harold Moss, missionary field secretary, of Springfield, Mo., will be with us Sunday. We hope our district superintendent, Brother A. A. Wilson, will be with us. Free entertainment will be provided. Old-fashioned basket dinner on Sunday.—Pastor Selthy Bray.

LOS ANGELES, CALIF.—Revival campaign beginning Aug. 4, continuing through the month, under the auspices of the Southern California District Council. Brother Stephen Jeffreys, of England, whom God is using for the conversion of thousands of souls and the healing of every kind of disease, will be with us. Tent to seat 5,000 secured.—A. G. Osterberg, District Superintendent, 243 W. 59th Place, Los Angeles, Calif.

EUREKA SPRINGS, ARK.—Annual camp August 30 to September 9. Pastor Ernest Williams, Philadelphia, Pa., and General Superintendent W. T. Gaston are to be the special speakers. Missionary Secretary Harold Moss will supervise young people's activities and the music. This being a summer resort all railroads provide reduced rates. Either free or pay camp ground. For information write Secretary E. J. Bruton, 1200 Dodson Ave., Ft. Smith, Ark. Phone 5610.

UNION TENT MEETING.—Under the auspices of Pentecostal assemblies of Tacoma and Puyallup, Wash., to be held July 15 to August 5, at Midland Station, midway between Tacoma and Puyallup. Evangelist J. N. Hoover has been secured for this meeting, also Pastor T. B. Barratt of Oslo, Norway, is expected for a few days at the opening. For information write Pastor T. A. Sandall, 308-3rd Avenue, S. W., Puyallup or Pastor Frank Gray, 2139 South "L" Street, Tacoma.

DRAW, TEX.—Our South Plains annual camp meeting will be held Aug. 3-13. Elder W. P. Robinson, of Wichita Falls, Tex., will be in charge of evangelistic services, and Lonnie Whitworth will direct the choir and orchestra. Three services daily. Draw is located 5 miles east and 9 miles south of Tahoka, county seat of Lynn county, on state highway No. 9. Every assembly in the section will co-operate in the great camp. For full information address, Pastor E. R. Winter, Draw, Tex.

DURANT, FLA.—All day fifth Sunday meeting. (Sunday school and foreign missionary rally) will be held at Pleasant Grove tabernacle July 29th. All are asked to bring lunch. Morning service devoted to Sunday school interests. Afternoon service devoted to foreign missions. A number of good speakers are expected. All pastors, workers, and assemblies in reach are cordially invited. Good music will be a special feature.—Pastor Perry W. Haddock, Durant, Fla.

CHRIST'S AMBASSADORS RALLIES

There will be a service daily for the Christ's Ambassadors at all the camps. Evang. Claude Utley, Secretary Sunday schools and young peoples' societies, will be at the Attica & Woodston camp. Other prominent young people will be present at all the camps. These rallies in the past have proved to be a great blessing to all attending.—Fred Vogler, Dist. Supt., Ottawa, Kans., 748 S. Mulberry St.

COLORADO SPRINGS, COLO.—The eleventh annual convention and camp meeting of the Rocky Mountain District Council will be held at Tent City, Iywyild, Aug. 16-26. Business sessions on the 22-24. All pastors, evangelists and workers in the district, and two delegates from each assembly, are urged to attend. Brother D. H. McDowell will be the special speaker assisted by local ministers in the district. Christ's Ambassadors rally will be held the 18th. For further information write H. B. Garlock, 1720 W. Kiowa Street, Colorado Springs, Colo., or Floyd C. Woodworth, 1220 E. Orman Ave., Pueblo, Colo.

KANSAS DISTRICT CAMP MEETINGS

The annual camp meeting for South Central Kansas will be held at ATTICA-SHARON, July 26-Aug. 5. Evangelist Ben Hardin, will be the speaker. The Hymes family orchestra of Ottawa, will furnish special music. The camp ground is located six miles west of Attica, and five miles east of Sharon on State Highway No. 12. For further information write Pastor A. R. Farley, Sharon, Kans., or Pastor C. W. Safford, Attica, Kans.

The annual camp meeting for North Central Kansas will be held at Woodston, Aug. 9-19. Evangelist Ben Hardin of Chicago, will be the leading speaker. The camp ground is located three miles east of Woodston, on Highway 40 N. For information write Pastor Ora Bray, Woodston, Kansas.

SOUTHWEST VIRGINIA CAMP MEETING.—Will be held in the Ball Park at Richlands, Va., August 2-12. Elder W. T. Gaston, general superintendent, will be with us as Bible teacher and evangelist. Council missionaries are invited to attend. For circulars, or further information, write L. L. Wynn, West Graham, Va., secretary, camp meeting committee, or Willie T. Millsaps, Box 103, St. Paul, Va., district superintendent.

DES MOINES, IOWA.—Iowa, North Missouri and North Eastern Nebraska annual district camp meeting will be held in Good Park, West 17th St., University Ave., Aug. 10-19. Aug. 15, Christ's Ambassadors will be organized; 16-17, District business meeting when officers will be elected. Any one desiring license or ordination may meet the credential committee. Pastor Fred Lohmann of Trinity Tabernacle, St. Louis, Mo., will be the evangelist and Bible teacher. For further information write A. F. Crouch, pastor, 1446 E. 14th St., Des Moines, or Chas. E. Long, district superintendent, Creston, Iowa.

NEWBURGH, N. Y.—The Hudson Valley evangelistic and divine healing tent campaign July 15, to September 9. Speakers expected—July 15-28, Evangelist Eddie Young; July 29-Aug. 12, Evangelist Alexander Gibson, formerly Methodist minister; Jack Saunders, Canadian Evangelist. New York Central, West Shore, and Erie trains run through, also the Hudson River Day Line boats from New York to Albany all stop. Plenty of room to pitch your tent. Musicians bring their instruments and use them for the glory of God. Further information from the secretary, Pastor A. J. Jenkins, 4 Avoca St.

CRICHTON, ALA.—The 16th annual session of the Mississippi District Council will convene Aug. 14-17, inclusive. Crichton is a suburb of Mobile. The church is located on Haas Ave. and R. R. St., Brother T. C. Anderson, pastor. Brother W. T. Gaston has been invited to be with us, and we extend a cordial invitation to our brethren from the neighboring districts. Candidates for license or ordination are requested to meet this Council. Each assembly is urged to send delegates. Those who desire the Council to convene with you next year may come with invitations from your church. For particulars write District Superintendent D. P. Holloway, Box 125, Laurel, Miss., or Pastor T. C. Anderson, Crichton, Ala.

PORTLAND MAINE.—New England District Council will hold the second camp meeting of the season at the Portland Fair Grounds, beginning Aug. 26, continuing over Labor Day. All services will be conducted by the ministering brethren of the district. (All ministers of the district are expected to be present). Meals served on the grounds on the free will offering plan. Tents furnished at a small rental and rooms provided for those who desire them. It is requested that all intending to use tents bring bedding, and if they so desire, their own tents, also. Take North Deering car, get off at Allens Ave. Corners, where auto service will be provided to camp on Gray Road. For information write, Jas. R. Hicks, 103 Read St., Portland, Me.

BIBLE SCHOOL. The Hepzibah Home and Bible School, Inc., aims to provide a six weeks' Summer Bible course from July 16 to August 26, 1928. The practical instruction of Pentecostal truth by the following staff of teachers insures a high spiritual standard of pre-millennial, Latter Rain truth:

Principal William I. Evans, Bethel Bible School, Newark, N. J.; Pastor T. Arthur Lewis, Framingham, Mass.; T. Howard Cotton, student of Bates College; Mrs. Mildred B. Hicks, Portland, Maine; Pastor Jas. R. Hicks, Portland, Maine. Those who desire to attend this summer school should make application or write for particulars immediately to Jas. R. Hicks, 103 Read Street, Portland Maine.

DEXTER, MO.—The annual camp meeting for Southern Missouri will be held Aug. 2-12 inclusive. Elder H. H. Moss, missionary field secretary, will give Bible lessons twice daily. This is arranged particularly for preachers. The 7th and 8th will be given over to Christ's Ambassadors. Dexter being located in the midst of several assemblies, we will have a large attendance. Meals will be served on free-will offering plan; tents and rooms can be secured on grounds; bring your bedding, etc. Those desiring license or ordination can meet the District Board at this time. Write for application blank. For further information write Pastor S. L. Johnson, or A. A. Wilson, district superintendent, Dexter, Mo.

OPEN FOR CALLS.—As pastor or evangelist.—Homer Tollison, Box 274, Bearden, Ark.

OPEN FOR CALLS.—As evangelist or pastor. Will go anywhere the Lord leads.—J. B. Jones, 2011, W. Miller St., Indianapolis, Ind.

OPEN FOR CALLS.—Anywhere in the East or Midwest, as evangelist or to assist in Missionary conventions.—Frank Finkenbinder, Box 973, Friendship, N. Y.

OPEN FOR CALLS.—As evangelist. Have been engaged in evangelistic meetings in both northern and southern states.—J. H. Runcie, 1271 E. 61 St., Cleveland, O.

WANTED.—Steady work as housekeeper in Pentecostal home by Spirit-filled widow with 2 children, aged 7 and 8. Experienced.—Mrs. Mary Powell, R. 2, Vermilion, S. D.

FOREIGN MISSIONARY CONTRIBUTIONS

- July 6th to 12th inclusive
All personal offerings amount to \$4,753.64.
- 1.14 Assembly of God Sullivan, Mo.
 - 1.16 Iberia Assembly of God Sudheimer Mo
 - 1.16 Pentecostal S S Moreland Ark
 - 1.50 Mt Olives S S Needham Ala
 - 1.50 Assembly Mount Ayr Iowa
 - 1.51 Pentecostal S S Pilot Point Tex
 - 1.72 Assembly of God Sorento Ill
 - 1.75 Burnes Assembly Slocomb Ala
 - 1.80 Wootens Chapel Assembly Elba Ala
 - 2.00 Glad Tidings Tabernacle St Charles Mo
 - 2.00 Assembly of God S S Ilmo Mo
 - 2.05 Assembly of God at Midway Hoxie Ark
 - 2.07 Assembly of God S S Yoakum Tex
 - 2.09 "Children's Church," Assembly of God Holtville Calif
 - 2.10 Pentecostal Holiness S S Boise City Okla
 - 2.14 Assembly of God S S Grent Bend Kans
 - 2.30 Assembly of God S S First View Colo
 - 2.54 Assembly Sapulpa Okla
 - 2.75 Full Gospel Mission E St Louis Ill
 - 2.84 Assembly of God S S Humboldt Kans
 - 3.00 "Little Soldiers" McCook Nebr
 - 3.10 Pentecostal Assembly S S Yale Okla
 - 3.18 Assembly of God Church Knoxville Iowa
 - 3.28 Strain Assembly Elmout Mo
 - 3.25 Electra Assembly of God Electra Tex
 - 3.25 Pentecostal S S Attica Kans
 - 3.26 Sachse Pentecostal Church Sachse Tex
 - 3.40 Full Gospel Mission Imperial Calif
 - 3.60 Picaaant Hill Assembly Mt Ayr Iowa
 - 3.65 Magnolia Park Assembly of God S S Houston Tex
 - 3.70 Pine Forest S S Frankston Tex
 - 3.71 Pentecostal Assembly S S Siloam Springs Ark
 - 3.78 Assembly of God S S Picher Okla
 - 3.80 Home Garden Assembly of God Tulsa Okla
 - 3.96 Barton Chapel Assembly Murchison Tex
 - 4.00 Assembly of God S S Elkton Mich
 - 4.00 Assembly of God Maumee Ohio
 - 4.00 Assembly of God Chickasha Okla
 - 4.12 Assembly of God Pennville Mo
 - 4.25 Assembly Jasonville Ind
 - 4.25 Assembly of God S S Booneville Ark
 - 4.25 Full Gospel Church Winchester Bay Ore
 - 4.37 Fairview Heights Community Church Santa Monica Calif
 - 4.37 Assembly of God S S Madison Ill
 - 4.40 Assembly of God Beaumont Tex
 - 4.50 Assembly of God Decatur Ill
 - 4.50 Harper Pentecostal S S Harper Kans
 - 5.00 Texas N Mex Dist Council
 - 5.00 McClellan Ave Church Detroit Mich
 - 5.00 Christ's Ambassadors of Full Gospel Assembly Kingsburg Calif
 - 5.00 Waynesboro Church Waynesboro Pa
 - 5.00 Assembly Kinston Ala
 - 5.00 Peoria & Haskell S S Tulsa Okla
 - 5.00 Pentecostal Pilgrim S S Smoke Run Pa
 - 5.00 Magnolia Park Woman's Miss Council Houston Tex
 - 5.00 Assembly of God Bellwood Ala
 - 5.02 Glad Tidings Tabernacle St Charles Mo
 - 5.10 Assembly of God Brimson Mo
 - 5.15 Assembly of God Church Miami Okla
 - 5.16 Westwego Assembly Westwego La
 - 5.22 Glad Tidings Assembly Hanford Calif
 - 5.25 Busy Bee Band Bethel Assembly Ariton Ala
 - 5.40 Grace Tabernacle Lyman Wash
 - 5.40 Assembly Leon Iowa
 - 5.55 Assembly of God Noonan N D
 - 5.59 Pentecostal Full Gospel Mission Coalinga Calif
 - 5.60 Assembly of God Holt Fla
 - 5.72 Assembly of God Church Glenwood Ala
 - 6.00 Vine Pentecostal Church Huntington Station L I N Y
 - 6.26 Full Gospel Church Marysville Calif
 - 6.28 Assembly of God S S Ottawa Kans
 - 6.42 Assembly of God S S Wesson Ark
 - 6.50 Assembly West Tulsa Okla
 - 6.50 Children of Assembly of God Noonan N D
 - 6.70 Glad Tidings Pentecostal Assembly Gridley Calif
 - 6.77 Wakeeney Kans S S Wakeeney Kans
 - 7.00 Full Gospel Mission National City Calif
 - 7.00 Full Gospel Mission Lancaster Calif
 - 7.07 Pentecostal S S Grafton Ill
 - 7.15 Bethel Pentecostal S S Modesto Calif
 - 7.15 Bethel Chapel Hawthorne Calif
 - 7.51 Assembly of God S S Holtville Calif
 - 7.65 Pentecostal Assembly S S Toppenish Wash
 - 8.00 Assembly of God Sunnyside Wash
 - 8.00 Christ's Ambassadors Class Tampa Fla
 - 8.10 Assembly of God Trenton Mo
 - 8.18 Assembly of God Church Oswego Kans
 - 8.28 Houston Pentecostal S S Edmond Kans
 - 8.39 Christ's Ambassadors Wichita Kans
 - 9.00 Y P C Pentecostal S S Hammond Ind
 - 9.08 Primary S S Class Gerard Okla
 - 9.70 Assembly of God Collinsville Okla
 - 10.00 Grace Pentecostal Church Johnstown Pa
 - 10.00 Assembly of God Kansas City Kan
 - 10.00 Pleasant Grove Assembly Durant Fla
 - 10.00 Children's Church Bethel Chapel Glendale Calif

- 10.00 Pent'l Assembly of God Harbor Beach Mich
 - 10.00 Assembly Bartlesville Okla
 - 10.08 Assembly of God S S Shawnee Okla
 - 10.34 Pentecostal Tabernacle Riverbank Calif
 - 10.55 Full Gospel Assembly S S Springfield Ill
 - 10.75 Assembly of God Church Cape Girardeau Mo
 - 11.34 Full Gospel Assembly Monrovia Calif
 - 11.80 Assembly and S S Drumright Okla
 - 11.86 Busy Bee Missionary Class of Emmanuel Church Whistler Ala
 - 12.00 M E Ladies Hammond Ind
 - 12.00 Lighthouse S S Jacksonville Fla
 - 12.25 Assembly North Peoria & Haskell St Tulsa Okla
 - 12.46 Full Gospel Tab E St Louis Ill
 - 12.58 Full Gospel Tabernacle Los Angeles Calif
 - 13.00 Ripperdan S S Madera Calif
 - 13.25 Joplin Assembly Joplin Mo
 - 13.39 Assembly of God & S S Joliet Ill
 - 13.41 Assembly of God Kennett Mo
 - 13.85 Assembly of God Hillsboro Ore
 - 14.00 Dunsmuir Pentecostal S S Dunsmuir Calif
 - 14.23 Pentecostal Assembly of God Porterville Calif
 - 14.25 Assembly of God Church Chetopa Kans
 - 14.55 Girard Assembly Buffalo Okla
 - 14.65 Pentecostal Church Paonia Colo
 - 14.68 Elk St Assembly and S S Eureka Springs Ark
 - 14.75 Assembly of God S*S Pawhuska Okla
 - 15.00 Lettish Pentecostal Church Philadelphia Pa
 - 15.03 Ladies Missionary Society of Assembly of God Brookfield Mo
 - 15.00 First Pentecostal Church Mercersburg Pa
 - 15.00 Wilson Assembly of God Wilson Okla
 - 15.00 Peak and Garland Christ's Ambassadors Dallas Tex
 - 15.86 Bethel Tabernacle El Dorado Ark
 - 15.96 Assembly of God S S Sorento Ill
 - 16.00 Highway Pentecostal Assembly Sunnyvale Calif
 - 16.87 Glad Tidings Mission Everett Mass
 - 17.44 Puyallup Full Gospel Mission Puyallup Wash
 - 18.00 Pentecostal Tabernacle Madera Calif
 - 18.00 First Pentecostal Church Elizabeth N J
 - 18.35 Full Gospel Mission Pomona Calif
 - 18.36 Pentecostal Church Colorado Springs Colo
 - 19.00 Word of God S S Grand Rapids Mich
 - 20.00 Assembly Pritchard Ala
 - 20.00 Assembly of God Ewing Mo
 - 20.00 Bethel Mission San Jose Calif
 - 20.30 Pentecostal Mission Redlands Calif
 - 20.86 Gospel Tabernacle Oceanide Calif
 - 22.36 Assembly of God Hoquiam Wash
 - 23.17 Assembly of God Mission Pe Ell Wash
 - 24.10 Full Gospel Assembly No Hollywood Calif
 - 24.45 Assembly and S S Peak & Garland Dallas Texas
 - 25.00 Missionary Society of the So Calif Bible School
 - 26.04 Assembly of God Church & S S Wichita Kans
 - 28.15 Emmanuel Mission Harveys Lake Pa
 - 29.00 Full Gospel Assembly Woodland Calif
 - 29.43 Atwater-Winton Assembly Winton Calif
 - 32.00 Assembly of God Terre Haute Ind
 - 35.00 Bethel Chapel Glendale Calif
 - 38.29 Fourfold Gospel Mission Wasco Calif
 - 40.43 Assembly and S S Wood River Ill
 - 42.35 Skagit County Evangelistic Assn Anacortes Wash
 - 42.60 Assembly and S S Spokane Wash
 - 43.00 Assembly of God and S S Scranton Kans
 - 44.43 Full Gospel Tabernacle Meckling S Dak
 - 45.00 Bethel Temple St Louis Mo
 - 45.00 Ebenezer Church Elizabeth N J
 - 45.00 Chambersburg Assembly Chambersburg Pa
 - 45.50 Bethel Assembly Pasadena Calif
 - 50.00 Assembly Camden N J
 - 56.00 Assembly of God S S Columbus Ga
 - 60.00 Full Gospel Church Neptune N J
 - 60.82 Pentecostal Gospel Tabernacle & S S East St Louis Ill
 - 64.05 Christ Covenant-Glad Tidings Assembly Chicago Ill
 - 70.09 Assembly of God Church & S S Topeka Kans
 - 100.00 Christian Assembly Zion Ill
 - 103.07 Assembly Toledo Ohio
 - 129.30 Assembly of God Wilkes-Barre Pa
 - 130.38 Assembly of God & S S Springfield Mo
 - 137.00 Bethany Pentecostal Church Springfield Mass
 - 152.68 First Pentecostal Church Oakland Calif
 - 410.00 Bethel Temple Los Angeles Calif
- Total amount reported minus \$244.30 amount given direct and designated for expenses \$7,908.47
Amount previously reported 3,321.25
- Total amount to date \$11,229.72

HOME MISSIONS CONTRIBUTIONS

- July 5-12th, inclusive
- .50 Mrs F M Bradford Pa; .50 M B Denver Colo;
 - 1.00 W A V Gallegos N Mexico; 1.00 W S Y Minden Nevada; 1.02 Pent'l Church Sachse Texas;
 - 1.65 Strain Assembly Elmout Mo; 1.72 Assembly of God Chickasha Okla; 2.00 Pent'l Assembly of God Harbor Beach Mich; 3.00 Mrs W A P St Paul Minn; 3.15 Assembly of God Church Knoxville Ia; 5.42 Full Gospel Mission National City Calif; 6.00 Assembly Joplin Mo; 10.00 Mrs J S Portland Ore; 14.82 Full Gospel Tab Meckling S D
- Total amount reported \$51.78
Amount previously reported 18.31
- Total amount to date \$70.09



More Young People

Almost every mail brings the announcement that one or more new groups of young people have been formed.

Not simply in one locality, but in all parts of the country, these young folks, having caught a new vision, are starting real activity for God.

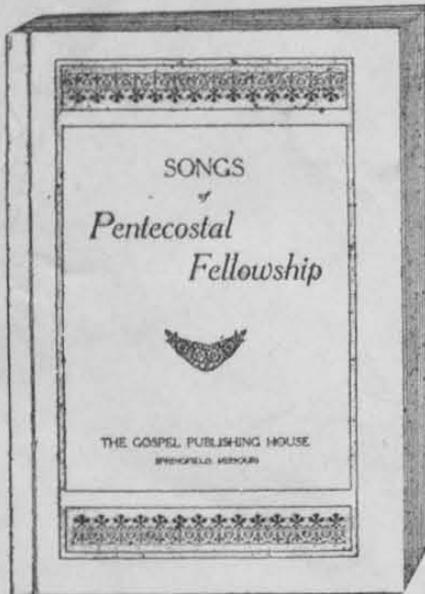
Christ's Ambassadors Monthly is welcomed by these groups. It brings them inspiration, it furnishes tools which they can use in their work, it enlarges their vision, it puts them in touch with the "movers" in the entire country.

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