



NUMBER 766

SPRINGFIELD, MO., SEPTEMBER 29, 1928

PRICE 5 CENTS PER COPY

## An Island Saved by a Bible

*A True Story for Young and Old*



HERE is on exhibition in the New York Public Library a Bible with an extraordinary history. It is a modest little leather-bound book, which has accomplished more than its share of good work in the world. This book is scarcely larger than the palm of the hand; it is thumb-marked, and worms have burrowed through its closed pages. Mutiny and bestiality it has seen in far away corners of the world, and seen these conquered; and the regeneration it wrought in the hearts of men contributed to history "one of the strangest true stories of the sea."

This book is known as the "Pitcairn Bible." It was printed in very fine type in Edinburgh, in 1784, and it stands as the centerpiece in the story of the romantic settlement of Pitcairn Island—that little speck in the South Seas inhabited by godly descendants of English mutineers and native women. This story has many times been told and re-told, but, oddly, the book on which depended the outcome of the strange adventure is hardly ever mentioned, for few people know of it. In the year 1808, the American merchant ship "Topaz," on a trading voyage to the South Seas, ran short of fresh water, and put in at Pitcairn Island, which according to reputable charts, was uninhabited. The "Topaz" lay-to all night off-shore, and made toward land early the next morning. As the dawn lifted, Captain Folger saw, to his surprise, a column of smoke rising above a clump of palms. Since the South Sea natives were hostile, the crew of the "Topaz" were called to general quarters and arms were served out. Then a small boat, manned by brown, strongly built young men, put off from shore. When it came within speaking distance, Captain Folger and his crew were dumbfounded to hear themselves hailed, not in Polynesian or pidgin English, but in English better than some members of the crew could speak. Cordially invited to land, the crew of the "Topaz" saw more to amaze them ashore. They saw a village of homes, distinctly different from any other South Sea settlement; a civilized island, infinitesimal though it was, laid out in neatly cultivated

plots; in short an English community, founded, as they were told, by mutineers of the British ship "Bounty," which sailed from Spithead in 1787.

On this ill-fated ship, when it left England on its last voyage, was the little Scottish Bible now in the Public Library at New York. The "Bounty" had been fitted out by a group of London merchants, co-operating with the English government, in an effort to bring South Sea bread-fruit trees for transplanting in England and the West Indies. After almost a year, in 1788, the "Bounty," with Lieutenant William Bligh and forty-six men, one of them a gardener, reached Tahiti. Turned loose on this luxurious island after ten months at sea, the "Bounty's" men were completely enthralled with the beauty of the place. Although the men left unwillingly when the "Bounty" headed for England, all might have gone well if Lieutenant Bligh had not been tyrannical. He was a man of violent temper, who drove his men with an iron hand, and quarreled, even with his officers.

Fletcher Christian, master's mate, came in for an inordinate amount of abuse from his commander. Three days away from Tahiti, Bligh broke out in a violent tirade over a small matter. Unjust and dispro-

portionate punishments were threatened. Upon this the men revolted, led by Fletcher Christian. The mutineers stocked the largest boat of the ship with provisions, and set the captain adrift with eighteen loyal men, even when it might have seemed safer to kill the party, as was oftentimes done.

Having given Bligh and his companions freedom, the cooler heads among the mutineers urged that all who were left in the "Bounty" should lose themselves among the islands of the South Seas. There was some disputing this point, for most of the men wished to go back to Tahiti. Fletcher Christian argued that such a plan was foolhardy, because Tahiti would be the first place where English justice would search for them. But it was necessary to make a compromise in order to satisfy all sides, and thus the "Bounty" sailed back to the island, and sixteen men landed with their share of the ship's provisions and arms. Of these, two died at the hands of the natives, and fourteen others were overtaken by the vengeance of the British law.

The nine mutineers who remained with the "Bounty," took on board several natives. They laid in fresh supplies and provisions, and sailed in search of an out-of-the-way island where they might be safe from discovery. Eventually they found an island, two and a quarter miles long by one and a half wide. It was very fertile, had a plentiful supply of water, and was uninhabited. This island is now known as Pitcairn. The men took everything off the "Bounty"—plants, animals, food, arms, and all movable fixtures and furniture. Among these things was a small Bible, taken ashore in a drawer unnoticed. Then, because they needed to destroy every trace of themselves on the waters, they burned the ship.

Plans for permanent settlement now occupied the mutineers. Fletcher Christian, still their leader, made some attempt at organization.

When the "Bounty's" liquor supply gave out, Seaman McCoy, who had been a distiller in England, found he could distil a liquor from the roots of plants.

(Continued on Page Thirteen)

"THOU SHALT CALL AND I  
WILL ANSWER THEE"

Job 14:15

By WM. BURTON McCafferty

*Like the voice of Mother Nature  
Calling to the race of flowers  
To come forth to meet the Springtime  
With her troop of golden hours,  
God shall call us from our places  
In the shadows of the tomb,  
And shall clothe us with a beauty  
Fairer than the lily's bloom.*

## Looking Up in the Struggle

Pastor Ernest S. Williams, Philadelphia, Pa.

A consecrated Christian life has many a struggle. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Yet these spiritual forces of darkness often use human instruments in their attacks upon us. "If after the manner of men I have fought with beasts at Ephesus," was one of Paul's descriptions of his human foes stirred up against him in all the depravity of their hate by spiritual powers of darkness. Among his perils, not the least distressing were those "among false brethren." Many are the records throughout sacred Scripture of powerful Satanic forces operating in and through mortals, and it would seem that even good and well-meaning persons may, unless they watch and pray, lend their influence to these malicious and destructive powers; this we may learn from Job's wife advising him to curse God and die, and Peter's effort to get our Lord Jesus to pity Himself rather than to boldly face the cross.

Our weakness is to see only the human hand, and to forget to reckon with the unseen power behind the scenes. David, in the fifty-sixth Psalm, gives a striking example of such a conflict and of the soul's struggle to retain its buoyancy and confidence in God. This Psalm was written when he fled to Achish king of Gath in view of the determination of Saul to slay him. *The conflict is one of faith against feeling.* A fear, no doubt more than natural, filled his heart, yet all he was able to reckon with was Satan's instrument, man. At first it is just man that he fears, "Man would swallow me up," "he fighting daily oppresseth me"; but, as spiritual darkness increased, the number of his enemies seemed to increase—"They be many that fight against me." "Every day they wrest my words." "They hide themselves, they wait for my soul."

"The fear of man bringeth a snare," yet have not we, too, at some time been faced by most trying circumstances when it would seem that man would swallow us up? Some have suffered from those of their own households, others from associates who professed the Christian name; the world has proved no friend to grace, and, like David, in seeking to flee, even this has brought new sorrows. *Feelings* would cause us to despair, but *faith* bids us to find in God our hiding place. There is yet something in us which must be reached, a work within that must be done.

The heart may be beset with great inward struggles; David's soul seemed enmeshed in fear. All he could see by day, or in his dreams by night, were his enemies plotting against him to swallow him up. There was no need of his denying his fears; they were very real to him; yet, in spite of them he determined to trust, "What time I am afraid, I will trust in Thee." And, my friend, because you are at times sorely tempted is no reason you should cease to believe. Even St. Paul had times of "fightings within

and fears without," and the fear of man caused the bold Elijah to flee from the threats of the unholy Jezebel. But did God desert His servant just because he feared? Be honest with God, acknowledge your weakness and wherein you fail, nevertheless be determined to trust.

It may be necessary time and again to take yourself afresh in hand as the burdens press and Satan tempts. Declare aloud if need be, "What time I am afraid, I will trust in Thee." It is not an evidence that you are without faith because the soul at times would falter. The proof of faith is found in the return of the soul to its trust in God. Peter had faith when he started to walk on the water; he lost the sense of it as the billows absorbed his attention; beginning to sink, his soul was almost swallowed up with fear, but the immediate turning of his heart to Jesus proves he was not void of faith, and faith saved him. There is more faith in your heart than you sometimes think. It is a living, vital principle of Christian life, without which it is impossible to please God; and though feelings often seem to choke it down, yet it rises afresh from almost unknown regions of the heart, and the fight is won. It is not, how much faith do we *feel*, but what is the outcome when the tests come. "What time I am afraid, I will trust in Thee."

In this conflict of faith, one must not only be resolved to trust when sight and feeling are contrary; he must also often remind and assure himself that he has so determined. "In God I have put my trust; I will not fear what flesh can do unto me." I have done it, says David—I do not see

the victory and I do not feel the victory, but my trust has been placed in One greater than all my foes. Ah, brother, what does "Fight the good fight of faith" mean if it does not mean conflict, adverse winds, disappointed feelings, darkness, and at times even the misgivings of our own hearts, and the sense of the entire frailty of our humanity? Never mind your feelings. If you are a child of God, underneath them is faith, that faith that overcomes the world. It must be stirred up, your pure mind must be put in remembrance. It may be necessary, over and over, to reaffirm the fact to your own soul, "In God I have put my trust." The words may seem to mock you, but they do not. They are a testimony, they strengthen you, they lead you up among the overcomers. The fear you feel is the weakness of your mortal flesh; the faith beneath is the testimony of the majestic and redeemed spirit within, upheld by the power of the Holy Ghost.

This conflict of faith is not just the tenacity of human will, it is the soul counting on God to lift it from its dungeon of doubt, and it rests upon the promises of the eternal Word. Here it was that David in his dark hour found comfort and hope, "In God will I praise His Word." Let us look at this again. In God—not in self and human power. It is a full acknowledgment that he could not trust except by help from God, but by that help he will praise His Word. There it is, worship in the midst of doubts, praise from the darkest caverns of gloom, the Word of God exalted as a light that shineth into a dark place. What God has written is sure. Could we only grasp the value of praiseful faith! What a power it is! Praise brought the walls of Jericho down, praise gave Gideon and his men a great victory. Praise is comely for the upright, and, "Whoso offereth praise glorifieth Me." It was at midnight that Paul and Silas sang praises unto God and an earthquake shook the Philippian jail. Try praising in the test and see what God will do. Do not wait to feel; have faith, begin to rejoice.

Trust in God is always sure to bring victory. Surroundings may not be changed, enemies may still be near, but the soul is raised above the strife. No change had come in the circumstances of David as he wrote this Psalm, yet as he draws near its close we hear him exclaim, "This I know: for God is with me." When we become conscious of God all is well. It was perhaps a struggle when Shadrach, Meshach, and Abednego went into the fiery furnace, but the struggle was over when the form of the fourth appeared. When the eye of faith can clearly grasp the truth, "If God be for us, who can be against us?" "The Lord is on my side; I will not fear what flesh can do unto me," that is victory.

This brings us to a glorious walk with God in sweet communion and fellowship, "That I may walk before God in the light of the living." Who would not enjoy such a walk? But to do so David knew he must

THE PENTECOSTAL EVANGEL  
Published weekly (50 issues a year)

by the  
GOSPEL PUBLISHING HOUSE,  
336 W. Pacific St.,  
Springfield, Missouri, U. S. A.

STANLEY H. FRODSHAM..... Editor  
Editorial Staff: CHARLES E. ROBIN-  
SON, ARTHUR H. GRAVES, CLARA  
B. CLARK, MARJORIE A. HEAD,  
BLANCHE KOON.

Subscription Price: In the U. S. A.  
and Possessions, \$1.00 per year. Can-  
ada, \$1.50; Gr. Britain and Posses-  
sions, 6/6.

In quantities, 12 copies, 24 cents;  
25 copies, 45 cents; 100 copies \$1.80.

The Pentecostal Evangel is the  
official Organ of the Assemblies of  
God in U. S. A.

W. T. GASTON ..... General Supt.  
J. R. EVANS ..... Secretary-Treasurer

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

pay his vows. "Thy vows are upon me, O God: I will render praise unto Thee." These were perhaps promises he had made during his awful distress. You know how often we promise when we are in trouble, yet how many forget as soon as the conflict is ended. Do not think God has forgotten the promises you have made. "It is better not to vow than to vow and not pay." Here David's vow seems to have been a promise to praise the Lord, a sacrifice well pleasing to God. But we must not mistake praise—it is not just a shout in church; it is walk of worship. We hear some who seem to praise loudly in the place of assembly, while outside its doors their lives are a constant contradiction. They

find fault with the sermon, the singing, the saints, and their general deportment is inconsistent. Theirs has not been praise, it was just a shout. "Praise is comely for the upright," and it is their praise that is a sacrifice well pleasing to God.

Look up. Our God reigns. Though the battle may rage, keep your eyes upon His promises. David felt his own weakness when he said, "Wilt thou not deliver my feet from falling?" Knowing of himself he could not stand, his trust was in the keeping power of his great Shepherd. So let us trust, and let us praise for His goodness and grace who hath said, "I will never leave thee nor forsake thee."

## That Big Black Bear

Elizabeth Sisson

It was the hour of morning worship in a home in Winnipeg, where the writer was a guest during the closing days of a campaign for God, in that city. Several persons knowing it was one of the last days of her stay, had unknown to each other, come to that hour of worship. Thus, as we gathered around the Holy Word, we were surprised to find ourselves quite a company.

After singing and the Word, as we knelt together before the Lord, the power of the Holy Ghost fell upon the waiting group. Several were prostrated under the slaying might of God, among them our hostess, Mrs. D. When the power was lifted in measure from us and we rose to our feet, and the visitors were about to leave, Sister D. said: "Oh, I have had such a vision! It is something about Miss Sisson. I do not know whether it is about her personally, or in connection with her work. I saw her prostrate on the ground; in the air over her, in the act of springing upon her, in terrible rage, was Satan in the form of a big black bear. It looked as though her time had come. While I held my breath, a bright light shone around everything. Then I lifted my eyes and saw the light proceeded from a *glorious Person* above the big black bear. It was Jesus! His arms were extended. His strong, benign countenance was beaming upon His prostrate child, and under His power and outstretched arms Satan was paralyzed; ready to pounce, but he could not touch her."

Being thus forewarned and forearmed, to walk softly before the Lord and look out for what was coming—the devil's attack and Christ's deliverance—our little company separated. The plan for the few remaining days in the city was: a young lady coming in her carriage that morning to take me home for meeting that night, the following day carried to another house where I might pack my trunk, then to leave by train next day for the Atlantic Coast. In the mid-forenoon, in a very swift, terrific thunder storm, came my young friend, wet to the skin, and she so delicate! Bright sunshine when she started from home, the swift shower had caught her halfway, so she passed on. To return with her just then was impossible, but in the afternoon,

when the sun had come out with "clear shining after rain," we thought to go.

Now Winnipeg has a peculiar, sticky, greasy soil. Walking in its mud will rot the leather from your shoes, and it is so slippery that to put your foot upon it when wet, is to fall. It is so greasy that whatever garment it touches is ruined; therefore, ladies avoid walking in it during, or shortly after a rain, but as we were going in a carriage this objection was not thought of. In the evening my young friend, Miss G., having been seated in the buggy—she had but one limb, which was supplemented by a crutch—I, the writer, a bundle of loose wraps, etc., in one hand and umbrella in the other, essayed to pass by Miss G., crutch and all, and land myself on the other side of the vehicle, for she must drive and from the near side of the carriage. But as I put my foot upon its step and threw the other limb beyond her to take my seat, somehow my foot touched mud on the carriage step. I slipped and fell backward, and with such force that my umbrella, having caught the spoke of a wheel in my descent, snapped in two pieces.

With great power I struck on a mud-covered wagon way of sharp cobblestones! I remember as I went down feeling a delicious soft sinking, as of going into a feather bed, my whole body was relaxed, my arms spread out, and I touched the entire length of my spine, the back of my hair and hat in the watery mud. I had no purchase on myself whatever, and felt like so much pancake batter poured out on the pan. I did not long enjoy the soft-sinking luxury, for the second thought was: "Oh, my clothes! Everything ruined by this mud and I day after to-morrow to travel East!"

Now God in my long faith-life in His service ("Freely ye have received, freely give") had always "according to the riches of His glory in Christ Jesus" supplied "all my need," but as my *need* frequently required, as now, but one suit of clothes at a time, there came the haunting thought: "These are ruined! What are you going to travel in?" But quicker came the Divine suggestion, "Take *joyfully* the spoiling of your goods"; thus the gutter became my closet as I cried: "Lord, I do by Thy grace. I will be glad that everything I've got is ruined."

Busily occupied with getting this victory, and His help and joyfulness coming into me so fast, I did not realize what an ominous silence there was all about me, till at length Brother D. broke the stillness, saying in very subdued tones, "Sister Sisson, where are you hurt?" Everything was so delicious now, even the ruining of all my wearing apparel, that I laughingly replied: "Why, I am not hurt anywhere! Hallelujah!"

Oh, what suspense this relieved! for, seeing the violence of my fall and the perfect stillness that followed, all three of them had concluded I was dead, and they feared to break the silence. Now they and I alike saw what a wonderful deliverance this had been! I was so *spread* upon the cobblestones, it was with great difficulty my six-foot stalwart friend could turn me over on one side till I could get some purchase on myself to help him help me to rise.

I was determined I would say nothing of my clothes when the Lord had saved my life, so, reeking with mud, I took my place in the carriage, and as we lingered rejoicing, Sister D. put her head in the carriage, saying, "That was the big black bear that I saw."

Driving to my friend's house, they soon had the bedraggled garments off me, and wiped and hung around the stove for drying. A young man of the family took away my three-piece umbrella for mending, and by the next morning all the clothes were dried, and *not a spot on them*; my black silk outer jacket a particular marvel, as that eating soil was specially hard on silk goods. My umbrella was mended stronger than at first, and I was not allowed to know even the bill.

Of all the accident nothing was left but the rich blessing that the Lord had wrought for and in me, and upon the bystanders. "In *everything* enriched by Him." But the big black bear was henceforth to me a parable of the spiritual dealing of the Lord with me, and all His own. Jesus always stands with outspread arms in benediction over us; *always* with that smile of infinite love and infinite power. However much Satan, the big black bear, may try to play pranks with us, through the incidents, accidents (?) and providence of our lives. Jesus is right over him in His paralyzing power of deliverance for us, and the devil cannot *touch us*. Beforehand God hath told us, "All things are of God," "All things are for your sake"; to you who love God, "All things work together for good," "Giving thanks always for all things," "Behold, I have given you power over all the power of the enemy," "All things are yours . . . things present . . . things to come . . . all are yours."

It is evermore ours to raise the shout, "Thanks be unto God which giveth us the victory." We are "more than conquerors through Him that loved us," and who "always causeth us to triumph in Christ." Hallelujah!

The blossom cannot tell what becomes of its odor and no man can tell what becomes of his influence and example that go beyond his ken on their perilous mission.

We offer the *Evangel* from now till the end of the year for 25c.

## What Is Christianity?

Meyer Pearlman

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Gal. 5:6.

Christianity is not a complex system of morality that requires the study of thousands of precepts before man may know his duty to God. It may be summed up in a few brief commands:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

"But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. Then one of them which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:34-40.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13:8, 9.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

Our text is an excellent example of one of these precepts that gives us the very essence of Christianity in a few words. Opposing the teaching of the Judaizers that ceremonial observances were a necessary part of the faith, Paul, the apostle, insists that there are three things that represent the heart of Christianity: (1) Faith (2) that worketh (3) by love. We shall now develop our text.

### I. Christianity is a FAITH.

1. It is a *justifying* faith. The separation between God and man began with unbelief on man's part—a mistrust of a loving God that led to alienation and enmity. Therefore the true religion will begin at the point where the break began, and reconcile man to his Maker. This is exactly what the religion of Jesus Christ does; and this fact explains its emphasis on faith. "God was in Christ reconciling the world unto Himself." As he gazes upon the cross, the repentant sinner sees God Himself suffering for man's sins. The sight breaks his heart, and inspires a trustful confidence in the God from whom he was once estranged. His faith is more than an intellectual assent; it is a loving trust in God inspired by the knowledge of what He did for him in the person of His Son. And being justified by that faith, he has peace with God.

2. It is a *sanctifying* faith. All true Christians believe in the *doctrine* of sanctification. Their disagreement comes when they attempt to make dogmatic statements con-

cerning the interpretation of the doctrine—concerning the "how" of the matter. But there need not be any division here. What matters it how we may explain sanctification as long as we possess the reality? What care we by what name it may be called? A rose does not smell less sweet by being given another name. Perhaps we can agree on the following definition: Sanctification is that progressive work of grace whereby are eliminated those qualities that impede our growth in Christlikeness, and whereby are developed those virtues and graces that make us like our Master. To put it briefly—it is the process of making saints *saintly*.

How shall we become sanctified? First of all, by believing something; namely, that we are dead to sin, that our baptism signified that we died to the old life with its appetites and passions. Secondly, by doing something; namely, by yielding our members as instruments of righteousness to God; by a constant choosing of that which is righteous and holy, and a rejecting of all that is sinful. Thirdly, by recognizing and using the means God has provided for our sanctification: (1) the Blood that assures us of the possibility of and provision for sanctification; (2) the Word of God, the mirror of the soul, that reveals defilement of sin; (3) and the indwelling Spirit who inspires us with desires for holiness, strengthens our will to choose the same, and produces the moral image of Christ in us.

3. It is a *healing* faith. To the enlightened, consecrated believer, the healing of his body means more than relief from pain; for deliverance from affliction is merely the negative side of the doctrine. He sees healing as God's testimony to the fact that the body is included in the plan of salvation and that the Christian's fleshly tabernacle is of great value, for it is the temple of the Holy Ghost. He sees it also as an earnest of that wonderful operation whereby the body shall be raised incorruptible and made unto the likeness of Christ's body.

4. It is a *translation* faith. Heb. 11:5. It is a faith in the coming of the Lord Jesus Christ to take His living church to Himself, and to usher in a reign of righteousness in the earth. This doctrine has a practical application to the believer's life, from which it should never be severed. Faith in Jesus' coming should produce in the believer an intense desire for purity of life and a holy enthusiasm for the service of the King. May the following words of a modern writer never apply to us: "Young persons are taught that to become Christians is to lose all burdens and responsibilities, to enter into an unbroken experience of soul-rest, to 'sit together in heavenly places,' and complacently contemplate a race sinking to eternal destruction, to await supinely a coming cataclysm when dawdling indifference shall receive the stamp of divine approval."

5. It is a *servicing* faith. Service is a touchstone of the Christian life. "By their fruits ye shall know them." Our Lord Jesus was tolerant of those outside of His company who served (Luke 9:49, 50), but He had words of severe condemnation for

those who made a profession without yielding the fruits of service. "Why call ye Me Lord, Lord, and do not the things which I say?" Listen to the last words of one who spent himself without stint in the service of humanity: "Please do not fold my hands downward across my breast. Leave them open, ready for work. I have had such joy and profit in service here, I trust the Master will have something for me to do hereafter. Leave my hands open for service!" May our last end be like his! for, "pitiful will be our orthodoxies and tragical our raptures if we cannot show Him hands that bear the marks of service."

6. Lastly, it should always be remembered that Christianity is a *tried* faith. The New Testament knows nothing of a faith that is not tried. It is a precious metal that the Master is always seeking, but which He will not accept apart from the purifying crucible of testing and trial. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

### II. Christianity is a Faith THAT WORKS.

"For as the body without the spirit is dead, so faith without works is dead." James 2:26. James views faith from its practical aspect; he sees it as a transforming power that translates emotion and belief into holy living. The whole tone of the epistle of James is practical. Says a scholar: "There are those who talk holiness and are hypocrites; there are those who make profession of perfect love and cannot live peaceably with the brethren; those who are full of pious phraseology but fail in practical philanthropy. This epistle was written for them. It may not give them much comfort but it ought to give them much profit. The mysticism that contents itself with pious frames and phrases and comes short in actual sacrifice and devoted service, will find its antidote here. The antinomianism (i. e., lawlessness) that professes great confidence in free grace, but does not recognize the necessity of corresponding purity of life, needs to ponder the practical wisdom of the epistle. The quietists who are satisfied to sit and sing themselves away to everlasting bliss, ought to read the epistle until they catch its bugle note of inspiration to present activity and continuous good deeds. All who are long on theory and short on practice ought to steep themselves in the spirit of James; and since there are such people in every community, the message of the epistle will never grow old." The writer of this extract is certainly throwing out to us a ringing challenge to combine an intense practicality with our spirituality. Shall we accept the challenge?

To some it has seemed that Paul and James are in conflict in their interpretation of faith. Paul asserts that men are justified by faith without the deeds of the law (Rom. 3:28); James insists that a man is justified by works, and not by faith alone. Even Martin Luther was stumbled at this point. But the sparks and fire that issue from the clash of these seemingly contradictory interpretations cast the light that brings the reconciliation. Paul and James are each looking on faith from a different side. Paul is exalting living faith; James

is denouncing dead faith. Paul is denouncing the dead works of the law; James is exalting the living works of faith. Paul is attacking legalism; James is attacking antinomianism. The great lesson that comes from these two conceptions is that if faith is genuine, it will produce works.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can (that) faith save him?" James 2:12. What does it profit us if we say that the Bible is inspired, if it does not inspire us? How effective can our faith in Christ's Deity be, if we have not His humility? How dare we rejoice in sins forgiven if we are still nursing a grudge against our brother? What do people care how much we sing about heaven when they know that sometimes we have a hell of strife, hatred, suspicion, and envy in our heart? What avails it to talk unctuously about the promises of God, when we are not keeping *our* promises and fulfilling *our* own obligations? Yes, the message of James is severe and stern; it cuts like a sword; it is like a searchlight exposing the often shallowness of our professions, and the ineffectiveness of our faith. But it is a true message, and one that will bring fruit in our lives as we obey it. Faith without works is dead—a pestilential carcass that poisons the spiritual atmosphere of the temple of God.

### III. *Christianity is a Faith that Works* BY LOVE.

Among all the virtues and graces, love reigns supreme. The most emphasized commandment of the Lord Jesus Christ was that we should love one another; Paul calls it the "bond of perfectness" (Col. 3:14), and devotes a whole chapter to it. 1 Cor. 13.

There is a reason for this primacy of love, which may be briefly stated as follows: without love, religion may become a curse. Religious zeal is a tremendous force that may become destructive unless controlled by love. Paul the apostle was religious, zealous, moral, sincere, before his conversion; but he was a *murderer*. Rivers of blood have been shed by religious men, zealous men, sincere men, all in the name of religion. When the word "persecution" is mentioned, do we think of science? philosophy? politics? No; the word is associated with *religion*. Oh, that the mighty stream of religious power that has flowed in the world since the coming of Christ, had only been controlled and mastered by that love of God described by Paul! How differently church history would have read.

There is nothing sickly or sentimental in this love. It may be described as a sanctified respect for all men, believers or unbelievers, good and bad, lovable and unlovable—this respect based on God's love for us. It finds its practical outworking in the command, "Thou shalt love thy neighbor as thyself." "As thyself"—how the Lord understood our nature! He knew that the person in which most of us is most interested is *ourselves*. But, instead of condemning this self-love, which has its place, He makes it the standard by which to gauge our love toward others. He binds it with the fetters of His grace, and makes it kneel in humble submission to the service of humanity. When we love our neighbor as ourselves, we will do unto him as we would that others do unto us. Who is

our neighbor? Read the parable of the Good Samaritan and know that he who is in need, whatever his nationality, belief, or relation to us—he is our neighbor.

Eternal God our Father, by Thy grace and power, develop in us the faith that works by love, so that through us may be revealed all the reality that is in the religion of Jesus Christ. In His name we ask it, Amen.

### A DAY OF PRAYER FOR AMERICA'S CRISIS

#### *A Call for a Day of Fasting and Prayer on Sunday, November 4th—Victory Through Prayer in Other Lands*

On the 6th of next November the people of the United States will face the greatest crisis since the Civil War; and one of the greatest in the 152 years of the nation's existence. The party issues involved are merely an incident. The real conflict is not political, but spiritual and moral; and the victory, if achieved, will be won in the spiritual realm.

The battle is a titanic struggle between the powers of light and darkness. It is a conflict between the hosts of Satan and the forces of righteousness and truth. It is a warfare "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the coming contest carnal weapons will be of small avail. Spiritual forces must be countered by spiritual forces. The only certain pathway to victory lies in intercessory prayer. The advance must be made on our knees in our closets, and in united prayer groups.

Hence God's children who are alive to the peril that is facing our nation must cry earnestly day and night for deliverance and victory. It is suggested that Sunday, November the 4th, should be observed as a Day of Fasting and Prayer by individuals, and whenever possible by united meetings for prayer in churches, mission halls, and homes.

In other nations great crises have been won in the spiritual realm. During the past century Great Britain has faced at least three great perils to her national existence. In each case a Day of Prayer was appointed and observed throughout the land, and each time disaster was averted by confession and united intercession.

It is scarcely necessary to recall how the recent world-war went on and one with no apparent prospect of ending; but within six months after the Day of Prayer appointed by Congress, and three months after the nationally observed Day of Prayer in Great Britain, the Armistice was declared.

A year and a half ago it seemed as if Russia had China completely in her power. The military leaders were her pawns, and the missionaries were fleeing for their lives from their fields of labor. But the tragic events in the land of Sinim drove Christians all over the world to their knees in intercessory prayer; and in addition to the great volume of individual petition, a special Day of Fasting and Prayer on behalf of China was observed

in that and other countries on Armistice Day last November. On that day in one Chinese city of less than fifty thousand inhabitants the Christians held a continuous prayer meeting for ten hours, and so fervent was their spirit that nearly one hundred people scarcely moved from their seats during the entire period.

Within six months the Russians had been expelled, the military and civil rulers were doing their utmost to stamp out Communism, and most of the missionaries in China had returned to their stations. And no less significant is the remarkable fact that missionaries who have been in China for ten, twenty and thirty years, are declaring with one accord that the hearts of the people have never been so tender and receptive to the gospel message as at the present moment. It is a fresh addition to the victories of faith recorded in the eleventh chapter of Hebrews.

At the present moment the people of Sweden are facing the greatest crisis of the past hundred years. The Socialists and Communists are combining their votes at the polls in September to secure control of the country. Realizing that it is only prayer that can defeat the foe, one of the foremost Christian leaders of the country has sent out appeals for earnest intercession to save the nation from disaster.

In view of the great crisis which is facing us in our own land on the 6th of next November, shall we not, like Ezra and Nehemiah and Daniel of old, confess before God our national and individual sins and failures and cry earnestly and fervently to Him day and night for forgiveness and deliverance and victory? And on Sunday the 4th of November shall we not gather in churches, and halls and homes for hours of united confession and intercession and petition before the Throne of Grace?

### GIANT MONUMENT FOR MUSSOLINI

The largest marble block which, it is believed, has ever been quarried has been cut at the Carrara (Italy) quarries, and will be sent to Rome and placed as a monument in honor of Signor Mussolini in the gardens of the Villa Farnesina. The marble workers of Carrara had last year promised Signor Mussolini the present of a monument, and a long and patient search was made for the largest single block without split or flaw that could be found. It was found in the vicinity of the Carbonera Quarry, inside a mountain at a height of 3,000 ft., and for months men have been working with special machinery to cut out the block, which has now been safely removed and lowered to the quarry. The block measures nearly 59 ft. in length, 12 ft. at the base, and 9 ft. at the summit on each side. Mussolini may yet become Rome's Emperor, and Emperor-worship become the order of the day. A day will come, how soon we do not know, when men will worship the image of "the beast," the coming Antichrist.

## The Coming Exodus

*For the purpose of whetting the appetite of the public for a new book soon to be off the Gospel Publishing House press, we print below chapter seven of the book. It is written by the editor, Stanley H. Frodsham, and is to sell for fifty cents in paper and one dollar in cloth. We are receiving advance orders now for this book. It is called, "Things Which Must Shortly Come to Pass."*

The miraculous deliverance of the children of Israel from Egypt is the outstanding event in Old Testament history. The night they first kept the Passover and forsook Egypt is one never to be forgotten. The Lord told them it was to be observed throughout all their generations.

Dr. A. T. Pierson has pointed out that the keeping of the passover was a link between the slaying of the typical lambs in Egypt and the slaying of the true Passover Lamb at Calvary; and that now the observation of the Lord's Supper is a link between His death at Calvary and His coming again. And what will take place at His coming? A greater exodus, an exodus of all those who shelter beneath the saving blood of the Lamb of God. For it is written, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

In speaking of the forthcoming judgments, Jesus warned the disciples, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Those who are accounted worthy to escape will escape by means of an exodus; and we may learn much concerning the exodus that is to be by studying the one that has already been.

The children of Israel were in the land of the enemy, who was making it as hard as he could for them. And the Apostle John shows us the whole world lieth in wickedness, or literally "in the wicked one." He who has become a child of God is but a stranger down here and a pilgrim on his way home. The "wicked one," who is a taskmaster far worse than Pharaoh, will do his best to make it as hard as possible for those he counts aliens on his territory. The nearer we come to the end the worse we may expect it to become.

The Lord looked down from heaven and saw the distressing condition of His people. He beheld their sorrows and heard their cry. Hidden away He had a deliverer, and at the right moment He sent him to bring His people out from the land. To the king who was holding the children of

Israel in Egypt, the Lord gave the word, "Let My people go," and despite all his efforts to retain them, he finally had to release his hold.

To-day God knows the sorrows of His people and He hears their cry. He has a deliverer hidden away in the person of His Son, who has definitely promised to come back to earth again. And though he who is called the "wicked one" will do his best to retain the children of God, when the divine fiat goes forth "Let My people go," he will not be able to hold them longer, no not so long as it takes for "the twinkling of an eye."

God told Moses to speak to the children of Israel that on the tenth of the first month they were "to take every man a lamb." The taking of the lamb was a necessity for the safety of the individual and the house. To-day is the day God has specified for men to take the Lamb of His own provision for the safety of themselves and their households. Woe to the man that does not take the Lamb!

The lamb was to be slain. His blood was to be sprinkled on the two side posts and on the upper door posts of the house. Salvation and safety to-day is found alone in the sprinkling of the blood of Jesus Christ, the slain Lamb of God. There is no remission of sins save through the blood of God's dear Son.

But the children of Israel were not only to shelter under the sprinkled blood of the slain lamb; they were to eat its flesh roast with fire. And the children of God to-day, while sheltering under the precious blood of Jesus, are to become partakers of Christ, to receive Him, His nature, His love, His faith, His righteousness. Vital Christianity has in it more than the forgiveness of sins, blessed as that is; it is the taking of Christ moment by moment to be your sustaining portion, your all in all.

They were to eat the Lamb with unleavened bread. It is for the child of God to live on the pure Word of God—the Scriptures of truth. They were to eat it also with bitter herbs. Those that live godly in this world will be certain to have the bitterness of persecution. They did not have the lamb without the bitter herbs, but they were not required to eat the bitter herbs without the lamb. With the presence of the Lamb we can count it all joy to suffer; and once we know the power of His resurrection we would not be without the fellowship of His sufferings.

They were to eat with their loins girded, their shoes on their feet, and with staff in their hand. They were to eat it in haste, all ready for the exodus the moment the summons came. So should the children of God be ready, for we know not what moment the trumpet may sound and we be called to start on our exodus.

That night was to be a night of judgment. Against man and beast God was to execute judgment, and also against all the gods of Egypt. But He had given the blood as a token, the one acceptable token, and had declared to His people: "When I see the

blood I will pass over you." Judgment is coming, a judgment of every false faith, and there is safety alone in the provision of the blood of Christ. Men to-day despise the blood of the Lord Jesus Christ, but it is the only token acceptable to God. There is no adequate shelter apart from the precious blood of the Son of God. That which is highly esteemed among men, the advanced thinking and culture of the age, the social science of to-day, the best a man can do by himself—all that is an abomination to God. But that which men lightly esteem, the atoning, cleansing, sanctifying, victory-bringing blood of His Son, God highly esteems and magnifies, and He has chosen it as the only availing token. If you desire to partake in the greater exodus, avail yourselves of the all-sufficient blood of the Son of God.

One final instruction God gave them: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day unto the seventh day, that soul shall be cut off from Israel." Ex. 12:15. A test of seven days! All leaven was to be put away. Our Lord Jesus warned us of the leaven of the Pharisees and of the Sadducees—false doctrines. Paul warned us against the leaven of malice and wickedness. This must be put away. The penalty for partaking of leaven was "that soul shall be cut off from Israel." A solemn warning against those who name the name of Christ and do not depart from iniquity. We need to give heed to the words of the Master, "Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of My Father in heaven." Is the doing of the will of God the supreme object of your life?

The smiting of the first-born in Egypt was the tenth and most serious of all the plagues that God sent as a judgment on the oppressors of His people. But a yet greater judgment lay ahead. Pharaoh, with all his horses and chariots and his army, pursued the Israelites. The children of Israel cried unto the Lord and He Himself answered them with a miracle. By faith they passed through the Red sea as on dry ground, but the Egyptians, assaying to do the same thing, were drowned. For after Moses stretched out his hand, the sea that had been walled up on each side of fleeing Israel returned to its former strength, overwhelming the Egyptians. And the Word says, "There remained not so much as one of them."

But a greater judgment is coming on the nations. The Revelation foretells plague after plague coming upon the ungodly, and then comes the final judgment when the harvest of the nations is reaped and the vine of the earth is cast into the great wine press of the wrath of God.

The armies of Pharaoh were made food for the fishes of the sea, but the armies of the nations will be the food of every carrion fowl, who will be called by an angel to the supper of the great God, to eat the flesh of kings, of captains and of mighty men, the flesh of horses, and the flesh of all men, both free and bond, both small and great.

We, however, are looking for our Bridegroom, the Lord Jesus, to come as a thief

to catch His own to Himself, that when He is manifested in His glory we may be also manifested with Him.

#### FAITH PERFECTED

What it was to me on the mountain top, during those hours of fierce temptation from within and from without, none but God can ever know. And now she, Mrs. Glover, lay prostrate before me, overborne by physical weakness and deeply troubled in soul. As I watched her panting and gasping for breath, with no power to alleviate her sufferings beyond supporting her head, it seemed as though I heard the serpent's hiss, "Yea, hath God said? Where are His promised mercies and loving-kindnesses now? Has He not forgotten to be gracious?" The cruel taunt was winged to my beloved, too; and in deep anguish of soul she cried out from the deep darkness, "Oh, God has forsaken us!"

Scarcely had the words of anguish passed my precious one's lips, than God put into Miss Gate's mouth the most wonderful song of praise I have ever heard. Kneeling by the side of her prostrate sister and holding her hand, she poured forth passage after passage, promise after promise, from the Word, exalting His name, declaring His faithfulness, and proving His unchanging and unchangeable love, sworn to us in the everlasting Covenant and sealed to us in the blood of His own Beloved Son. Never shall I forget the music of that heavenly utterance. It was as if heaven were opened above us, and the strains of the harps of God were borne to us from glory.

Then together we repeated right through—with parched lips and stammering tongues, but with hearts that had tasted of the wine of heaven—the beautiful hymn, so true to our experience:—"How sweet the name of Jesus sounds."—A. E. Glover, M. A., in the Boxer Riots.

#### MUSSOLINI'S GROWING DOMINANCE

Italy to-day is a country of silent strife. That is the conclusion reached by Mr. H. J. Greenwall, a special correspondent, who, after his two-thousand-mile tour of Russia and the Near East, has been studying Italian conditions. He finds that there exists a rivalry between the three heads of State—the King, the Pope, and Signor Mussolini. The King (he says) has been forced to the background by the Dictator; he is scarcely ever seen in Rome; his power decreases month by month. The Dictator, inspired by Lenin's idea that the training of youth is the foundation of power, is seeking to wrest the training of the children of Italy from the hands of the Church, and his silent struggle with the Vatican is not the least of the world's dramas to-day. Mussolini lives in the Chigi Palace (says Mr. Greenwall) surrounded by guards and henchmen. He has frequent interviews with the King, who signs all the decrees which Mussolini places before him, but in Italy it is remarked that the decrees which need a royal signature become fewer and fewer, and with the early substitution of a hand-picked "National" Assembly for Parliament the last threads of royal prerogative in Italy will be snapped.

## The Kingdom and Patience of Christ

*A Significant Phrase.*—A phrase that stands in the forefront of the last book of Scripture and that peculiarly marks the Revelation as a prophetic work is that by which John describes in Rev. 1:9: "I John, your companion in tribulation, and in the kingdom and patience of Jesus Christ."

How many souls have been arrested by this striking expression, the like of which is not to be found in any other writing on earth. In a sense the kingdom is here, for we shall not need patience as now when it is finally established at the return of Christ. But we are not yet rulers, we have no kingly crowns, for we are not fitted to wear them. But we are in training and under chastening and suffer tribulation that we may be prepared for enforcing heavenly dominion over the earth. And in this place of suffering we stand in sore need of patience, quiet endurance of all trials which the Lord permits to come to His people. Without this varied experience of testing we could not have the approved sinew of soul able to bear the weight of coming glory in the kingdom.

*Our Great Need of Patience.*—The Lord's people are being tried in very many ways. For many the struggle of life is terrific. The dangers to youth test the stamina of soul of multitudes of parents, not to mention the strain of youth itself. The eyes of untold thousands of believers are filled with tears as they seek to see the end of earth's trials. Many, looking for the fulfillment of the promises of release from struggle and of future glory, suffer sore sinking of heart as the days lengthen out and the Lord does not come. Watchers of the skies grow weary and resort to outside means to discover, if possible, the actual time of the promised day.

In such days we "have need of patience." God expects us to endure, like Moses, "as seeing Him who is invisible." It is not for us to set dates and declare the year or day or hour of our Lord's appearing. There is grave danger lest we be taken up with events rather than with due waiting for the Lord. "In your patience possess ye your souls."

*Hastening Prophetic Fulfillments.*—No man can actually hasten the will of God. He has set His time for everything. When the due time arrives his Word will be found to be "a word of power." We may be certain He is more eager than we to fulfill His gracious words of blessing to lost men and to His people. He says most beautifully, Jer. 1:12, R. V.: "I watch over My word to fulfill it." Yet how many would hasten the word ahead of God's set time.

The rebuilding of the temple in Jerusalem is a case in point. At least thirty years ago it was reported that plans for the new building had already been made, and that stately pillars of the finest marble and brazen gates were ready to be transferred to Jerusalem. A correspondent has just asked us if we have heard that the contract for the building had lately been given. Over and over again it is reported that this or that step has been taken to accomplish this great project. Yet we are sure there is

nothing in any such reports but mere rumor and eagerness to see the thing done. It argues an impatience that cannot abide God's time. There is a restlessness of soul standing out in all such strivings towards the realization of prophecy before the full time. In the continued non-fulfillment of such rumors may we not hear the word spoken to Daniel, "Go thy way; for thou shalt stand in thy lot at the end of the days"?

*Avoiding Prophetic Vagaries.*—What monstrosities of interpretation have appeared in the course of human effort to penetrate the secrets of prophecy. Many years ago a writer in an English journal proposed this bizarre idea, that the generation of the human species would go on until every particle of the earth's substance had been used in the formation of human bodies, then the whole earth would flee away in the resurrection of this mass of dead bodies. We are asked if it is true that Mussolini has ordered every child in Italy to be stamped with the number 666. This can be but one of the vagaries of impatient mind running away biting the reins of propriety and restraint. How do such rumors get started?

Many sober-minded persons have been taken up with the pyramid teachings and have expected to see Scripture overpassed in the exactness of date-setting about the commencement of the Tribulation. That awful period in human history was to begin, or at least to be heralded, at the end of May. But nothing worthy of consideration occurred. May we not remind such seekers that the Scriptures are self-interpreting and do not need the works of men for their understanding?

That singular notion of many teachers of the Word that the Anglo-Saxon race is the inheritor of the promises to Israel and is itself descended from the ten lost tribes, stands out as one of the strangest vagaries of the human mind. With not a leg to stand on in either Scripture or history, falsified by geography, philology and common sense, it yet holds multitudes in its grasp and hinders their true apprehension of the great plan of God for Israel, so clearly set forth in the Word. It seems to be Satan's subtle method of side-tracking great numbers of devoted believers, so that they give no aid to the real work of Israel's redemption.

How we all need to share in "the kingdom and patience of Jesus Christ"!—Thomas M. Chalmers in *Jewish Missionary Magazine*.

"Every one that asketh, receiveth"; but the answer may still be hidden, so, "seek and ye shall find." When you have found, it may still be locked to you, so, "knock and it shall be opened."

*It is the branch that bears the fruit,  
That feels the knife  
To prune it for a larger growth,  
A fuller life.*

Be careful of the books you read, your character will be as much influenced by them, as by your friends.—Paxton Hood.

## World-wide Prayer for Revival

As William Crosbie of Brighton once pointed out, there is a remarkable similarity between our experience to-day and the early years of the eighteenth century. A withering blight seemed to have passed over the churches. An ecclesiastical historian, describing the condition of that time, says that most of the churches of Great Britain and of America were in a low condition. Arianism and Deism prevailed, and conversions were almost unknown. So profound was the arrest on the progress of the gospel, that *groups of God's people were stirred to unusual wrestlings with God*; and, as the result, the frost began to break up, and the south winds to blow. The flowers began to spring and the tokens of a blessed summer time appeared.

In 1744 the revival entered on its most important stage. A call to prayer was drawn up by some godly ministers in Scotland on the subject of *united prayer for the Holy Ghost*. A copy of this document was forwarded to America to Jonathan Edwards. It at once commended itself to him. The idea of a *great prayer-union* with a definite purpose and aim, struck him, and led him to write a treatise on the subject entitled, "A Humble attempt to Promote an Explicit Agreement and Visible Union of God's People through the World, in *extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth*, pursuant to Scripture promises and prophecies concerning the last time." This manifesto called for *united and extraordinary prayer*, and pointed out the force of Scripture promises and the urgency of God's call to His people.

Forty years after the publication of this appeal it fell into the hands of Andrew Fuller of Kettering, and led to his publishing a small publication, entitled "*Persuasives to Extraordinary Union in Prayer for the Revival of Real Religion*." Andrew Fuller did more than incite others to pray. In his diary we find such entries as these: "Devoted this day to fasting and prayer, in conjunction with several other ministers." "Spent the day in fasting and prayer for the revival of our churches and the spread of the gospel." "Some outgoings of heart in prayer to-day for the revival of real religion, first in my own soul, and then in the churches in general."

Is not this the supreme need of the hour? We can demonstrate our faith in the Bible by argument, and eloquence and enthusiastic crowds; but the supreme vindication of the Book would be that Aaron's rod should bud; that beneath its spell the skeletons in the valley of Vision should arise, and become an exceeding great army; and that the "Yea" of the Holy Spirit may be heard and felt. Then, as the fire of God fell on the altar of *twelve stones*, suggestive of a united church, we should hear the thunder of a multitude that none could number ascribing blessing and honor and glory and power unto Him that sitteth on the throne and to the Lamb forever and ever.

A World Prayer Union was the suggestion of God's honored servants already mentioned. Has not the time come for the insistence in

each of our great gatherings for earnest, intense, prolonged prayer that the Living Spirit of God might not only be powerfully present at the vast demonstrations, but that each one of us, who is pledged to the integrity of the Bible, should also be pledged to private, personal, definite, and heaven-moving prayer, not only that the Eternal God should vindicate His Book, but that there should be a loosening of the long winter, and the irresistible uprush or downcoming of a *world-wide springtime of revival*. "Awake, O North Wind, and come, thou South. Blow upon the garden that the spices thereof may flow out; and let our Beloved come into His garden, and eat His pleasant fruits!"

What a blessed result would accrue, if every reader of this article, or each devoted lover of the Bible into whose hands this paper may come, and especially every minister of the gospel, would resolve that not a day should pass without earnest and concentrated prayer for these specific twin objects—*first* for the unchallenged supremacy and Divine authority of the Bible, and *second*, for the mighty corroboration of the Holy, Spirit, so that His affirmation may come in the form of a world-wide revival. The seed has been sown throughout the world. It is living in vast accumulations everywhere. What is needed is that Spring, Summer, Autumn should succeed the deadness of this prolonged and dreary Winter.

F. B. MEYER.

P.S.—*It has been suggested that Thursday, October 4, should be set apart to inaugurate individual and collective prayer on this behalf, in all parts of the world.*

### HEALED AT HOME

Mrs. Elmer Smith, of Route 2, Linden, Pa., after telling with great joy of her saintly parents, and of the indelible influence for good the never-failing family altar in her father's home had on her girlish life many years ago, and speaking with deep concern of the falling away from the faith now so apparent in the several churches, goes on to say:

"But I want to give my testimony to God's power to heal the body. I often used to wonder why God did not heal as He used to do in Bible times. I would read the precious promises and wonder why God did not manifest His power. I had been suffering a long time with a terrible stomach trouble which eventually became so bad that it was feared I had cancer. I suffered more than I can tell. Then my heart gave out. It became so weak that I could scarcely count the pulse beats. No one could suffer from constipation more than I did. I was so nervous I scarcely knew what a good night's sleep was. We had a good physician, but as I kept getting weaker we let him go and tried another and then another until we had seven altogether. But I got no relief.

"One Sunday morning in May seven years ago husband had gone to Sunday school, when I made one more plea to God that He would heal me, and He touched my

body. Instantly I was made well. Praise His name forever!

"Right here I want to say to all who are sick: Do not doubt God's power to heal, for He is the same yesterday, to-day, and forever. Oh, that God would increase our faith, enabling us to believe His word."

### NEW YORK CITY REVIVAL

Pastor Albert J. Jenkins writes from Newburgh, N. Y.: "The Hudson Valley Tent Campaign was seven weeks of wonderful blessing. The first evangelist was Brother Eddie Young (former prize fighter), and God wonderfully blessed His Word, and anointed the evangelist in every service. Evangelist Alexander Gibson (former Methodist minister), took charge for the next two weeks, and his ministry was greatly enjoyed by all. The preaching for the last three weeks was done by the pastor, and many heard the 'Full Gospel Message' for the first time. Among the visiting ministers were Pastor Livermore, Haverstraw, N. Y., Pastor Keeter, Farmers Mills, N. Y., Evangelist Nikoloff, Newark, N. J., Miss Ella Jamison and Miss Mabel Graham, returned missionaries from India. The last four weeks of meetings were held in a Catholic district, and large numbers attended the services."

### THE LORD MET US

Pastor Chas. N. Crone, Dover, Pa., writes: "Just closed one of the most successful revival meetings we have ever held. Evangelist I. J. Bolton and wife from Tampa, Fla., had charge for two weeks. Upon their arrival, the meetings took on new power, and a high spiritual tension prevailed. We are also indebted to many visiting pastors and neighboring assemblies for the success of the meetings, to Brethren E. W. Winand, Felix Boyce, Harry Yawn, and others. The music was in charge of Pastor Chas. N. Crone and wife, assisted by Miss Anna Wine, a Beulah Heights Bible student. We didn't have one penny pledged toward the campaign, but the Lord met us all along the way."

### JUST WHAT YOU ARE WANTING

During last May we ran a series of articles in the *Evangel* on the Baptism of the Holy Ghost and Fire, by Pastor T. B. Barratt. These have been printed in a 32-page tract which will be fine to put into the hands of your friends, especially those who are inquiring or are prejudiced along the line of the Holy Spirit Baptism. One dozen of these can be had for 40c; 25 for 75c; 100 for \$2.40. When ordering, ask for Evangel Tract No. 953.

The more exact and accurate a man is in duty, the more he grows in grace, and the more he grows in grace the more exact and accurate he grows in his duty.

Let the *Pentecostal Evangel* bring God's message to those you cannot reach. Send us their names and addresses, and 25c for each, and we will send them the paper till the end of the year.



**OPPORTUNITY**

We cannot imprint name in gold on these books.

# Two Great Sales Positively

### Teachers' Bible



Helps include References, Bible Study Course, Treasury of Biblical Information, Illustrated Bible Dictionary, New Practical Comparative Concordance, 4000 Questions and Answers.

New Series Maps. No. 4412. Bound in French Morocco, overlapping covers, size 5 1/4 x 8 inches, type like specimen No. 3, center of page.

Regular Price \$4.20  
Sale Price 3.15

No. 712X. Teachers' Bible containing same helps as No. 4412, but printed on India paper, bound in Egyptian Morocco, overlapping covers, silk head-bands and marker, red under gold edges, size 5 1/2 x 7 7/8 inches, self-pronouncing type like specimen No. 2, center of page.

Regular Price \$9.25  
Sale Price 6.94

No. 730X. Same as No. 712X, but bound in French seal, leather lined.

Regular Price \$8.00  
Sale Price 6.00

No. 735X. Same as No. 730X, but bound in Persian Morocco.

Regular Price \$11.25  
Sale Price 8.44

### Text Bible

One of the handiest practical Bibles for carrying. Contains colored maps.

No. 1303K. Bound in grained Keratol, round corners, gold edges, size 3 7/8 x 5 3/4 inches, self-pronouncing type like specimen No. 1, center of page.

Regular Price \$2.00  
Sale Price 1.50

**OPPORTUNITY**

### Children's Bible

A splendid little Bible for little folks.

No. 1108. Bound in leather grained Keratol, round corners, gold edges, size 3 1/2 x 5 3/8 inches, type like specimen No. 9, center of page.

Regular Price \$1.65

Sale Price \$1.24

### Children's Bible

A Sunday school scholar's Bible containing a complete history of the Bible, a synopsis of each book of the Bible, methods and useful hints for Bible study for the young, two catechisms in Bible subjects, a golden text treasury of noble Scripture verses, colored illustrations, etc., self-pronouncing.

No. 5804. Bound in dark blue silk-finished cloth, blue edges, round corners, size 4 x 6 1/4 inches, type like specimen, No. 10, center of page.

Regular Price \$1.60

Sale Price 1.20

No. 5704. Same as No. 5804, except size 3 7/8 x 5 3/4 inches, type like specimen No. 4, center of page.

Regular Price \$1.50

Sale Price 1.12

### Reference Bible



A splendid, easily read, self-pronouncing, reference Bible, containing maps and map index.

No. 1612X. Printed on India paper, French Morocco binding, overlapping covers, size 4 1/2 x 6 3/4 inches, type like specimen No. 6, center of page.

Regular Price \$5.00  
Sale Price 3.75

Send for free copy of our new 1928-1929 General Catalog

### Vest-Pocket Testament

The handiest, prettiest and most useful edition of the New Testament published. It is printed from the largest type ever used in so small a book, and the correct pronunciation of every proper name is clearly indicated. Size 2 5/8 x 4 1/4 in.

No. 2104. Bound in Navy Blue Cloth, edges colored to match, round corners.

Regular Price \$ .50

Sale Price .37

No. 2103K. Bound in grained Keratol, round corners.

Regular price \$ .60

Sale Price .45

No. 2118. Bound in French Morocco, overlapping covers, red under gold edges, button flap binding.

Regular Price \$1.25

Sale Price .94

No. 2814. Contains a choice selection of Illustrations of Appropriate Subjects with Descriptive Explanations. Bound in French Morocco, round corners, red under gold edges.

Regular Price \$ .85

Sale Price .64

No. 2113P. Contains also the Psalms. Bound in French Morocco, round corners, gold edges.

Regular Price \$ .35

Sale Price .64

No. 2115P. Same as No. 2113P, but bound in French Morocco, overlapping covers, red under gold edges.

Regular Price \$1.10

Sale Price .82

### Pictorial Home Bible

An ideal home Bible, containing a guide to devotional reading, family record, and photo-views of Bible lands.

No. 3014. Printed on high-grade enameled paper, French seal binding, round corners, red under gold edges, size 6 1/8 x 9 inches, type like specimen No. 5, center of page.

Regular Price \$5.00

Sale Price 3.75

No. 16 But Jē'sus called and said, Suffer li come unto me, and not: for of such is God.

No. Specimen of Ho

IN those days c Bāp'tist, preach derness of Jū-dā'a,

No. LES, 22. His

there was never save Je-hō'a-hāz, his sons.

r. 18 And after al smote" him in his incurable disease.

No. Death an

38 Jē'sus therefore himself, cometh to cave, and a stone lay 39 Jē'sus said, Tak Mārtha, the sister of saith unto him, Lo stinketh: for he ha

No. Specimen of

PAUL, an apostl by the will of the-ūs our brother,

No. Specimen of Holm

1104 CHAPTER 1 Paul's thankful and prayer them: 21 his readiness to glor PAUL and Ti-mō th servants of Jē'su to all the saints in Chr which are at Phi-lip'pi, 1 bishops and deacons

No. ry she took of the ne did eat, and gave band with her; a all 7 And the eyes ir. opened. and the No. 8

Specimen of Type. NOW when Jē'sus was born in Bēth'lē-hēm of Jū-dā'a in the days of Hēr'od the king, behold,

No. 10

Specimen of Gem Black Faced Type CHAPTER 23. THEN spake Jē'sus to the multitude, and to his disciples,

Gospel Publishing House, Springfield, Mo.

# at Weeks

## Closes October 15

**OPPORTUNITY**

These Bibles cannot be supplied with thumb index except where noted.

1. ed them unto him, little children to and forbid them the kingdom of

2. Bourgeois Type

came "John the bing b in the wil-

3. s loathsome death.

r a son left him, z, the youngest of

all this the LORD his bowels with an

4. nd burial of Lazarus.

re, again groaning in o the grave. It was a y upon it.

ake ye away the stone. of him that was dead, ord, by this time he both been dead four

5. of Pica Type

tle of Je'sus Christ of God, and Ti-mo'-

1. A.D. 64. CHAP. 1. 1 Or, over-seers. a Col. 1. 3.

7. e fruit thereof, and ve also unto her hus- and he did eat. s of them both were ey knew that they

No. 9

Specimen of Agate Type

AND the LORD said unto No'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this gener-

No. 11

Specimen of Type

**T**HE LORD is my shepherd not want.

2 He maketh me to lie d green pastures: he leadeth m the still waters.

### Red-Letter Bible



An exceptionally high grade red letter teacher's Bible containing the same helps as No. 4412.

**No. 833XRL.** Printed on India paper, Algerian Morocco binding, leather lined, overlapping covers, silk headbands and marker, size 5½x7¾ inches, self-pronouncing type like specimen No. 2, center of page.

**Regular Price \$10.85**  
**Sale Price ..... 8.14**

### Young Teachers' Edition

A teachers' Bible edited specially for younger users. Contains Scholars' Ready Reference Guide Book of Bible History Tabular Chronologies and Specially Arranged Subjects

References  
Concordance  
4000 Questions and Answers

**No. 4312.** Bound in French Morocco, overlapping covers, red under gold edges, size 4¾x6½ inches, self-pronouncing type like specimen No. 8, center of page.

**Regular Price .....\$3.65**  
**Sale Price ..... 2.74**

**No. 4435.** Same as No. 4412, but bound in fine Persian Morocco, leather lined, silk headbands and marker, overlapping covers, red under gold edges.

**Regular Price .....\$7.10**  
**Sale Price ..... 5.32**

### Little Folks' Scholars' Bible



An ideal Bible for little folks. Looks just like a big book, but built small for children. Contains simplified helps to Bible study, pictures, and maps.

**No. 9109.** Bound in grained Keratol, overlapping covers, red under gold edges, size 3½x5½ inches, self-pronouncing type like specimen No. 10, center of page.

**Regular Price .....\$1.95**  
**Sale Price ..... 1.46**

### Study Bible

A self-pronouncing study Bible containing references, concordance, maps and map index.

**No. 1430XC.** Printed on India paper, French Morocco binding, overlapping covers, leather lined, red under gold edges, size 4¾x6½ inches, type like specimen No. 8, center of page.

**Regular Price .....\$5.90**  
**Sale Price ..... 4.42**

### Teachers' Bible

A thoroughly high grade teachers' Bible featuring a New Practical Course in Bible Reading. Other features are

Illustrated Bible Dictionary.  
Concordance.  
References.  
4000 Questions and Answers.

**No. 433X.** Bound in fine Morocco, leather lined, overlapping covers, silk sewed, red under gold edges, size 5¼x7¾ inches, self-pronouncing type like specimen No. 3, center of page.

**Regular Price .....\$9.35**  
**Sale Price ..... 7.01**

**No. 9111.** Same as No. 9109, but bound in genuine leather, gold edges.

**Regular Price .....\$2.30**  
**Sale Price ..... 1.72**

### THE BEST BIBLE IN THE WORLD FOR \$1.00

Special Prices for Quantities

Unprecedented value, about one-half former cost.

Self - Pronouncing Edition. Clear, Readable, Black Face Type. Size of Bible 5x7¼ inches — 1082 Pages, only 1¼ inch thick including covers.

Strong, durable Art Cloth Binding, rounded corners, red edges, gold back titles. Type like specimen No. 6, center of page.

This Bible is ideal for personal use, for responsive readings in the classroom, for the pew or any department of the Church or School.



### Red-Letter Bible



In addition to the full set of helps as shown in Bible No. 4412, this Bible shows the words of Christ in the New Testament in Red. An additional feature is a set of full page photographs of Bible

lands in colors.

**No. 4809RL.** Bound in leather grained Keratol, overlapping covers, red under gold edges, size 5½x7¾ inches, type like specimen No. 2, center of page.

**Regular Price .....\$4.65**  
**Sale Price ..... 3.49**

**No. 4809RL** can also be had with the added convenience of the patent thumb index.

**Regular Price .....\$5.15**  
**Sale Price ..... 3.86**

### Home Bible

This is one of the few large type Bibles published with marginal references. It contains also a Family Record and Guide for Devotional Readings.

**No. 4004K.** Bound in seal grained Keratol, round corners, red edges, type like specimen No. 7, center of page.

**Regular Price .....\$3.85**  
**Sale Price ..... 2.89**

### Text Bible



A text Bible in large clear type. Contains also a New Practical Course in Bible Reading and a Scholar's Reading Reference Hand book.

**No. 5509.** Bound in grained Keratol, overlapping covers, red under gold edges, size 4¾x7 inches, type like specimen No. 11, center of page.

**Regular Price .....\$2.50**  
**Sale Price ..... 1.88**

**OPPORTUNITY**

Gospel Publishing House, Springfield, Mo.

## A Rare Opportunity!



# Big Special Bible

Here is a special selection for  
a short time at a low price.

Specimen of Type

6 And he walked in the way of the kings of Is'ra-el, like as did the house of A'hab; for<sup>s</sup> he had the daughter of A'hab to wife; and he wrought that which was evil in the eyes of the LORD.

A reference Bible with concise dictionary, maps, combined concordance, overlapping covers.

Size 5<sup>3</sup>/<sub>8</sub> x 8 inches x 1<sup>1</sup>/<sub>2</sub> inches thick



No. 4408  
Order at once.

Gospel Publishing  
House

SPECIAL  
PRICE

**\$2.95**

**“Men crying, women and children screaming, swords gleaming and heads falling.”**

The startling quotation above is part of the description of a vision given to a young Swedish man, showing the time of the end.

This remarkable vision is told completely in “The Little Flock in the Last Days,” by Alice E. Luce.

If you would be ready for that awful time which is so near—if you would know how to escape its horrors—study the scriptural teaching of the last days as set forth in this important book. Don't wait—the time is short!

Price \$1.00 postpaid

Order from Gospel Publishing House, Springfield, Mo.

## The Popular “Broadcast Booklets”



### Carry the Message Everywhere

#### THE CELESTIAL RAILROAD

An allegory based upon Pilgrim's Progress. Shows how disastrous is the attempt to substitute modern ideas for old truths. An interesting story which teaches many lessons.

#### SAVED OR LOST? WHICH?

Just the book to give the unsaved. The nature and necessity of repentance are clearly shown. The chapter on “Marks of a Justified State” will be a godsend to many perplexed hearts. This little book is a real evangelist.

#### THE KING'S HIGHWAY

A little book on the Christian life, its problems, its possibilities, its blessings, and its responsibilities. Christians, especially younger ones, will find here the answers to many questions and the secrets of many victories.

#### THE REASON WHY

A little book written by the Christian proprietor of a business to the members of his staff. Feeling his responsibility to those who worked for him and with him, he took the method of telling them of God, of Salvation, and of how to come to the Lord. Thousands of copies have been distributed and the book has proved a blessing wherever it has gone.

#### JESUS' COMING AT HAND

A most timely book dealing with a number of the vital conditions of to-day. The chapter by a prominent missionary to the Jews on “The Shadow of Armageddon” is significant. Many startling signs of the times are clearly set forth.

#### CONVERSION OF BIG JIM

There are five true salvation incidents told in this book. They are all unusual.

#### SLEEPING ON A SNAKE

This is a true story of missionary experience. There are also four other true stories in the book.

#### THE SECOND COMING OF CHRIST

shows the scriptural setting of the subject from both the Old and New Testament. Tells of His coming for and with His saints, the manner of the First Resurrection, and the Millennium.

#### WHEN THE REVIVAL BROKE UP THE INFIDEL CLUB

and four other true stories showing the power of the gospel and the reality of salvation.

#### THE COMING OF CHRIST AND AFTER

Sets forth the personal coming of Christ, the Tribulation, the Antichrist, the Jew and his relation to the coming of Christ, and the Millennium.

#### REDEMPTION THROUGH CHRIST JESUS

The way of Salvation made plain from the Scriptures, and demonstrated from experience. Five specially helpful chapters.

#### SHOULD CHRISTIANS OBSERVE THE ANCIENT JEWISH SABBATH?

By Matthew Larson

Shows the history of the conflict on the subject of the Seventh Day, giving the arguments on both sides. Makes the real teaching of the Bible very clear.

#### A MOUNTAIN WIDOW

The story of the mountain widow's thirty cents is one of the most wonderful you have ever read. And it is as true as it is wonderful. The other true stories in the book are also splendid. To miss this book is to miss a rare faith tonic.

#### PRICES

One book 12 cents, Five books 50 cents,  
Eleven books \$1.00.

POSTPAID

## SARA COXE WITH THE LORD

A cable dated September 17 has just reached us from India stating: "We regret to report the death of Sara Coxe after a short illness' of pleurisy." This comes as a great shock to us, for Sister Coxe has been one of the most faithful and efficient of all our missionaries.

Sister Schoonmaker wrote in June last, "Miss Coxe has been very ill for the past month but the Lord has spared her." It is evident our sister was greatly weakened by this former illness and was not strong enough physically to resist the ravages of the second attack.

It was in 1919, at which time she became a missionary of the General Council, that many of us met Sister Sara for the first time. Those who attended the General Council meeting, held in Chicago that year, will long remember her passionate appeal for consecration to the cause of getting the gospel to the uttermost ends of the earth. Her address, given on the Sunday afternoon of the Council meeting, stands out in our memory far above all the other messages given during that meeting. We do not expect to ever forget that powerful appeal.

Sister Sara Coxe had been a missionary of the Christian and Missionary Alliance at Gujerat, India. Sister Schoonmaker was a missionary at the same station and for years the two had been bosom friends and co-workers. Pentecost came to Gujerat and one after another of the missionaries and native Christians were baptized in the Holy Ghost according to Acts 2:4. The Lord gave a most gracious revival.

Those were days of much testing. Sister Sara mentioned those early days in the Alliance in her last letter to us. She wrote, "We were supposed to receive \$25 a month. We seldom received that much, and one time for three months we received no money at all. We were in a hard, hard place. I was a young girl then and not strong. I suffered all the time I was on the field." Those days of hardship developed a strong character in the sufferer. It is only fair to the Alliance to say that much of the suffering was due to the unfaithfulness of a worker at headquarters. When that worker was removed, the missionaries began again to receive their monthly allowance.

Brother John Coxe, Sara's father, established the Pentecostal assembly at Wilmington, Delaware, and this assembly has stood nobly back of Sister Coxe and the Pentecostal work established by her and Sister Schoonmaker of Chapra. The assembly at Wilkes-Barre, Pa., has also greatly helped. A great work for God has been established at Chapra.

It was just in the closing moments of the General Council meeting of 1921, that a cable was received from Chapra stating that a great storm had demolished the station there. In a few moments the brethren subscribed \$500.00 which was immediately cabled to India. The missionaries set to work to build a better station for God, realizing that the Lord lets all things work together for good, for they truly loved Him.

Sister Coxe was a most spiritual and devoted missionary and was one hundred per cent Pentecostal. Some will remember her testimony at the 1927 Council: "About twenty years ago God the Holy Ghost sent down from heaven a ball of fire named Pentecost, and it struck India. The poor and rich as well were brought within the influence of this mighty ball of fire, and I am so glad I can say the Pentecostal ball is rolling on all over India. There is nothing in the world like Pentecost. There is no mission in this world like Pentecost. There is no power like the power of Pentecost."

Now we must see that the Chapra work continues. That work will be a permanent memorial to the faithful life and service of our sister. Let us unitedly see that this station is adequately provided for.

—S. H. F.

## AN ISLAND SAVED BY A BIBLE

(Continued from Page One)

Because of the isolation, the mutineers' drinking increased. This led, as might be expected, to brawling and to mistreatment of the women. Battle after battle followed, and finally the native men, tiring of the abuse, plotted to kill all the white men. Stealing the firearms, they attacked the men, killing some of them. Drinking and sinful living followed until all the native men, several of the women, and all the white men, save Adams and Young, were dead. By now the orgy of drink and murder had run its course, and the two white men were sobered at finding themselves with a group of women and children left to their protection.

In 1800 John Adams remained the sole adult male survivor, and the only pure-blooded white on the island, with five women and nineteen children to look after. The sense of his responsibility weighed heavily upon him, and he humbly realized his unfitness for the task. It was then he turned to the small Edinburgh Bible brought ashore from the scuttled "Bounty," and since then forgotten. It is related that this book made it possible for Adams, a man of meager education, to formulate a code of laws for his community, to give the native women and half-breed children a deep religious training, and to teach his charges to read and write. For eight years this patriarch reigned with the Bible as the source of all his laws and precepts. A colony of peaceful, affectionate, and friendly people grew up under his care. A genuinely God-fearing community emerged from a sordid beginning.

A Pentecostal brother, Thos. A. Hewson, who was Chief Commissariat Officer with Commander Byrd on the North Pole expedition, has just visited Pitcairn Island and writes us the following description of that visit:

"Pitcairn Island is way out in the Pacific Ocean, three thousand miles away from civilization. I prayed and prayed that our steamer might stop there for a few hours, for somehow I felt we must see those people. God answered my prayers, and on Sunday morning we anchored near the island. Two large lifeboats, containing about sixty natives, put out from shore. The people came on board our steamer and I found them to be a Christian race. They loved the

Lord and seemed anxious to get some reading—papers, magazines, Bibles—anything that told about Jesus. They wanted to know if I believed that Jesus was coming again.

"I am really lost for words to express my joy at meeting these natives. And when they found I was a Christian and had some hymn books and hymn victrola records on board, they just swarmed my stateroom like children waiting for toys at Christmas. I gave them all my records, hymn books, magazines, Bible, books on living truths, writing material, pencils, buttons, needles, cotton, in fact everything I could.

"We had prayer together; they sang some hymns—and believe me, they sang from their hearts; it was wonderful. I saw strong, robust seamen on that ship with tears in their eyes. Jesus was really in the midst of that singing.

"Our captain said, 'Hewson, I stopped here because you are a good Christian and I thought you would like to talk to these people. Now I am really glad we did stop.'

"They brought from the island, bananas, cocoanuts, breadfruit, beads, shells, in fact everything they had. My room was so full bananas I could scarcely move about. We had bananas all the way to the Panama Canal. Before they left I gave them a great many of our *Pentecostal Evangel*s and the *Full Gospel Messengers*. They hugged and kissed me before all the sailors. I could not help myself. They could not bear to leave me. I thought that surely Pentecost must have fallen. The crew on board enjoyed the sight. They laughed until they cried.

"I do thank God for this wonderful blessing of being able to give these people just what they wanted—hymn books and Christian reading and hymn records. They write me once in awhile, and we have sent them a victrola for their Sunday school, to play the hymn records. There are a hundred and thirty-six people on the island, happy, good, honest, sober Christian people, and very polite.

"When the whistle blew for the people to leave the steamer, every one of them shook hands with me and said, 'God bless you, Brother, we won't forget you.' When they got into their two lifeboats they sang: 'In the sweet bye and bye

We shall meet on that beautiful shore.' It was glorious, and I really felt sorry to leave them."

Mr. Hewson's address is 1436 R St. N. W., Washington, D. C.

## SUCCESSFUL TENT MEETING

Brother and Sister M. E. Edmunson, Pe Ell, Wash., write: "Just closed a successful tent campaign, with Isaac Gay and wife from Los Angeles, Calif., as evangelists. There were big crowds, and 25 were saved, 20 filled with the Holy Ghost, and some were reclaimed."

## A TIME OF SEED SOWING

Brother T. T. Carmical, Mayflower, Ark., writes: "The meeting 2 miles west of Cabot seemed to be a time of seed sowing. Large crowds came, but only 5 were saved, and 2 filled with the Spirit in the three weeks. We are now in a new field west of Mayflower."

## The Gospel in Foreign Lands

### TO MISSIONARY CONTRIBUTORS

A missionary in Africa writes: "I am sure that you will wonder why we have not written before, but for two months we did not receive any mail whatever, as the river Nile had been blocked by drifting papyrus weeds which blocked the channel for 60 miles, and the mail boat was caught in the center of this, with crew and passengers, and all were marooned there for nearly two months. Finally tugboats from Khartoum got the channel open and we got the mail. Now I have been wondering what effect this has on some of the people in the homeland, who have pledged themselves to support missionaries out here. I have found out that some expect an answer from here in about two or three weeks' time, and it usually takes four months for a letter to get the answer back. The result, I believe, is that some may think we do not deign to answer their letters and do not appreciate their offerings, but if they only understood the situation they would feel otherwise. Now at this time it will be over six months from the time they wrote before they get an answer. Again we hear that the river is blocked. The mail was due last Monday, but did not come, and when it will come, we do not know. We always try to make it a point to promptly answer all donors with a letter. Sometimes we have to appropriate much valuable time for this purpose, but we feel that we owe it, not to ourselves only, but to the cause of missions at large."

Note:—Similar hindrances are liable to occur in any foreign land, where we have missionaries, so that if donors do not receive prompt acknowledgement, it is probably not the missionary's fault.

### NOTICE

Sister Sylvia Rodkey, who previously expected to go to India as a missionary, has advised us that circumstances prevent her from fulfilling her desire, so she has requested us to forward to the mission field such offerings as were given to her for India.

### COUNTRY EVANGELISM IN JAPAN

Harriet Dithridge

It started as practical work for the Bible School students, and so expanded, until we have now three outstations well established. Do you know that sixty to eighty per cent of the population of Japan live in the rural districts? Do you know that these rural places are almost entirely unevangelized? Tachikawa is near the big city of Tokyo; but we can go for miles into the country

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

in all directions without finding a Christian church or Sunday school. Tachikawa is a center. There is a railroad to Tokyo, another to Hachioji, and a fast electric line to Ome nearer the mountains, besides innumerable bus lines.

On the railroad line running to Hachioji, we have one preaching place at Hino. We ought to have another at Toyoda, which would connect us up with Sister Wengler's work. On the railroad line into Tokyo, we have one preaching place at Kokubunji. We ought to have at least two more on that



line. But the electric line out to Ome is most interesting. Here are many, many country towns, but no Christian work. We have a preaching place at Haijima, the second station out, but we want a chain of them clear to Ome and beyond. Ome itself is a large town of about ten thousand, with one sleepy little denominational church.

Out from Kokubunji is a branch railroad line with a long chain of towns until we get to Kawagoe. Not a bit of Christian work all along the line, except in Kawagoe itself, which is large enough to be called a city. Shall not these country people have a chance to hear the gospel?

We can work any number of towns because of our Bible school students. The students go out in the afternoons and hold Sunday schools; then help with the street meetings, and evening services for adults. When the missionary cannot go, they take full charge. They are very enthusiastic about this work, often taking on themselves voluntarily more than is required. But this country

evangelistic work takes money. We have to rent a small preaching hall, as it is impractical to do all the work on the street. Then there is carfare for the workers, as well as their daily support. If we once open a new place, the expenses go on regularly, not spasmodically.

So since we sometimes haven't enough to properly feed our Bible school students, we hesitate to open new stations, as it may mean real hardship, for all. But are we not out here to preach the gospel? Then why should this work of preaching the gospel be hindered for lack of money? It breaks my heart! Like Jeremiah there is a burning in my bones; I *must* preach. Woe is me if I preach not the gospel! I see the bus lines going out in all directions from Tachikawa Station, and I think, "Oh! for a fistful of money to hop on you and go out into the country to preach!" Often I think, "I go to H—, or I'll go to T—" And then my heart sinks, for my pocketbook is empty!

Will you not take this country evangelistic work definitely on your hearts, and ask God to open it up, and provide abundantly. The country people are shy, but eager, and listen quietly and earnestly. They are not quick to make decisions, but in due season we shall reap if we faint not. The time is short until the Lord's coming. Shall not the country people of Japan have the gospel?

### NEWS FROM MANY LANDS

HONGKONG, CHINA  
R. Phillips

Our work here continues to be blest and our hearts are greatly encouraged in the Lord to press on. Two weeks ago, we baptized seven

in water at the mission here. Among those baptized were three of the family of boat people who had been so wonderfully saved only a short while back. Last week two others requested to be baptized so we have these in preparation.

Last Sunday at Tai Po was a wonderful day to us. We had our first baptismal service there, when six were baptized in water. We went out from here in the car early in the morning, and had an early morning service. At twelve o'clock a large crowd gathered high upon the banks to witness the first baptism by immersion ever held at Tai Po mission. Both at Tai Po and here after the baptismal service we returned to the mission, where we partook of the blessed emblems of the broken body and shed blood of the Lord Jesus. Oh, such joy that came to our hearts as we looked into these happy faces, as they for the first time in their lives partook of these emblems. How happy we are that God ever counted us worthy to send by us to these souls, the story of Jesus and

His love. The presence and power of the Holy Spirit was so manifested in our midst. I am sure that all who were present at these services will not soon forget them. Among those baptized at Tai Po was the little crippled boy we wrote you about some time ago. He is now staying at the mission where prayer is made for him every day. He is so much better. Two of the running sores in his hips have healed up and the others seem to be healing. Do pray for him as his healing will be a wonderful testimony all through this district to the mighty healing power of our God. The Lord is able, so let us keep on praying.

CONGO BELGE, AFRICA

*E. M. Johnson*

We are glad to say we can see a forward move here at this time and we expect to see greater results soon. The Lord enabled wife and me to buy from a doctor at Aba a motorcycle with sidecar. We had, of course, to pay a double price to what it would cost at home, but we have it almost paid for, only lacking one hundred and fifty dollars. Now we go out every Sunday morning with the Word to villages on the road, and I have in mind to establish regular preaching places in the larger villages. This work must be done, and places that cannot be reached by vehicles, Brother A. I. Walker is trying to reach by carriers. The bigger chiefs are all anxious for motor roads to their villages, and this is going to mean a lot for the advancement of the kingdom of God. The Christian class which I have in charge is increasing quite a bit. Many of them are now showing real signs of the indwelling Christ.

COLOMBO, CEYLON

*W. H. Clifford*

Have only time for a few lines this week as we are in the midst of our convention. God is blessing, pouring out His Spirit and souls have been saved. Some have come for healing, and a number are seeking the Baptism in the Holy Spirit. We are in meetings almost all day long, and a number of friends are living in the house in order to be able to attend all the meetings. We are expecting great things from God and we know He will not disappoint us. Praise His Name!

POLAND

*A Bukczynska*

I have been laboring in Tarnopol and some villages round about Podwloczysk. The latter is a city right near the Russian border. I am truly glad to have been there. God gave us some wonderful meetings, saved a few souls, baptized one sister in the Holy Spirit, instantly healed a very sick child that was burning with a high fever, also a sister from a dangerous inward trouble. In one village the Lord so moved upon the people that both men and women wept. In one place the whole village came out to the meetings. The large meeting room could not accommodate them all. Many stood outside near the windows listening to the message. Some were convinced that this is the way and were convicted, but did not have the courage to yield. They seem to fear the people. It is no wonder, because the scoffing and the persecution that come to them when they step out for God is indescribable. Pray much for them.

I attended one baptismal service at which 65 were immersed. It was a wonderful day. Early Sunday morning about 60 of us started out, walking steadily for two and a half hours to the place of baptism. The morning service lasted five hours and God's blessing was upon the people, and His power and presence were felt in our midst. The hall, although large, could not accommodate all, even though nearly all stood. How easy it was to preach to that hungry throng! We went to the water in the rain and through the mud, singing as we walked along. One brother received the Baptism in the Holy Spirit as he came up out of the water. Afterwards we returned to the hall, where another service was held and the Lord's supper administered.

**CABLE FROM PORTO RICO  
SAN JUAN, PORTO RICO,  
SEPT. 17.—CHAPELS HAVE  
BEEN DESTROYED BY STORM.  
THOUSANDS ARE HOMELESS.  
IMMEDIATE HELP IS NEEDED.  
LETTER WITH FULL INFOR-  
MATION FOLLOWS.—LUGO.**

#### THE BOYS' HOME AND SCHOOL

Brother Nicodem writes in acknowledgment of the first amount telegraphed to him for the Boys' School at Rupa-d-ih, India, as follows: "This money comes to us as a great blessing, and we are delighted and thankful more than we can tell. We now have about sixty boys. More would be sent if we had the room to take them, but we are not only filled to capacity, but we have these sixty boys in a space too small for forty. However, we have been taking them in in faith, believing that we would have the room soon, and praise the Lord, that now this money has come, we shall be able to put up one wing of the new building at once. We went as far with the work as we could, and now we have the foundation dug, and most of the bricks stacked on the ground, so that it will only take a little while now to put up the walls, and put on the roof. Our hearts will rejoice as we start work again, and the hearts of our sixty boys will be thankful to all the dear ones that made it possible for them to have proper living accommodations. May the Lord bless you is our prayer."

#### A WORD OF APPRECIATION

The following letter was received recently by the Foreign Missions Department from one of our contributors.

"Dear Brother:

We have been favored with a letter from Brother E. M. J— of Congo Belge, Africa, in which he states he was the recipient of an offering from my wife and me last December, you having forwarded the same to him. We sent the offering for 'any missionary who was in need,' and Brother E. M. J— has had it laid on his heart to write to us. We do appreciate the letter, as it shows the management in your Department, namely—to do as the donors re-

quest, and it has strengthened our faith in the Missionary Department.

Yours in Christ's service,

Mr. and Mrs. Ernest Jones.

Note:—Brother and Sister Jones also state that the letter our missionary wrote in acknowledgment of their offering was instrumental in interesting others to give for the missionary cause.

#### ANSWER TO PRAYER

*J. A. Barney*

From the inception of the Gombari Mission, Belgian Congo, in 1920 and 1921, I scarcely ever wrote to friends in the homeland that I did not request them to pray that God would send forth reapers into this part of His vineyard. I sent forth several appeals for prayer in this respect and was assured by several that they were uniting on this one request.

"I blindly prayed not knowing how or what,  
He took me at my word it mattered not."

In 1925 there seemed to be a going in the top of the mulberry trees. Then several came forward for appointment and the Lord began to raise up friends and backers in a special way.

There are now seven adult missionaries on the field and several others are under appointment. Up to a short time ago we have only had enough to barely man the station and hold the fort. Now we are arriving at the point where each of the varied departments can function under the anointing of the Lord, while Brother Walker is spending a good deal of time going from chief to chief and village to village to tell the story.

I believe this is a definite answer to earnest, persistent prayer. I render to the giver of every good gift the praise that is His due.

#### REVIVAL AT SPUR, TEXAS

Pastor Will Cunningham writes: "I just closed a two weeks' revival here in which 15 were converted, and 29 received the Baptism (25 adults). Sixty have received the Baptism since our coming here a few months ago."

#### EL DORADO REVIVAL

Brother P. C. Nelson writes: "Aug. 29 we closed an 18-day engagement with Pastor H. E. Simms, El Dorado, Ark., with whom we had the most delightful fellowship. The other members of the party were my wife, our eldest son, and Sister Lucille Layman. The blessing of the Lord was with us from the first. The large tabernacle was well filled nearly every night, and many were saved and healed, and a number were filled with the Holy Spirit. The most remarkable thing about the meeting was the power of the Lord coming down upon the people, and the messages and interpretations that were given. Three nights in succession there was no time for me to preach, and yet the altar was filled with those seeking salvation and the Baptism in the Holy Spirit."

## In the Whitenened Harvest Fields

### SIXTY SAVED

Brother Willie Jones writes from Cement, Okla.: "The dear Lord blessed us here. He has saved about 60 souls, and baptized 20 in the Holy Spirit."

### CHURCH GREATLY BUILT UP

Brother C. H. Johnson, Dothan, Ala., writes: "We had with us this year in our camp meeting and local revival held in connection, Evangelist Otto J. Klink. Quite a number were saved, many blessed, and the church was greatly built up."

### GOOD INTEREST

Pastor M. A. Malone, Wewoka, Okla., writes: "In our three weeks' campaign just closed, there was good interest from the first night. The old-time gospel was preached in the old-time way, and 12 prayed through to salvation, 10 were filled with the Holy Ghost, and 12 were added to the assembly roll."

### THE LORD VISITED CAMPBELL

Pastor Roy E. Crane, Campbell, Mo., writes: "Revival just closed here. Eight souls were saved, 4 baptized in the Holy Spirit, many were healed, and the town is stirred up in a wonderful way. Brother J. B. Jones was in charge. His address at present is 2011 Miller St., Indianapolis, Ind."

### NEW CHURCH BUILDING

Evangelist R. S. Peterson writes: "Just closed two weeks' tent campaign at Sauk Center, Minn. In spite of the inclement weather, the attendance was large, with good interest. Thirteen souls testified to salvation at the altar, 5 were baptized, and the assembly was greatly revived and encouraged to press on. The new church building was also dedicated at the close of the campaign there."

### A NOTE OF PRAISE

Brother Charles J. Taylor, pastor McAlester, Okla., writes: "God has wonderfully blessed here during the last year. Brother Joshua Miller was with us two weeks in June, when 2 were saved, and the saints encouraged to press on. Then on August 4th we launched a campaign, Sister Minnie Johnson doing the preaching. Seven were saved, and the meeting closed with large crowds and good interest. I was elected pastor for another year."

### THE POWER FELL

Pastor E. W. Ogburn, Winter Haven, Fla., writes: "My son, Evangelist E. A. Ogburn, just closed a very successful revival campaign here. Nine were gloriously saved, and one received the Holy Ghost. The power fell in a wonderful way, and several were instantly healed. There exists a sweet spirit of love and co-operation among the saints, and the church is rapidly growing in God. Several were added to the church. Any pastor or assembly desiring my son's service may address him at Box 41, Winter Haven, Fla."

### MANY HEARTS STIRRED

Pastor P. J. Kemper, Thackerville, Okla., writes: "Sister Hart of Healdton, Okla., and Sister Lillie Howard of Ringling, just held an old-time Pentecostal revival here, with hundreds of people present each night. The hearts of many were stirred, and 13 souls prayed their way through to victory. Five received the Holy Spirit, 2 were baptized in water, and there were several cases of healing."

### THE END IS NOT YET

Brother Virgil R. Jackson writes from Wolf Point, Mont.: "I just closed a six weeks' special meeting here, and still the revival sweeps on. It seems as if God has reserved this town and community for the Full Gospel. About 30 have been saved, 8 baptized in the Spirit, and 30 baptized in water. Have found that the secret of success in this northern country is just staying with it and believing God."

### THE POWER CAME DOWN

Pastor J. F. Campbell, Morris, Okla., writes: "God has been wonderfully blessing here. Just closed a meeting where the old-time power came down in a mighty way. Ten were wonderfully saved, 8 received the Baptism in the Spirit, and 3 were baptized in water. Brother Tom Angle and Brother Henry Riding did the preaching, and God wonderfully blessed them in giving out the Word."

### THE LORD'S PRESENCE MANIFESTED

Pastor H. B. Laws, Bartlesville, Okla., writes: "July 21st Brother Frand and Sister Mamie Lee of Kansas City, Mo., began a tent meeting here. The Lord's presence was manifested in a blessed way in the freedom and demonstration of the Spirit. A few were saved, 4 baptized in the Spirit, and 3 baptized in water. The work was much revived."

### GOD WONDERFULLY BLESSED

The evangelistic party composed of Buster and Babe Smith and Viola Nettrour, of Phoenix, Ariz., writes: "Just closed a three weeks' meeting at Hereford, Texas. God wonderfully blessed, and 29 were saved, 21 received the Holy Ghost, and 14 were baptized in water. The house was packed every night with hungry souls to hear the Word. Pastor J. E. Chamberless is in charge of the mission."

### THE TOWN STIRRED

Brother C. H. Lowley, Sentinel, Okla., writes: "Have just closed our summer revival, Brother Elgin Smith and wife in charge. God wonderfully blessed. Night after night, men and women were slain under the mighty power of God, and after lying so for hours, came through shouting, dancing, and talking in tongues. It was estimated that about 60 prayed through, and 4 received the Baptism in the Spirit. This town was stirred for God."

### THREE PREACHERS BAPTIZED

Evangelist Ed Bice writes: "Just closed a four weeks' meeting at Antlers, Okla., in which God blessed in a wonderful way. Twenty-nine were beautifully saved, and 32 received the Holy Ghost as did those on the day of Pentecost. Fourteen were baptized in water. Among the number receiving the Holy Ghost were two Nazarene ministers, and a Methodist minister who had been preaching 30 years. Many precious hearts were made glad, many were healed. One sister was healed of pellagra when doctors had failed. A case of broken ribs healed."

### REVIVAL FIRES IN NEW FIELD

Evangelist and Mrs. W. F. Voodre of Watertown, New York, write: "Just closed a very successful meeting in the Opera House of Addison, N. Y. A number knelt at the old-fashioned altar and confessed Christ as their personal Saviour. This being a new field with no full gospel work, our hearts rejoiced to see hungry souls coming night after night to hear the old-time gospel message. Mr. and Mrs. Jas. L. Whitford of Bath, N. Y., who assisted in the meetings and had charge of the musical program, proved to be a great blessing to all."

### A GLORIOUS REVIVAL

Brother E. G. Kenedy, Apache, Okla., writes: "The old-time power is falling in Erick, Okla., and 35 prayed through, 15 of them receiving the Lord in water baptism. This was Erick's first revival, and the meeting closed with good interest and an audience estimated at four thousand people. I came to Apache a year ago for a revival, came back later and bought a church, which is now almost paid for. I have resigned as pastor, leaving a band of 35 saints, and the fire is falling. I am open for calls. Mail will reach me at Apache, Okla., Box 33."

### PRAISE GOD FOR OPEN DOORS

Brother and Sister M. T. Davidson, Anadarko, Okla., write: "The Lord impressed it upon us to come to this town in the early part of 1924, so we came, just finding two saints. We had to move two miles out of town to get work to do, although we did commence cottage prayer meetings, and praised God for open doors for His work. We gladly walked back and forth and held four services each week, and we praise God for confirming His promises and saving souls. We then rented a house, and the Lord still blessed. The signs followed, souls were saved, believers baptized, and the church was set in order in 1925. It is still moving on for God, and has built a new church house."

### A CORRECTION

In the report of the meeting in Phoenix, Ariz., we made Brother Shields say that the evangelists were with him three days when it should have been three weeks, and the church is located at 11th and Garfield.

### Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

**RUSSELLVILLE, ARK.**—The sixteenth annual session of Arkansas-Louisia a District Council will convene Oct. 8, 1928.—W. Jethro Walthall.

**MIDLAND, PA.**—Evangelist Delmar Johnson, Cambridge, Ohio, will conduct revival meetings, Oct. 7-21, or longer.—Pastor Edw. Jones, 713 Virginia Ave.

**SAN FRANCISCO, CALIF.**—Evangelist STEPHEN JEFFREYS, of England, will hold services at the Glad Tidings Temple, 1441 Ellis St., September 29 to October 2 inclusive.—R. J. Craig.

**ST. PETERSBURG, FLA.**—Evangelist Otto J. Klink will begin a city-wide revival campaign at Assembly of God, Sept. 28, to run three weeks or longer.—Otto J. Klink.

**DALTON, N. Y.**—An old time Pentecostal revival will be held in the G. A. R. Hall, Sept. 23 to Oct. 14, conducted by Evangelist and Mrs. W. F. Voodre, Watertown, N. Y.—Mrs. Inez Whitnack, Pastor.

**PILLAGER, MINN.**—Evangelist C. Elsworth Krogstad will begin a series of meetings Oct. 3, and continuing all through the month at Casino and Pillager, Full Gospel Tabernacle.—Pastor Fred Gottwald.

**GRACEVILLE, FLA.**—The 5th Sunday meeting of the West Florida District No. 3 will convene with the church at Millville, Fla., Sept. 30. Services 10:00 A. M. and 3:00 P. M. Bring your lunch and stay all day.—R. M. Miller, presbyter 3rd District.

**EVERETT, MASS.**—Special evangelistic services under the leadership of Brother Chas. Shreve, Sept. 16-30. Services every night except Saturday at 7:45, Sunday 3 and 7:30. Pentecostal Glad Tidings Mission, 134 School St.—W. J. Mitchell.

**TRENTON, MO.**—Evangelistic services will be held at the Assembly of God church on Tinsman and Laclede Sts., beginning Oct. 14. Evangelist Chas. Peppers and party in charge. Special music. Every one cordially invited.—Pastor Firdnan Peppers, 1115 E. 9th St.

**WILMINGTON, DEL.**, 23 and Pine Sts. Old-time gospel meetings Oct. 7-28 and longer, as the Lord leads. Evangelist L. B. Staats of Ohio will be the speaker. Those desiring the services of Brother Staats during this trip east, please notify Pastor M. W. Richards, 915 West 29th St., Wilmington, Del.

**CHELSEA, MASS.**—First Pentecostal Church, 113 Hawthorne St., will hold special services Sept. 30 to Oct. 14. Eastern District Evangelist C. S. Cooke in charge. Services nightly except Monday. Sundays 3:00 and 7:30 p. m. East Boston tunnel cars stop at door.—C. C. Garrett, Pastor, 25 Barrett St., Revere, Mass.

**DURANT, FLA.**—Camp Meeting 8 miles from Plant City, 18 miles from Tampa, at Pleasant Grove Camp Grounds, Oct. 11-21. Elders I. J. Bolton, Perry W. Haddock, and J. L. Webb in charge. For further information write Elder Perry W. Haddock, Route 1, Plant City, Fla.—N. A. Bill.

**FARGO, N. DAK.**—A 3 weeks revival campaign at Gospel Tabernacle, 7th Ave., N. and Broadway. Evangelist A. Watson Argue will be the speaker. Begins Sept. 23, services every night at 7:45 and Su days at 3 and 7:45. For further information write Pastor Henry H. Ness, 515 7th Ave. No.

**SOUTHEASTERN DISTRICT COUNCIL** at Geneva, Ala., Oct. 23-25. All ministers urged to attend. Churches send their delegates and pastor prepared to take care of their own expenses. Elder W. T. Gaston will be with us. Those desiring license please bring a recommendation from local church. For further information write Supt. G. C. Courtney, Box 71, Geneva, Ala.

**BROOKLYN, N. Y.**—Lighthouse Pentecostal Church, 71-73 Himrod St., will hold its anniversary revival meeting, Sept. 16 to Oct. 7. Evangelist Alexander Gibson, of Philadelphia, Pa., will minister the Word. Brother Gibson has for many years been a successful evangelist and pastor in the Methodist Church, having just recently resigned from the pastorate of a prominent M. E. Church in Philadelphia, to enter the ranks of the Pentecostal movement. For further information write the pastor—R. S. Armstrong, 99 Eliot Ave., Maspeth, L. I., N. Y. Phone Evergreen 9404.

**ELIZABETH, N. J.**—The annual conference of the German Branch will be held Oct. 11-21, inclusive, at Ebenezer Church, 854-56 East Jersey Street. Pastor Martin Gensichen, Berlin, Germany, and other special speakers, will minister. Services daily in English and German. The German council will be in session Oct. 16-19. For further information address Pastor C. W. Loenser.

**WICHITA FALLS TEXAS.**—Fifth Sunday meeting for the Northwest Texas Section, Sept. 29-30, beginning at 10 a. m., at 5th and Broad Sts. Dinner served both days in homes provided in as far as possible for ministers and workers. We want each church in this section to be represented by the pastor and some of his members. For further information write or phone Pastor E. B. Crump, Electra, Texas.

**TULSA, OKLA.**—The Oklahoma District Council will be held, the Lord willing, Oct. 23-26 inclusive, at Full Gospel Tabernacle, Fifth and Peoria Sts. We wish to insist that the ministers of the District make plans to attend. Ministers from other Districts have a most hearty invitation. As far as possible, entertainment will be provided for all who come. Some of the brethren from Springfield will be with us.—Glenn Millard, Dist. Sec'y.

**BATTLE CREEK, MICH.**—Bible and Missionary Convention, under the auspices of the Michigan State Ministerial Association of the Assemblies of God, will convene Oct. 2-5, inclusive at the Church of the Four-fold Gospel, 303 Maple St. An edifying program of Bible Studies, "Round table conferences," missionary and evangelistic messages will be provided. Elder O. E. McLeary, Findlay, O., will give special illustrated Bible studies. All missionaries, ministers and workers and cordially invited. All assemblies should send one or two delegates. For further information address, Pastor Alvin L. Branch.

**CHICAGO, ILL.**—Miss Hattie Hammond will hold an evangelistic campaign from Oct. 7, for 3 weeks or longer, at Bethel Temple, 1901 West Washington Blvd., Chicago. This is the second campaign Miss Hammond has held in Bethel Temple. For further information write Pastor S. R. Fostekew, 2935 North Long Ave., Chicago.

**ELBA, ALA.**—Our next 5th Sunday meeting will be held at the Wisemill Assembly six and a quarter miles north of Elba. J. C. Wite on Victoria Road out of Elba lives in sight of church. Those desiring to come Saturday will find a hearty welcome at the home of the undersigned, near the church.—Pastor Z. W. Bullock.

**ST. CHARLES, MO.**—The Fifth Sunday Bible Conference of the Southern Missouri District will be held at the Glad Tidings Tabernacle of St. Charles, 6th and Franklin Sts., Sept. 25-28. All ministers invited. Free entertainment will be provided.—Theo. A. Kunze, 1503 Clay St., St. Charles, Mo.

**CITY-WIDE REVIVAL CAMPAIGN, ST. LOUIS, MISSOURI.**—Beginning October 14th to continue four to six weeks, in the NEW COLISEUM, seating ten thousand, located at Jefferson and Washington Avenues. Thousands are praying for this meeting. Evangelist Raymond T. Richey will speak and pray for the sick. Street cars and Bus service to Coliseum door. Hotels and other places where rooms can be secured reasonably near the meetings. Send in the names of your St. Louis friends and we will mail them announcements of the meeting. For further information write or wire Pastor Fred Lohmann, 5735 Etzel Avenue, phone Cabany 0490.

**WANTED.**—Address of Brother John Hinkle of Hot Springs, Ark. Has also been in Grand Junction, Colo.—C. S. Hockett, 501 No. Rowan Ave., Los Angeles, Calif.

### THE EVANGEL UNTIL THE END OF THE YEAR FOR 25 CENTS

We desire at this time to secure a number of new readers to the Evangel, and shall greatly appreciate the aid of every one who now takes the paper. Help your neighbors and friends to get the Pentecostal message week by week. Let each member of the Evangel family become a committee of one to secure at least four new subscriptions. Please add 13 cents to pay extra postage on Canadian and foreign subscriptions. You can use the space below. Please print names or typewrite them when possible.

Gospel Publishing House, Springfield, Mo.

Please send the Pentecostal Evangel to the following names:

Name .....

Street .....

City ....., State .....

Sent by: Name .....

Street .....

City ....., State .....

**SECTIONAL CONVENTIONS  
for Texas and New Mexico**

- South Plains Sec.—San Angelo, Tex., Oct. 2-3.
- West Central Sec.—Haskell, Tex., Oct. 6-7.
- South New Mex. Sec.—Artesia, New Mex., Oct. 10-11.
- North New Mex. Sec.—Mountain Air, New Mex., Oct. 13-14.
- North Plains Sec.—Pampa, Tex., Oct. 16-17.
- North West Sec.—Electra, Tex., Oct. 19-20.
- North Central Sec.—Bridgeport, Tex., Oct. 22-23.
- North East Sec.—Payne Springs, Tex., Oct. 25-26.

**OPEN FOR CALLS**

Have resigned the pastorate at Frostburg and Bordon Shaft to enter the evangelistic field, and will be open for calls anywhere after Nov. 1.—L. T. Stewart, Box 332, Frostburg, Md.

Having pastored the assembly here for the past twenty months, I feel it the will of the Lord to resign. Am in full fellowship with the General Council; have one child. Wife is a pianist. We are open for calls as pastor or evangelist.—Elmer L. Simbro, Milan, Mo.

As I will be leaving Sharon, Oct. 15th, I will be free to accept pastoral work. Experienced in evangelistic and pastoral work. For recommendation write Supt. Jas. Hutsell, Slick, Okla., or Secretary-Treasurer Glenn Millard, Wellston, Okla.—Otis R. Keener, Sharon, Okla.

Young lady, as pianist, song leader, or helper in evangelistic party. Pianist and worker in local church seven years. Also experienced in directing children's meetings. References: Rev. Marvin D. Hartz, Wood River, Ill.; Rev. A. W. Kortkamp, Alton, Ill.—Miss Ruth A. Anderson, 614 First St., Wood River, Ill.

After 2 years here as pastor, we feel led of the Lord to go into other fields. Will consider evangelistic or pastoral work, as the Lord leads. I play banjo and guitar. Wife also preaches. Member board of presbyters Southern Missouri District Council.—J. O. Highfill and wife, 602—Fifth and Fulton, Carthage, Mo.

Would like to hear from some place that really needs help, where my children can go to school. I have a truck, and can move anywhere. For fourteen years in fellowship with Arkansas District Council. If you have a preacher, do not write me; I want to go where they need a preacher.—T. T. Carmical, Route 2, Mayflower, Ark.

**CHANGE OF ADDRESS.**—My address is now 1400 Fifth St., Wichita Falls, Texas.—W. J. Higgins.

**FOR SALE.**—40x60 ft. water-proof tent in first-class condition. Cost five hundred dollars; will take two hundred cash.—Mrs. A. O. Gray, 520 Beecher Ave., Louisville, Ky.

**FOREIGN MISSIONS CONTRIBUTIONS**

Sept. 7 to 14, inclusive.

- All personal offerings amount to \$1,761.04.
- .50 Assembly of God Church & S S Frankston Tex
- 1.00 Sunday School Hershey Nebr
- 1.00 Assembly of God S S Wesson Ark
- 1.00 Assembly of God S S Pratt Kans
- 1.00 Assembly Humboldt Kansas
- 1.25 Assembly of God St Aubert Mo
- 1.27 Assembly of God Blue Rock Ohio
- 1.37 Pentecostal Assem. of God St Petersburg Fla
- 1.50 Assembly of God Casper Wyo
- 1.60 Assembly Marionville Mo
- 1.72 Piney Grove Assembly Newton Ala
- 1.87 Young People's S S Class Pent'l Church St Louis Mo
- 2.00 Full Gospel Assembly Wickenburg Ariz
- 2.00 Full Gospel Assembly Hyde Park Los Angeles Calif
- 2.00 Assembly of God S S Chester Ill
- 2.00 Christ's Ambassadors Eagle Bend Minn
- 2.02 Sunday School Flippin Ark
- 2.26 Assembly of God S S Humboldt Kans
- 2.35 Bascom Assembly Tyler Texas
- 2.50 Pentecostal Assembly S S Siloam Springs Ark
- 2.90 Thelma Assembly Tribune Kans
- 3.00 Faith Temple Kansas City Mo
- 3.00 Assembly of God Chickasha Okla
- 3.00 Junior Boy's Class Goose Creek Texas
- 3.00 Full Gospel Church Winchester Bay Ore.
- 3.00 Assembly of God S S Elkton Mich
- 3.00 Assembly of God Tabernacle Fortuna Calif
- 3.02 Assembly of God S S Madison Ill
- 3.35 Pine Forest S S Frankston Texas
- 3.40 Assembly of God, Chaffee Mo
- 3.61 Assembly Dexter Mo
- 4.00 Assembly of God S S Childress Texas
- 4.00 Magnolia Park Christ's Ambassadors Huston Texas
- 4.00 Young People's Bible Class Goose Creek Tex
- 4.00 Assembly of God Maumee Ohio
- 4.00 Grace Tab'n Lyman Wash
- 4.00 Christ's Ambassadors Houston Texas
- 4.12 Gospel Mission S S Canyonville Ore
- 4.15 Morris Assembly Morris Okla
- 4.18 Assembly Leon Iowa
- 4.36 Wootens Chappel Elba Ala

- 4.38 Glad Tidings Assembly Hanford Calif
- 4.50 Asscmly of God S S Corwin Kans
- 4.50 Newark S S Newark S Dak
- 4.51 Glad Tidings Tab'n St Charles Mo
- 4.65 Assembly Hattiesburg Miss
- 4.65 S S N Wheeling Mission Tulsa Okla
- 4.80 General Council of A of G in New Zealand
- 5.00 Young People's Missionary Society Cuyahoga Falls Ohio
- 5.00 Assembly Scottsbluff Nebr
- 5.00 Magnolia Park Women's Miss Council Houston Texas
- 5.00 Christ's Ambassadors of Full Gospel Assembly Kingsburg Calif
- 5.00 Glad Tidi gs Tab St Charles Mo
- 5.00 Acampo Sunday School Acampo Calif
- 5.00 Calvary Tab'n Waynesboro Pa
- 5.00 Ninnekah Assembly of God Church Ninnekah Okla
- 5.00 Full Gospel Rescue Mission Philadelphia Pa
- 5.00 Bowen St Assembly Tulsa Okla
- 5.00 Whitfield S S Densmore Kans
- 5.00 Assembly W Tulsa Okla
- 5.02 Full Gospel Assembly Lancaster Calif
- 5.03 Assembly of God S S McCracken Kans
- 5.06 Barton Chapel Assembly Murchison Texas
- 5.31 Full Gospel Tabernacle Hereford Texas
- 5.59 Assembly of God S S Sunnyside Wash
- 5.60 Bridgeport S S Assembly of God Bridgeport Texas
- 5.75 Pent'l Full Gospel Mission Coalinga Calif
- 5.94 Bethel Assembly of God N Little Rock Ark
- 6.00 Four Square Gospel Mission St Paul Minn
- 6.00 Assembly Knoxville Iowa
- 6.00 Assembly River Rouge Mich
- 6.00 Full Gospel Assembly Monrovia Calif
- 6.00 Jrster S S Jester Texas
- 6.00 Glad Tidings Pent'l Assembly Gridley Calif
- 6.15 Pent'l Assembly Paonia Colo
- 6.17 Assembly of God S S Coffeyville Kans
- 6.20 Pleasant Hill Assembly Mt Ayr Iowa
- 6.40 South Side Assembly of God Dallas Texas
- 6.40 Assembly of God Grand River Iowa
- 6.50 Assembly Chetopa Kans
- 6.67 Assembly of God S S Humble Texas
- 6.72 Christ's Ambassadors Wichita Kans
- 6.88 Strain Assembly Elmort Mo
- 7.00 Full Gospel S S Inglewood Calif
- 7.00 Full Gospel Tabernacle Fowler Calif
- 7.00 Mt Moriah Assembly Rutledge Ala
- 7.14 Full Gospel Church Los Banos Calif
- 7.16 Assembly of God Brimson Mo
- 7.50 Pleasant Grove Tab'n Durant Fla
- 7.50 Assembly of God Church Newton Iowa
- 7.64 Christ's Ambassadors Willow Springs Mo
- 7.77 Assembly Jasonville Ind
- 7.85 Magnolia Park Assembly of God S S Houston Tex
- 7.86 Assembly of God N Little Rock Ark
- 7.95 Wilson Assembly of God Wilson Okla
- 7.97 First Assembly of God Church San Antonio Tex
- 8.00 Busy Bee Missionary Band Walthill Nebr
- 8.00 Assembly of God Indian Valley Iadho
- 8.02 Assembly of God Church Oswego Kans
- 8.32 Young People's Union, Full Gospel Tab'n Gra'ite Ill
- 8.40 Ohio State Christ's Ambassadors
- 8.55 Elk St Assembly Eureka Springs Ark
- 8.61 Busy Bee Missionary Band Geneva Ala
- 8.91 Full Gospel Assembly S S Springfield Ill
- 9.00 Y P C Hammond S S Ind
- 9.00 Full Gospel Assembly Woodland Calif
- 9.50 First Assembly of God S S Wichita Falls Texas
- 9.50 Assembly of God Princeton Mo
- 10.00 Assembly of God S S Miles City Mont
- 10.00 Christ's Ambassadors Springfield Mo
- 10.00 Calvary Pentecostal Mission Los Angeles Calif
- 10.00 Assembly of God Church & S S Couer d' Alene Idaho
- 10.00 Assembly of God Holland Ohio
- 10.00 Payette Assembly and S S Payette Idaho
- 10.00 Assembly Angles-a N J
- 10.00 Assembly of God S S Eaton Ohio
- 10.00 Assembly Nacogdoches Tex
- 10.00 Grace Pentecostal Church Johnstown Pa
- 10.15 Assembly of God Hillsboro Calif
- 10.25 Pent'l Assembly Dinuba Calif
- 10.73 Full Gospel Mission National City Calif
- 11.26 Pentecostal Assembly of God Gooding Idaho
- 11.40 Assembly of God S S Goose Creek Tex
- 11.65 Sunday School and Church Picher Okla
- 12.15 Springfield Sunday School Battle Creek Mich
- 12.20 Glad Tidings Mission Escalon Calif
- 12.35 Full Gospel Mission Caruthers Calif
- 13.00 Full Gospel Mission Napa Calif
- 13.00 Pentecostal Assembly & S S Bremerton Wash
- 13.10 Pentecostal Assembly of God Monroe Ia
- 13.14 Full Gospel Assembly Monrovia Calif
- 13.47 Pentecostal Assembly Leavenworth Wash
- 13.51 Assembly of God Tabernacle Fort Morgan Colo
- 13.77 Assembly of God Church & S S Puxico Mo
- 14.00 Old Crichton Assembly of God Crichton Ala
- 15.00 Gospel Mission Hamilton Mont
- 15.00 Lettish Pent'l Church Philadelphia Pa
- 15.00 Full Gospel S S Corcoran Calif
- 15.00 Full Gospel Assembly Kingsburg Calif
- 15.00 Gospel Tabernacle Oceanside Calif
- 15.00 Chambersburg Assembly Chambersburg Pa
- 15.00 Christ's Ambassadors of Grace Pent'l Church Atlantic City N J

- 15.10 Mayfield Assembly Cedardale Okla
- 15.23 Assembly Fort Smith Ark
- 15.61 Assembly of God Oroville Calif
- 15.65 Bethel Tabernacle Watsonville Calif
- 15.70 Eagle Bend Assembly Eagle Be d Minn
- 15.97 Pentecostal Tab'nacle Riverbank Calif
- 16.00 Radio Prayer League Church Denver Colo
- 16.00 Assembly of God Florala Ala
- 16.33 Full Gospel Mission Pomona Calif
- 16.40 Seadrift S S Seadrift Tex
- 16.59 Pentecostal Tabernacle Madera Calif
- 17.00 Assembly of God Truesdale Iowa
- 17.00 Assembly of God Olympia Wash
- 17.50 Glad Tidings Mission Stockton Calif
- 17.65 Assembly of God Douglas Ariz
- 18.00 First Assembly of God Church Oklahoma City Okla
- 18.13 Pentecostal Assembly of God Wichita Kans
- 18.40 Assembly of God Kennett Mo
- 18.54 Assembly a d S S Drumright Okla
- 19.00 Assembly Caro Mich
- 19.00 Word of God Church S S Grand Rapids Mich
- 19.00 Girard Assembly Buffalo Okla
- 19.15 Assembly of God S S Ottawa Kans
- 20.00 Assembly of God Colorado Springs Colo
- 21.00 Gospel Hall Yonkers N Y
- 21.00 Assembly of God Yuba City Calif
- 21.00 Assembly of God Jennings & Morphy Ft Worth Tex
- 21.00 Pentecostal Prayer Band Assembly of God Allentown Pa
- 21.30 Pentecostal Church of God New Haven Conn
- 21.41 Assembly of God Perry Ia
- 21.57 Full Gospel Tabernacle Big Springs Nebr
- 22.00 Missionary Prayer Ba'd Millville N J
- 22.36 Pentecostal Evangelical Assembly of God Fort Collins Colo
- 22.40 Pentecostal Assembly of God Cottage Grove Ore
- 22.55 Christ's Ambassadors Enid Okla
- 22.62 Emmanuel Chapel S S Whittier Calif
- 22.83 Emma-uel Mission Harveys Lake Pa
- 23.00 Church of Philadelphia Los Angeles Calif
- 24.01 Full Gospel Tabernacle Raymond Wash
- 25.00 Four-fold Gospel Mission Wasco Calif
- 25.25 Campbell Pentecostal Mission Campbell Calif
- 26.06 East Haskell St Assembly Tulsa Okla
- 27.00 Bethel Tabernacle Watsonville Calif
- 28.00 Bethel Gospel Mission Harrisburg Pa
- 28.00 Full Gospel Assembly Inglewood Calif
- 28.50 Assembly of God Okmulgee Okla
- 28.79 Bethel Tabernacle Canton Ohio
- 30.00 Oak Park Holiness Church Tampa Fla
- 30.00 Cleburne Prayer Band Cleburne Tex
- 30.00 Door of Hope Pentecostal Assembly Youngstown Ohio
- 30.20 Highway Pentecostal Assembly Sunnyvale Calif
- 31.22 Assembly of God Tabernacle & S S Alexandria Minn
- 32.50 Assembly of God Terre Haute Ind
- 32.76 Two S S Classes of Evangelistic Temple Houston Tex
- 34.45 Full Gospel Mission Winslow Wash
- 39.75 Skagit County Evangelistic Assn Anacortes Wash
- 40.00 Four-fold Gospel S S Taft Calif
- 40.00 Missionary Society—Southern Calif Bible school
- 40.05 Assembly of God Hoquiam Wash
- 40.11 Assembly of God Burlingame Kans
- 43.45 Assembly of God S S Oshkosh Wis
- 44.00 Assembly of God Indianapolis Ind
- 45.00 Assembly Findlay Ohio
- 46.67 Bethel Tabernacle Toledo Ohio
- 50.00 Calvary Tab'n Camden N J
- 52.00 Assembly of God German Branch Benton Harbor Mich
- 54.95 Pentecostal Assembly of God & S S Spokane Wash
- 65.00 Lighthouse Pentecostal Assembly Brooklyn N Y
- 65.20 Full Gospel Church Neptune N J
- 69.41 Bethel Temple Missionary Society St Louis Mo
- 75.34 Assembly of God Bethel Church Quincey Ill
- 85.00 Bethel Assmly Pasadena Calif
- 100.00 Gospel Lighthouse Tab'n Asbury Park N J
- 102.12 Assembly of God Wilkes-Barre Pa
- 103.00 Assembly of God Persian Branch Flint Mich
- 150.77 Assembly of God and S S Springfield Mo
- 214.57 Assembly of God Tabernacle Minneapolis Minn
- 262.49 First Pentecostal Church Oakland Calif

Total amount reported minus \$446.01 amounts given direct and designated for expenses \$5,312.73  
Amount previously reported ..... 3,481.62

Total amount to date .....\$8,794.35

**HOME MISSIONS CONTRIBUTIONS**

- Sept. 7th to 13th inclusive
- .58 Piney Grove Assembly Newton Ala; 2.00 A friend in Georgia; 2.19 Strain Assembly Elmort Mo; 2.23 Christ's Ambassadors Wichita Kans; 5.00 Humble Tex; 5.17 Assembly of God Church Decatur Ill; 6.04 Pent'l Assembly of God Wichita Kans; 8.73 Full Gospel Mission National City Calif; 9.50 Assembly of God Okmulgee Okla; 10.00 M K Aleppo Pa.
- Total amount reported .....\$51.44
- Amount previously reported ..... 22.00
- Total amount to date .....\$73.44

# New Song Books Will Help Your Meetings

## SONGS OF PENTECOSTAL FELLOWSHIP (Gospel Publishing House)

LIMP	
Each .....	.30
Per dozen .....	3.00
Per 100 .....	22.00
FLEXIBLE CLOTH	
Each .....	.35
Per dozen .....	3.50
Per 100 .....	27.50

## SOUL-STIRRING SONGS (Benson)

LIMP	
Each .....	\$ .20
Per dozen .....	2.00
Per 100 .....	16.00

## BREAD OF LIFE SONGS (Benson)

LIMP	
Each .....	\$ .20
Per dozen .....	2.00
Per 100 .....	16.00

## WAVES OF GLORY (R. E. Winsett)

LIMP	
Each .....	.25
Per dozen .....	2.75
Per 100 .....	22.00
Per 100 .....	25.00

## CLOTH-BOARD

Each .....	.40
Per dozen .....	4.00
Per 100 .....	32.00

## CHRIST EXALTED IN SONG (R. E. Winsett)

LIMP	
Each .....	.25
Per dozen .....	2.75
Per 100 .....	22.00

## CLOTH-BOARD

Each .....	.40
Per doz .....	4.00
Per 100 .....	32.00

## SONGS OF THE COMING KING (R. E. Winsett)

LIMP	
Each .....	.25
Per dozen .....	2.75
Per 100 .....	20.00

## CLOTH-BOARD

Each .....	.40
Per doz .....	4.00
Per 100 .....	30.00

## SONGS OF OLD-TIME POWER (R. E. Winsett)

LIMP	
Each .....	.35
Per dozen .....	3.50
Per 100 .....	25.00

## CLOTH-BOARD

Each .....	.45
Per dozen .....	4.50
Per 100 .....	35.00

## SONGS OF PENTECOSTAL POWER (R. E. Winsett)

LIMP	
Each .....	.35
Per dozen .....	3.75

## HIS VOICE IN SONG (R. E. Winsett)

LIMP	
Each .....	.35
Per dozen .....	3.75
Per 100 .....	25.00

## SONGS OF REVIVAL POWER AND GLORY (R. E. Winsett)

LIMP	
Each .....	.35
Per dozen .....	3.50
Per 100 .....	25.00

## VOICES OF GLORY (R. E. Winsett)

Each .....	.25
Per dozen .....	2.75
Per 100 .....	22.00

## JOYBELLS OF GLORY (R. E. Winsett)

LIMP	
Each .....	.25
Per dozen .....	2.75
Per 100 .....	22.00

## CLOTH-BOARD

Each .....	.45
Per dozen .....	5.00
Per 100 .....	35.00

We pay transportation on all song books

Gospel Publishing House,  
Springfield Missouri

## A Great Scientist's Confession of Faith

DR. HOWARD A. KELLY, of Johns Hopkins University, is known and honored among learned men and societies throughout the civilized world. He has studied the Bible by scientific methods and believes the whole Book. For the first time he has now given his intimate personal conclusions in a remarkable book, telling

How I Came to My Present Faith  
Why I Believe the Whole Bible is True  
Why I Believe that Jesus Christ is God  
Why I Believe in the Virgin Birth of Jesus  
Why I Believe in the Blood Atonement  
Why I Believe in the Bodily Resurrection  
Why I Believe Christ is Coming Again

1 1 1

## A SCIENTIFIC MAN AND THE BIBLE

By Howard A. Kelly, M.D., LL.D.

is a book that will be read and re-read by thousands. It will give light to those in spiritual darkness, will recall the wandering, steady the wavering, help to strengthen the faithful.

Be sure to add this timely, vital, encouraging, and permanently enriching volume to your home library, not forgetting friends who will be greatly pleased with a gift of this book.

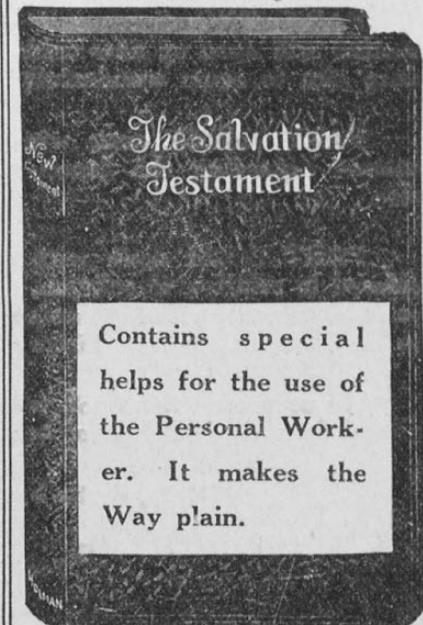
160 Pages, Cloth bound  
\$1.25

## VEST POCKET SIZE

Complete New Testament 2 3/4 x 4 1/2 inches Authorized Version

CLEAR READABLE PRINT

Holman Pronouncing Edition



Contains special  
helps for the use of  
the Personal Work-  
er. It makes the  
Way plain.

Printed on finest thin Bible paper  
No. 2514. Morocco grained genuine leather.  
Limp binding, gold titles, red under  
gold edges. Price Postpaid..... \$1.00

# The World's Unrest

## Visions of the Dawn

By

**Christabel Pankhurst**



### A BOOK FOR THE TIMES

Here is a book which shou'd be read and pondered by every Christian, but especially by every Christian worker.

It is almost impossib!e to lay the book down before finishing it.

The times in which we live are made to pass before the reader as a pageant, revealed in the marvelous light of God's Word.

It is impossib!e in this space to give an outline of the book. We can merely call your attention to the main divisions.

The INTRODUCTION sketches a parallel between the time before the First Coming and that before the Second Coming of Christ. The future, and what is prophesied, are dealt with, and the past two years summarized.

PART ONE treats of the Restored Roman Empire very fully, taking up its re'ation to each country which formed a part of the o'd Roman Empire.

PART TWO discusses Prophecy, History, and Science. This section will open up new fie!ds of thought to the reader, and introduce him to some wonderfully fresh ideas.

PART THREE deals with a number of theories and interpretations regarding the Second Coming of Christ. Clear and concise.

PART FOUR dea's with Christ's Return. His return is considered in re'ation to religion, the prob'em of evil, to philosophy, to science, to wo!d peace, to natural conditions, to the moral issue, and to the interpretation of history.

We commend this book to our readers as one of the most readable, informing and he!pful books on these subjects.

Cloth bound, 232 pages

Price \$2.50

Gospel Publishing House, Springfield, Mo.

## Our New General Catalog

1928-1929

Just off the press! Send for your copy.

This catalog is a complete guide to literature for the Christian family.

Books, Bib'les, Mottoes, Greeting Cards, Sunday School Supplies, Scripture Text Calendars—here is an attractive selection in all these lines. A copy is yours for the asking.

### Intermediate Scholars' Bible

With the words of our Lord while on Earth printed in RED

Large, Clear, Black type, Pronouncing, containing Aids to Bible Study, Questions and Answers, Maps Presentation Page and full-page illustrations in black and white.

Size 7 x 4½

Patent "Unbreakable Back" Binding

SPECIMEN OF TYPE

I CHRONICLES, 2.

30 Mish'ma, and Dū'mah, Mās'sī dād, and Tē'ma,  
31 Jē'tur, Nā'phish, and Kēd'

Bound in Genuine French Seal Leather with overlapping cover and red under gold edge.

No. J 50 Price only \$2.85

"But the word of our God shall stand for ever"—Isa. 40.8

### Bagster Comprehensive Teachers' Bible

Large Clear Print. Pronouncing

Size 8½ x 5½

Bound in genuine French Seal Leather with overlapping cover and red under gold edge.

Contains full Bible Helps, Concordance, References and Maps

Patent "Unbreakable Back" Binding

SPECIMEN OF TYPE

53 Duke Kē'nāz, duke Tē'man, Mīb'zar,  
54 Duke Māg'di-el, duke  
These are the dukes of E'dom.

No. S 125 Price only \$5.00

"And whosoever will, let him take the water of life freely"—Rev. 22.17