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## Persecution and Revival in China

How Prayer Stopped Mobs and Won Souls—Spreading New Testaments Throughout the Land—Revivals in Schools and Churches

By George T. B. Davis

A large part of China is in the grip of an intense antichristian agitation which has resulted in widespread persecution of the Christians. The methods of the movement are more subtle but less sanguinary thus far than those used in the Boxer Uprising of 1900.

The sufferings of the Christians recall vividly the trials endured by the followers of Christ in the early days of the Christian Church in Jerusalem. Some of the believers in China have been imprisoned; some have been paraded through the streets; others have been beaten and fined and reviled. In some places churches have been locked up and sealed, in others they have been dismantled. Bibles and hymn-books have been taken out and burned.

In some cases the churches may have received a setback; but in others the persecution has been turned into glorious victory by the courage and faith of the Christians. In one place, as a result of the persecution two members fell away, while the congregation almost doubled in size. In another city, amid intense persecution, two thousand have professed faith in Christ, and the church building has had to be enlarged to accommodate the increased audiences.

The story of the triumphs of faith at Kanchow, in Kiangsi, is a modern counterpart of the Acts of the Apostles. For a full year a revival has been in progress in the midst of persecution. Dr. C. E. Bousfield of Sun Wu, Kiangsi, recently gave me an account of the Work of Grace in Kanchow, a city of some 200,000 people. He said:

"About a year ago Charles A. Jamieson, of China Inland Mission at Kanchow, began prayer meetings that were held each morning at daybreak. These prayer meetings started a revival. Small soul-winning bands were also organized. They met together for prayer, and then went out two by two to do personal work on the streets, and in the homes, and in the surrounding villages.

"They went to rich and poor alike. They had cases of healing, and one or two demons were cast out. The work spread to the soldiers, and many of them found Christ. The last I heard there were some two thousand who had professed conversion. The meetings in the chapel became so large that an extension was added to the building by the Chinese at their own expense. There was violent opposition but some of their opponents were saved.

"We sent a delegation from Sun Wu to see the work. One of the delegates came back so much on fire that he began to preach without salary and has been do-

ing so ever since. One of the Chinese leaders of the movement at Kanchow is a man named Mr. Kingdom-of-Heaven-Tan. He is a wonderful man of prayer and also a fluent speaker.

"At Kanchow there has been bitter agitation and persecution. They met it with prayer and courtesy and kept all their services going. Once or twice the soldiers took possession of their chapel. They preached to them and gave them so much gospel that the soldiers left the chapel alone. The revival continued right through the fighting between the Northern and Southern forces. The church had had dissension for years, but after the revival began it entirely ceased.

"On one occasion the Christians knew they were going to be attacked and had special prayer beforehand. A body of students gathered a rabble of several hundred roughs. Armed with sticks and stones the mob came around to destroy the entire mission compound. The gates were all open. Mr. Tan went out and talked to them for twenty minutes, and they all dispersed.

"On another occasion, after a visit from Russian Comrade Borodin about two thousand roughs came around to destroy Christianity. They went to one mission church and found it barred up. They broke down the door and smashed the furnishings. Then they went to the China Inland Mission chapel. Here the gates were wide open. All the people were inside praying. When the mob reached the gate they had a row among themselves, and again they dispersed and went to their homes.

"Finally an antichristian leader got together a mob of about four thousand of the worst elements of the city. He drove out the mayor and made himself mayor in his place. He began a fierce antichristian campaign. He put some of the Christians in prison and fined others heavily. He went to such excess in persecution, that even the Kuominchun General

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A Chinese layman, on the left, who witnesses boldly before anti-Christian agitators. Beside him is a Chinese policeman of Shanghai. Each holds a Chinese Pocket Testament.

## Mighty Movings of the Spirit in Russia, Poland and Latvia

Paul B. Peterson

(Continued from last week)

In spite of persecution the work continued, and in 1907 Pastor Wm. Fetler arrived in St. Petersburg from London, where he had just graduated from Spurgeon's College, and began a definite work in that city. Meetings were advertised, a thing which had not hitherto been done for fear of the Greek Church, and people came in large numbers to listen to the gospel. Churches were founded in St. Petersburg, Riga and Moscow during the years that followed, and a number of lay-preachers were busy giving their testimony and unfolding the Scriptures. The work grew and took on rather wonderful proportions. A church was erected in St. Petersburg seating two thousand people and costing \$100,000.00.

In November, 1914, shortly after the beginning of the Great War, Pastor Fetler was conducting a meeting in the church at St. Petersburg one evening, when a deacon walked up the aisle to the platform and whispered to the pastor that there was a policeman at the rear of the room who wanted to speak to him. When Pastor Fetler reached the policeman, the officer drew from his pocket a paper and read to the astonished man an order for his immediate arrest. He was not permitted to say farewell to his congregation and was given only ten minutes in which to put a few things in his bag before starting off to prison. In the meantime his wife heard of his arrest and came into their home weeping. She and another woman accompanied him to the gate of the prison, where he kissed her goodbye. He was put in a filthy cell with two other men, and as he saw only two cots in the cell he asked the keeper where he should sleep, whereupon he was told to sleep with one of the other men. The people in the church were informed of his arrest and immediately went to earnest prayer for his release. An influential person was approached about the matter, who made representation to the authorities, and in two hours Pastor Fetler was liberated on the condition that he would sign a paper agreeing to go to Siberia within ten days at his own expense. This he readily assented to and came back to the church to find the people still praying for him.

During the ten days that followed influential members of the congregation got in touch with high government officials, and God wonderfully helped, so that the sentence was changed from Siberian exile to banishment abroad. He went to Scandinavia and preached the Gospel there for a time, and then departed for the U. S. A. to help in the work of getting the Gospel to Russian war prisoners in Germany and Austria-Hungary, where before the close of the war there were interned altogether more than 2,500,000 Russian prisoners of war. Bibles and New

Testaments were sent over and distributed by workers among the war prisoners, and good English tracts were translated into Russian, as well as the book by W. E. Blackstone entitled "Jesus is Coming," and circulated among these men. The result was that many were genuinely converted and baptized, and churches with a membership of three hundred and even up to as many as six hundred were founded in the war prison camps. These men, when released, went back to their homes in different parts of Russia and gave their testimony concerning what God had done for them, and so revival fires began to burn all over that land. This is one of the several reasons for the marvelous revival which has swept over Russia in the last years.

Another part of the background for the spiritual awakening of this great nation during the last decade has been the terrible judgments of God in the land. Not only the genuine Christian believers, but the Jews as well, have suffered much in Russia for their beliefs and practices. The Jews were aware that one of the peculiar doctrines of the Greek Orthodox Church was a humbug, and in retaliation for the sufferings they had endured at the hands of the government and the Greek Church they were longing for an opportunity to expose this sham to the unenlightened Russians. This chance for which they had waited came with the revolution of 1917. Eighty to ninety per cent of the Bolshevik leaders of Soviet Russia are atheistic Jews, and upon gaining the ascendancy after the revolution they set about unmasking this doctrine of the Greek Church, called "Incorruptible

Saints." The doctrine was simply this: When a high official in the church died, the people were told that his body would not see corruption but that it would always remain in the same state as at the time of death. So the body of the dignitary was placed in a vault or crypt in a cathedral or other holy place, and the people were taught to worship these "incorruptible saints."

When, therefore, the Bolshevik Jews gained control of the government they invaded these holy places with great delight, dragged out the supposedly "incorruptible saints," which were nothing else but skins and sacks filled with straw, hay or sawdust, and hung them up to the gaze of the populace. Many of the people upon seeing the deception that had been practiced on them turned away from any belief in God whatsoever. They had believed in that particular doctrine just as much as you and I believe that Jesus Christ is our personal Saviour, and this exposure so undermined their faith in God that numbers became atheists.

Shortly after this came the awful famine. In God's Word we generally find these three things go together—war, pestilence, and famine. We had the fearful war with its heavy toll of life, then came the pestilence—influenza—when millions perished, and then the famine, and Russia got the famine. In the Volga valley, southeastern Russia, which was called the granary of Europe, it first made its presence known. The rich soil dried up for lack of rain while the scorching sun blistered the ground so that fissures appeared in the earth, and the Volga River gradually receded. The dry air was filled with dust, and where the people congregated as herds of cattle in the larger villages and cities vermin were in abundance. The people began to flee toward the west by the thousands, hundreds of thousands and then millions. At first they ate the carcasses of the horses, cows and other animals that died from lack of food, and when such food became scarce they dug up roots and herbs and cooked them with leaves, in order to get a broth that would help sustain them.

Madam Maria Yasnovsky, a woman of Russian noble birth who was in the United States in 1924, told us that during the famine they were glad to stand in line for hours in Leningrad in order to receive some frozen or rotten potatoes and herring filled with worms. She said they then felt ashamed of the day when in times of plenty they had refused to eat certain dishes set before them because they did not relish them. Their beautifully bound books were put into the heating ovens in order to heat their rooms during the long and extremely cold winters, and when their books were exhausted they hacked to pieces and burned the beautiful furniture in the homes. In spite of this the temperature was below the freezing point in their rooms much of the time. Madam was about seventy years of age at the time, but God sustained her so that she survived both the revolution and the famine. She stated, "Had I not had faith in God, the assurance in my heart that His promises never fail, and that He cared for me, I could not have

### The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

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passed through that awful period." Titled men and women, merchants and professional people were taking their own lives on every hand. Each day the papers published long lists of people who had committed suicide.

But conditions grew worse than I have described thus far. When roots, herbs and leaves could not be had for making broth, the people took leather goods of any and every kind, such as belts, shoes, boots, etc, and cooked them. A missionary who was in Poland at the time the famine was at its height, told me that the roads from Russia were crowded with refugees fleeing from the famine stricken areas. Sometimes a scrawny horse was pulling a Russian wagon, sometimes a cow, sometimes father pulled it, and sometimes mother. Mounds could be seen by the wayside as mute evidence of where men, women and children who had died on the journey were buried. The faces of the people were emaciated and had the color of autumn leaves; the eyes were dull and lifeless, and the people appeared more dead than alive in many cases. He walked to one wagon and lifted a dirty blanket and found underneath a perfectly nude child, hardly more than skin and bones.

When the people could find nothing else with which to satisfy the pangs of hunger, they resorted to eating a particular kind of Russian clay, but as the organs of the body could not pass the clay they swelled up and died a horrible death. I have seen pictures taken by missionary workers and others, showing dead bodies in the snow in piles six to ten feet high. Here they would lie until the advent of spring when the ground would become soft and they could be buried. No one knows exactly how many died from the ravages of the famine, but it is certain that several million perished. The Polish government tried to care for many thousands of these refugees in the internment camps of Poland, but these places afforded very poor shelter as they were half underground, and the result was that thousands contracted tuberculosis in these wet quarters and died. Conditions became so acute in Soviet Russia that at last the Bolsheviks gave the people permission to go into the hospitals and morgues and take the dead bodies of people for food. There is in humankind such a strong sense of self-preservation that when necessity demands it we will go to desperate lengths. The Russians at last reached the point where lots were cast among the children in the families, and when the lot fell upon a little boy or girl that one was slain, cooked and eaten by the rest of the family.

Many had turned away from God since the revolution, but now in their sad affliction they began to call upon Him. They said, "O God, if there be a God, come and help us!" Due to the judgments of God in the land, there has come a mighty revival, and it is possibly the greatest spiritual awakening in the history of the Christian church. According to conservative figures, from 2,000,000 to 4,000,000 people have been converted since 1917. Many place the figures higher than that, but as all of these figures lack confirma-

tion it is better to accept the lower estimates as being more nearly correct. On account of the illiteracy of the Russians, and their consequent inability to read the Bible, many of the converts are being led astray by Millennial Dawnism, Seventh-Day Adventism, and other false doctrines; and still others are growing cold and indifferent because there are so few to feed them with the Bread of life and lead them on into the deeper things of God.

One of the very encouraging things we saw on the Russian mission field was the love of the people for the Bible. During the World War and the years that immediately followed, no Bibles were admitted into Russia, and those few who were fortunate enough to have copies of the Word had to tear leaves out of the Bible and send to many congregations that sprang up here and there. It was not a question of supplying individuals with copies of the Word, but of getting **leaves** from the Book to **congregations**. Men would walk fifty miles to get a song book for their congregation—one hymn book for the whole church. God has answered prayer in a wonderful way, and about a year ago permission was granted by the Soviet Government to send in single copies of the Bible to individuals in Russia. If you have a friend in Russia, you are allowed to send **one** Bible to that person—not two or three copies, nor a shipment, but **one** copy. If you have a hundred friends, you have permission to send a Bible to each. To you this may not seem such a remarkable answer to prayer, but to those familiar with the situation it is considered of inestimable importance.

When I arrived at a missionary conference in Volhynia, eastern Poland, in August, 1924, I noticed groups of men standing here and there beside the buildings on the conference grounds, while other groups were sitting down under trees, and every one had a Bible. They were turning over the leaves and telling each other of some precious passage they had found, or they were exchanging experiences and explaining them by the help of the Word, while others were asking for light upon some particular passage which had given them difficulty. All of the Christians of Russia and Eastern Europe seem to have a special love for the Bible. In a church in Riga, Latvia, on July 5th, 1925, when about 1,200 people were in attendance, by actual count, the request was made that all who had Bibles with them should hold them up, and as a sea of hands went up with a Bible clutched in each it appeared that all in the building had Bibles, but I assume there were some present who did not have a copy of the Word with them. We American Christians do not love our Bibles as do the folks over there. It is what I term a lost art with us to spontaneously gather in small groups in or out of church for the purpose of pointing out to each other some precious passages we have found in the Word, exchanging experiences, or asking for help on portions of the Scriptures that are hazy to us.

Two missionaries in Poland were traveling to an out-of-the-way village to examine candidates for baptism, conduct a

baptismal service, administer the Lord's supper, preach the gospel and establish the saints in the faith, when a storm arose and they were compelled to stop in another village on the road over night. Some one heard they were evangelists, and as the news was quickly noised abroad the people gathered in large numbers and asked them to preach. They preached all through the evening, past midnight and on until one or two o'clock in the morning, when they were so exhausted that they informed the people it was impossible to continue longer. The people were urged to leave so that they might secure some sleep and rest. They left, but were back again in the morning at five o'clock, when the missionaries arose and resumed preaching. This is not an uncommon experience on the Russian mission field. Calls come to the workers from innumerable places, "Come over and preach the gospel to us here." They answer as many of these calls as possible, and go on foot most of the way. After a day or two in a village, during which a number, perhaps, have accepted Christ as Saviour and Lord, the workers must say, "We cannot stay here any longer; we have to go to other villages also." And so these new converts are left with no one to shepherd them, no one to help them in their spiritual life and oftentimes six months or a year goes by before the workers come that way again.

#### WHERE INFIDELITY FAILED

I had an uncle, who was one of the foremost lawyers in Tennessee, the son of a hardshell Baptist preacher, and himself in his young manhood an infidel. He was the chief spirit in an infidel club that for years existed in McMinnville, Tenn. Being an honest man, he said to the club one Sunday morning—that was their meeting hour—"We meet here every Sunday and exhaust ourselves tearing the Bible to pieces. Not one of us has ever read it. I intend doing so. I will investigate it as I would a lawsuit." And he did so, shutting himself up in his office day after day and excluding other things until he had read the Bible through twice. When he came out it was with tear-bathed face and this confession: "**No man** wrote that Book." And ever afterwards he was a simple, genuine Christian. I think if our Modernist Bishops and preachers would be as honest as this infidel lawyer, and read the Book through with an inquiring mind such as he had, they would, if as honest as he, see the light and stop treating God's Bible as they are doing. I wonder if they realize the enormity of their offense! I wonder!—David Rankin Barbee.

#### TESTING THE PREACHER

No man ought to preach without having the salvation of souls in view. "Was anybody converted?" said Wesley to an aspirant. "No." "Was anybody mad?" "No." replied the candidate. "Then you won't do for a preacher," was Wesley's decision.

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## Preach, Watch, Endure, Prove

Baccalaureate Sermon to C. B. I. Graduates by Pastor A. G. Ward

I assume that I am speaking to men and women who are looking upon the field from the standpoint of circumference and who are getting ready for a journey over what is to them as yet untraveled country.

I have been over some of the roads and I come to tell you in the plainest, simplest language possible, something of what I have found on the roads over which I have traveled. Using the words of another for a moment, I wish to say that if you ever looked at the ministry as a life of ease, either abandon the thought or at once abandon the ministry. The ministry is a busy hive and has no room for drones. I believe that nothing in life is more difficult, laborious and dangerous than the life of a minister. Luther said, "The labor of a minister exhausts the very marrow from the bones and hastens old age and death."

Now for a foundation upon which I may rear a very modest superstructure. You will find that foundation in 2 Tim. 4—Preach, Watch, Endure, Prove. I understand that you feel a call to preach. That raises the question as to what you shall preach and I answer without any apology, "Preach the Word." The Word provides an ample bill of fare for any audience. Now there are some folk who call themselves preachers and who consume a considerable bit of people's time, who certainly are not preachers. I listened recently to a man who spoke for a little more than fifteen minutes. During the fifteen minutes he said, "Hallelujah," "Praise the Lord," and "Glory," fifty-three times. He was just filling in time with those expressions. There would be a broken sentence, and then a "Praise God." A man might better get up and just read the Scripture, for the Word says that all Scripture is given by inspiration and is profitable. You say, "Do you not believe in praising the Lord?" To be sure; but I do not believe we ought to say "Praise God" repeatedly as a fill-in. If you have not sufficient intelligence to read the Scripture and get something out of it for the people, let me disabuse you of the thought that you are called to the ministry. The Word of God is what the Spirit honors. It is not until men depart from the Word that they become dead and dry. Faith cometh by hearing, and hearing by the Word of God. And if you cannot preach the Word to the people you need not look for any great results.

Preach the promises. They are very inviting. Many folk like to hear a good deal of the promises, and there are nearly five thousand of them in the Bible, so it will take you some time to exhaust them. Then preach the commands. This may tend to give a good many of the people a congestive chill, for there are a good many folk who are not very enthusiastic concerning the commands. They

would much rather listen to the promises. But since there are a great many commands in the Bible, if you are to be a preacher of the Word you must touch on the commands at least sometimes.

Preach the doctrines laid down in the Word. Some folk have a great fear of all doctrines and they will exhort you not to preach doctrine at all. You cannot be a faithful preacher of the Word without preaching doctrine. There are fundamental doctrines which it is very necessary you should preach, because the doctrines are the foundation; and if you do not give the proper attention to the foundation, any superstructure you may attempt to rear will be short lived.

I want to deal more particularly on the word "Watch." It means something to watch. Watch against extremes,—extremes in your own life and extremes in the lives of others. In all probability you will shortly be ministering to congregations, and in those congregations to which you may minister there will likely be folk who will try to carry things to an extreme unless you guard against it. In my ministry I have found I have had to do violence to my own feelings and often run the risk of being misunderstood and criticized by the people in order that I might safeguard the work from extremes. In many assemblies you will find folk ready to take advantage of any opportunity that is afforded them to ventilate some peculiar views or carry a meeting clear over into an extreme that would be grievous to the Spirit.

On one occasion a woman dressed in a deaconess garb, who wore one of those pretty little bonnets and looked very nice, rose in the assembly and said what I could hardly believe she was saying although I heard her. She said, "I was in my room inquiring of the Lord why I was having such a hard time and the Lord said to me, 'It is because you have left your first love.'" Then she proceeded to tell us that her first love was keeping Saturday instead of Sunday. Immediately I said, "Sister, will you sit down?" She paid no more attention to me than if a cat had meowed. With a little more authority I said, "Sister, sit down please. We do not believe that God ever said that to you, and this church is not open for any such talk." She sat down, then in a moment or two gathered up her belongings and departed.

On another occasion a man came into my service and took a front seat. He was a stranger, and I immediately recognized that he belonged to the tribe of the Gad-dites. When strangers come in and take a front seat you may look out for them. It was not long until he stood up, struck an attitude, and began. He had not gone far when I said, "Brother, your testimony please." He paid no attention to that; he had come in to tell us what was wrong

with Pentecost and to adjust matters for us." Seeing he was not going to sit down I stepped off the platform and made for where he was standing. When he saw me going down to him, he sat down. I returned to the platform and said to the congregation, "This brother evidently misunderstood the nature of this meeting. This is not thrown open for strangers to come in and ventilate their views. This is a testimony meeting, and when it comes to preaching I will do that." Then he rose again with fire in his eye. But a young Scotchman was there, who sometimes loved me more than he loved the Lord, and he said, "Sit dune mon, sit dune or I'll put you out." You must watch against all religious extremes. Keep your balance.

Watch against prayerlessness. Prayer is one of the easiest things for a preacher to neglect. Prayerlessness is certainly a sin. It develops formalism; and formalism is as much to be dreaded as any other ism in the world. Days slip by so quickly and some are filled so full that unless one watches carefully against prayerlessness it is very easy for a day to go by, and then another one, and another, without much time being devoted to this greatest of all ministries, the ministry of prayer.

Watch against "the deadening familiarity with sacred things." You perhaps know that it is possible to live so long in the hill country that you lose all appreciation for mountain scenery. And it is possible for us to become so familiar with sacred things that they will become common to us.

Watch against all expressions of doubt in your preaching. Jesus Christ never expressed doubt. The apostles did not express doubt. The great preachers who have adorned the church in the days that are gone, and who adorn the church at the present hour, have not and do not express doubt. We have far too many preachers saying, "I think it is so," "This is the opinion of some one." We need more preachers to say, "Thus saith the Lord. God is speaking." And I advise you as you go out on the field preaching the Word, do not say, "I think this," or "I am merely expressing an opinion"; but "Even though I am young I come to you with the Word of the living God, and you must believe what God says or you will be lost." I am confident that is the sort of preaching that will bring results.

Watch against pride. I think one of the saddest sights to be seen is a preacher who is proud. It is sad enough to see any proud person, because pride is such an offense to the Almighty; but to see a proud preacher is the saddest sight of all. A preacher who becomes wrapped up in himself makes about the smallest parcel I can conceive of. A friend of mine told me that years ago she entertained in her home a Methodist preacher. She had invited him to her home in hope that he might be able to help her for she was very hungry for God. She later came into Pentecost. By invitation this preacher came to her home and during the conversation told her of different folk who practically adored him, they thought he

was so wonderful. And then in order to appear very humble after he had told all this about himself, he said, "And I cannot see what they see in me that causes them to feel that way." This sister was ready for the occasion. She proved a mighty good deflator, for she said, "No, I certainly don't either." If you are bound to become inflated let me give you my word that just up the line a little piece you will come in contact with just as good a deflator as that sister proved to be and all the wind will come out of your sails. Start out in the work of the Lord not expecting any one to take you for anything. And then if some one should take you for something it will be all clear gain.

That was a sad experience of Nebuchadnezzar. He became proud, and as a result had to eat grass for a time. If you have not any better sense than to become proud, it will serve you right if you are sent out to eat grass. Herod made an oration one day, and I suppose you will be making some orations because it takes time to die out to the idea of being a silver-tongued orator. It is easy for preachers to forget that they have been called to proclaim the gospel, not to become professors nor to manufacture theories nor give orations. Herod made an oration one day. He would have lived a good deal longer if he had not made that oration. The people said, "It is the voice of a god," and he did not correct them and so the Lord sent some worms along to eat Herod up. I hope you will never be eaten by worms, at least as long as you are moving about and professing to be a preacher.

Watch against improper and unwise conduct toward the opposite sex. You cannot be too careful at this point. Some years ago a young medical student came to my study to talk to me over a matter which was grieving him tremendously. He was aware of the fact that I was more or less familiar with his father who for years had been a Holiness preacher highly esteemed by his brethren in the ministry. But after years in the ministry, he became altogether too familiar with one of the opposite sex. And the son came to pour out his grief in my ears. He said, "For years my father was my ideal man, but now he has fallen so low that the men in the livery barn and around places frequented by folk who have not much to do, his name is a byword."

Watch against debt. Be sure to avoid it. I am developing a hatred for debt that is almost equal to my hatred for the devil. I am afraid of it. "Well," you say, "it is hard to avoid." Yes, perhaps so; difficult at times; and there are some honest debts all right enough. It is possible that some of you are in debt at this moment and it is an honest debt, but God will soon help you out of it. You say, "In the ministry?" Why certainly, that is one of the best places to get out of debt. Whom do you think the Lord is? Is He on the verge of bankruptcy? Put God first and determine in your heart you will preach the Word, and then deny yourself everything that you can possibly deny yourself until your debts are paid, and you will be surprised how soon all your debts will be wiped out.

But I repeat that it is wiser to avoid getting into debt. Wife and I have made it the rule of our lives since marriage not to go in debt. We have never run a store bill, for instance. You say, "Sometimes you have not had much to eat." That is true, but that is a very good time to fast when you have not anything on hand. It is a great deal better to fast than go in debt. We have always made it a rule to pay as we go, and when we cannot pay we don't go.

Watch against all lightness and looseness, especially in the pulpit, but elsewhere as well. Ours is a high and holy office, our position is a very dignified one. We are not called to the ministry of cracking jokes. Our ministry is that of a match-maker, we are called to make a match between a lost sinner and his Saviour. As soon as we have made the match, let us call on the Holy Ghost to come down and officiate at the wedding ceremony, and let us stand back and praise the Lord while the sinner and his Saviour are united in the bonds of wedlock. A young man lay dying. He called for the preacher and said to him, "Do you remember that night that I walked with you to a certain appointment where you were to preach? We were very sober on the way to the church and you preached a splendid message. It stirred my soul and made me feel like giving my heart to God." The preacher said, "I am glad to hear that." "Wait a moment and you will not be quite so glad," said the young man. "While you were preaching I determined I would give my heart to Jesus and would talk it over with you on the way home, but as soon as the service was over and we started for home you were so light and foolish, cracking jokes, making light of sacred things, and I lost all interest in my soul's salvation. Now I am dying and expect to be damned, and I want you to know you will be responsible for my damnation." Let us watch against lightness in the pulpit and out of it. I am not saying now that if God has entrusted you with a bit of native wit you should not use it. That is perfectly all right. But for a preacher to study jokes in order to be funny! well, I think he has lowered the dignity of his office.

Watch against all error, error in your own preaching and error in the congregation to which you minister. It is easy to become an enthusiast over an idea that is not scriptural. I hesitate to advance any idea that I am sure has not been advanced by some one else. Unless you are pretty sure that some one else has advanced the same thought you have in mind to advance, you would do well to hold that back for a little until you are more sure whether it is in harmony with the Word of God.

Endurance! We are to endure hardness, to remain true under pressure. You say, "Then are we likely to have some hardness?" Well, I certainly hope so. I would be very sorry to think you would go out from here and have it easy all the rest of your days, for you would never amount to anything much unless you collided with some very difficult propositions. I hope you may have a number, and the

sooner they come your way the better. Endure hardness. Everybody will not be ready to receive you with open arms. Everybody will not be out on the corner telling you that you are perfectly wonderful. It would be disastrous if they did. All these hard things will be good for you if you endure them. The enemy without question has heard about this graduation and knows that a number of you are going on the field, and I think he is ready for you. What would you have thought if the boys who went overseas had reported after the first engagement that they were ready for home because the enemy had shot at them. They expected to be shot at when they went overseas, and you may expect to meet hard propositions; but endure them.

You must endure criticism. No matter how capable you are, you will be criticized more or less. There are folk who feel a special call to that ministry. As far as I can see that is all they are good for. If you speak briefly they say it is too short. If you speak at length they say it is far too long. If you stand quietly they say there is not much life to you. And if you move about a good deal they say you are making it up. Just endure it all.

It may fall to your lot to have to endure flattery. You may not get more than started when some silly person will run up and tell you what a darling you are, and such a wonderful preacher, and the likes of you never lived, and you ought to be an evangelist going from Dan to Beersheba because there would be a streak of fire following you. It is very easy to get swept off your feet with a little of that. I am not referring to a word of commendation. I think that is good for all of us. I note that when Jesus dictated those letters to the churches He commended them for anything that was commendable before He found fault with them. You will feel the need of words of commendation, but avoid the flatterer; and if you cannot avoid flattery, then endure it.

Prove your calling. You declare you are called to the ministry. In all probability your statement will be accepted and you will be afforded opportunities of proving whether you were called or not. How are you to prove it? One way is to show that you have good common sense. If you have not that I am sure you were never called to the ministry.

Prove your faithfulness. It is required of a steward that he be found faithful. A good many of us have the idea that we are to be found a success and that God expects this of us. Well there is a sense in which this is true. "But success is not to be reckoned by full houses and popular applause, but by convicted and converted hearts, and by the strengthening of the faith and piety of God's people. A holier life, a more pronounced separation from the world, a stainless integrity in business pursuits, a Christly devotion to the interests of others, a more thorough knowledge of the Word—these are the true signs of success which the preacher may justly seek, even though he wear homespun and his people worship in a barn."

## Children's Corner

### WHAT A BOY DID

Some of our boys and girls have been to Niagara Falls, and have seen the great suspension bridge that spans the Niagara River. I wonder how many of you know that a little boy played a very important part in the building of that bridge. Well, let me tell you about it.

Some time ago there died at Lincoln, Nebraska, a man named J. H. Walsh, who had an important part in the construction of this bridge. Mr. Walsh was born in Ireland in 1834, but was taken to America when he was a baby, his parents going to live at Niagara Falls. When he was still a boy, the first step for constructing the bridge were taken. The first thing of all was to stretch a single wire across the chasm. The engineer in charge had thought of a way to get it across.

"What boy is the best kite-flier in town?" he asked a resident.

The Walsh boy was named, and the engineer asked that he might be brought to him. He was made to understand that he must fly his kite across the Niagara River. He flew it across and allowed it to come down on the other side. Men were there to seize it. Then the engineer attached a wire to the string on his side, and the men on the other side attached the kite and by means of the string drew the wire across. By this, in turn a cable was drawn across, and the bridge was well begun. Thus, you see, the great engineers had to depend upon a small boy and his kite to get their great cable across the river.

The Bible tells about a little lad who helped Jesus feed a multitude of people by giving Him his lunch of five barley loaves and two small fishes. It was a little thing to give, but God blessed the gift and multiplied it until there was enough and to spare. God can use your life and your gifts, too, if you will give them to Him. Will you?—Watchword.

### WHAT A LITTLE BOY TAUGHT HIS FATHER

Down in the city of Santiago in Chile, South America, a little boy went to the missionaries' school and heard his teacher say that it was not good for him to drink wine. Perhaps she told him the story of Daniel and the other little princes who begged the king to let them drink water instead of wine. He would not have heard that story in his home, because neither his father nor his mother knew it. They knew the name of Jesus, but they knew nothing about Jesus as Saviour, who taught them in the Bible to be kind and good.

The little boy remembered what his teacher had said, and when his father gave him some wine, he did not drink it. This made his father very angry; so the mother went to the school and asked the teacher not to teach such things to her

little boy. Very kindly and very politely the teacher explained to the mother just how much harm wine or beer or any such drink does to any person. Especially to a boy or a girl, and the mother thought the teacher was right.

The mother went home and told the father all that the teacher had said. It was a strange, new thought to the father for no one ever had taught him that it was wrong. But he remembered the wicked things that he had seen men do when they had been drinking and he remembered the frail and sick little children in homes where they all drank wine, so at last he said that there should be no more wine in his house.

Then he wanted to hear more of the wise things that that teacher could tell, so he and his wife went with the little boy to the church, and by and by they gave up their kind of worship and began truly to worship Jesus the Saviour.—Publisher Unknown.

### THE VALUE OF LIGHT

"Flash a light into a rat hole, and its value as a rat hole instantly ceases." So it is with the human heart, the corrupt abode of "the god of this world." Let "the light of the glorious gospel of Christ" once truly shine in, and the heart's value as Satan's abiding place ceases.

### PERSECUTION AND REVIVAL IN CHINA

(Continued from Page One)

told him to be more moderate. The Christians kept on praying. When everything seemed about hopeless, the mob turned on its leader, and drove him out, and the Christians had peace."

Still more recent incidents of victories in Kanchow in answer to prayer, were given to me by Mr. William Taylor, the superintendent of the China Inland Mission in the Kiangsi province. Mr. Taylor said: "Some companies of Southern soldiers insisted on occupying the premises of the boys' school in Kanchow. Mr. Jamieson protested but they took possession. The Christians began to pray for them and to do personal work among them. The latest tidings is that all the officers have professed conversion, and are attending the services, and also a number of the men.

"Recently two military officers, accompanied by some rough soldiers, came in to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred saying it was needed for their services, but the officers insisted that they must have it.

"At length, Mr. Jamieson said: 'This building is not mine.' They asked, 'Whose is it?' He replied, 'It is God's.' Then they said, 'We are prepared to challenge God; and you can report it to Him.'

"Mr. Jamieson at once said, 'All right. I will do it now. Let us pray.' He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them, and bowed and went off.

"That was on Saturday. The following day they came to the morning service at the church and remained throughout the meeting. At the close they came forward, and in a friendly way apologized for not having been at the prayer meeting preceding the morning service!

"In a recent letter Mr. Jamieson told of a still later attempt of the soldiers to occupy the church building. He told how over 100 soldiers came to take over their house and chapel, but they quailed in fear before the demonstration of the Spirit of God, and left the chapel in dread. Later they notified Mr. Jamieson that they had found other quarters."

In speaking of the work of grace at Kanchow Mr. Taylor said: "The real power house of the revival has been the early morning prayer meeting that began a year ago and has continued ever since. The prayer meeting began as early as 4:30 in the summer; but later in the winter. Neither heat nor rain nor storm prevented the people from gathering for intercession. Mr. Jamieson declares the early morning prayer meeting 'has been the basis of all the power that has been put forth to save souls.' The chief human agencies in the revival have been prayer and personal work and open-air meetings."

Coincident with spread of the anti-christian movement, there is in progress a nation-wide distribution of New Testaments in connection with the million Testaments for China campaign. Funds are now in hand for more than nine hundred thousand Testaments. Thus far between one and two thousand Testaments have been sent out to missionaries and Chinese pastors and others. Plans are being made to carry on the work of distribution, for the present at least, largely through Chinese pastors, evangelists, Biblewomen and other workers.

A missionary from Anhwei recently told me of twenty young men, some of whom were influenced by the antichristian movement, and were disturbing the meetings. Little pocket Testaments were presented to each of them. Now they are reading them regularly, attend a Bible class, and are helping in evangelistic meetings. Dr. Jonathan Goforth, one of the best known missionaries in China, recently expressed the fervent hope that two million Testaments might be available to "put into the hands of pivotal men of China at this critical period of her history."

Dr. J. E. Shoemaker, of Yuyao, Chekiang Province, who has been a missionary in China for more than 30 years, said to me recently, "I feel it is providential that this distribution of New Testaments has come just at this time when in so many places in China public preaching is prohibited, and churches are confiscated. It gives the workers something they can

do. This is good for their own spiritual life, as well as for the salvation of others.

"The breaking down of their own old religions, and the uncertainty of the present situation, is producing a state of mind that is very favorable to the reception of new religious ideas. I was very pleased to have one of our country evangelists report that the twelve Testaments given him had been willingly received, and the people were quite ready to put down their names on cards agreeing to read and carry the books daily.

"It is a spiritual warfare that is sweeping over China at this time; and the power that can win the victory must be spiritual. Therefore the best service we can render will be rendered on our knees in closets and in prayer groups. It is not mere formal prayer that is needed, but believing intercession. There is cumulative power in united prayer that cannot be measured; and wins victories in spite of seemingly impossible barriers."

There is increasing intercession in China for a great revival, and a growing expectation that the awakening may be near at hand. In some places the fire has already fallen from heaven, and glorious revivals are in progress. Mr. L. C. Osborn of Chao Cheng, Shantung, in applying for 2000 copies of the pocket Testaments, writes:

"The Missionaries of our station are waiting on God for many hours a day for a mighty revival in China. He has revived our own hearts, and we are having the greatest results we have ever known. Personally the Lord has been getting me up as early as three o'clock in the morning to watch and pray. God's Word was never so precious. People have gotten under conviction of sin right in their homes and have prayed through to forgiveness. Our church is a different church. People are coming daily to be prayed with. The revival is spreading. Praise God! All glory be to Him!"

At Tamingfu, in Chihli province, a glorious work of grace has been in progress for more than two months. One of the missionaries there, Mr. A. J. Smith, in sending a report to Shanghai of the outpouring of the Spirit, said, "I am sure you will rejoice with us over the mighty Holy Ghost revival God is sending over this field. The revival started in the Men's Bible Training School and quickly spread to the Women's Bible Training School, then to the boys and girls primary schools, later to the out station, and has now reached most of the main stations.

"The missionary from Kuang Ping Fu writes: 'Seems surely as if something miraculous had happened to the Chinese church here. Many went down in deep penitence confessing many wrongs without our urging them; seeming only too glad to get the things off their hearts. After they had prayed through, they went out and brought in others, and prayed with them.'

"The revival has also meant a deep humbling of us missionaries before God and the Chinese. It has been a time of real heart-searching for us, but God has given us the victory, and we now find it a pleasure to pray from seven to nine

hours a day. We have discovered that we can do more through intercession than in any other way, and the Lord is honoring our prayers. We believe that God wants to send Holy Ghost revivals to all the missions in China. The revival here is spreading."

The fires of persecution are purifying and refining the church, and probably preparing the way for such a spiritual awakening as has never before been witnessed in China. The fires of revival have already been kindled. You can help in spreading the flame. Will you not set apart some time each day for earnest, believing prayer for a mighty revival that will still further cleanse and quicken the church, and lead multitudes into the light?

And do not fail to pray for a special outpouring of God's Spirit upon the missionaries who are still in China; and for those who have returned to the homeland. Pray also that great steadfastness and boldness may be given to the Chinese pastors, teachers, evangelists, Bible women and Christians, multitudes of whom are passing through the fiery furnace of persecution.

Let us praise God that nearly a million New Testaments have been providentially provided in this hour of crisis when so many churches are closed, and so many missionaries have been compelled to leave their stations; and let us pray that the Holy Spirit will illuminate the pages of each Book given out, and that the full million or more may speedily be supplied, and prayerfully and carefully distributed.

Pray also for a blessed work of grace among the foreign troops that have been concentrated in China in such large numbers in this time of turmoil.

You can also help in mobilizing prayer on behalf of China by reading part or all of this article at missionary and prayer meetings, and to Sunday school and Bible classes, in your community; and appealing for prayer for this great and distressed land.

#### MY IMPRESSIONS OF C. B. I.

Like many other good Pentecostal people I had strong convictions on the subject of Bible Schools. I not only disapproved of them but thought they were unscriptural and I was very fond of quoting that scripture: "But the Comforter, which is the Holy Ghost . . . shall teach you all things."

When I received my call to go to one, I wondered if a mistake had not been made. I knew Bible Institutes were for the training of ministers and missionaries. Not having seen any really very young missionaries I surmised all, both ministers and missionaries, would be very quiet, formal, staid and sober during the process of learning. Kind friends painted dark pictures. But I had the blessed assurance and peace in my soul that this was the Lord's next step for me, and that C. B. I. was to be the School.

Upon receiving the catalog, I read regarding dress regulations: "All dresses must be so many inches from the floor, . . . no loud colors will be permitted." Satan whispered, "There, now, what will you do? You can't buy a new outfit and

also save for Bible School." No, I knew I couldn't and also I hadn't realized how much like the world the enemy had succeeded in getting us. So I immediately gave away all dresses but one and came to Bible School with one dress, a winter one, and a great many preconceived and entirely wrong ideas.

After the first week Bible School was in full swing. Not a large, cold institution where one so very often gets lonesome was it, but just an unusually big family of one hundred and thirty devout students, all filled with the love of Christ and all bent toward the same goal! No room for getting lonesome. Indeed! no time even for getting lonely, for from six in the morning until ten at night we were busy either studying or "wielding the broom." We all have a task assigned to us which takes an hour a day and in this way we both learn the useful things we must know and keep from getting lazy.

After one's little bark has been beaten and driven to and fro upon life's tempestuous sea, Bible School is indeed a welcome retreat, where our souls recuperate and are built up in the Lord. Blessed haven of rest in these perilous times—home where unadulterated religion restores wavering consciences, healthy comradeship strengthens faith; a home from which one hundred thirty strong, vigorous young men and women go forth with a fresh and firm determination to uphold the "faith of our fathers"—though all hell should endeavor to shake, as it is endeavoring to shake, the faith of God's elect these days.

"Oh, how precious are the lessons that we learn at Jesus' feet." Very often He confirms the teaching of His Word by sending upon us a spirit of prayer and praise and classes are suspended while the Holy Spirit holds full sway. However, Bible School is not a continuous revival, for we have a definitely assigned course of study. Then too, there is the sometimes not too pleasant, but very necessary, lesson of learning to live with other people, submerging our own individual wishes in the welfare of the majority. It is remarkable how the Lord uses one "stone" to polish another. Again, we learn the lesson of faith, especially in regard to finances. But His name is TRUE and FAITHFUL and His promises have never failed. He has so graciously and unfailingly met my every need that I can only sit back and wonder at grace so divine and love so infinite.

The song comes to my mind:

"They call us old-fashioned, I know  
But the way I was saved was the old-fashioned way  
Through the Blood that makes whiter  
than snow."

Praise God for the old-fashioned way. By His grace I want to be fully equipped and able to handle the sword of the Spirit against all wiles of the enemy.

Eternity can never tell the value of one year in Bible School.

—A First Year Student.

"A task without a vision makes a drudge;  
A vision without a task makes a visionary;  
A task and a vision make a missionary."

### NOTES ON MISSIONARY ACTIVITIES AT C. B. I.

Would you like to come with us to noon-prayers? The bell has rung; we hurry down the hall past the kitchen with its many tantalizing odors and into the chapel along with many other students.

Each noon-prayer is devoted in turn to some part of the world field; this is Monday and the curator arises to present the needs of the Jewish field. A letter from a worker in a Jewish mission in New York is read in which she tells of her opportunity of talking with a prominent Jew, a rabbi in one of the large New York synagogues. Their conversation turned to the ever-burning theme, the claims of Jesus of Nazareth. The rabbi was very much interested and responsive.

Her letter closes with the plea that we hold this man before God for his salvation. Our hearts are stirred as we think of the possibilities which might result through this man's influence among his own people. We go to prayer under a great burden and spend the rest of the half hour crying to God for this soul and for others of the lost sheep of the house of Israel.

This is only one of many noon-prayer services. Students who have never felt any interest in missions are awakened to the need in all lands. As a result of this awakening a number have offered themselves for foreign mission service.—V. S.

### FRIDAY NIGHT

"Forget not the assembling of yourselves together."

It is Friday night; lessons and tests are forgotten. Everybody meets in the chapel with anticipation written on their faces. At the front of the chapel those who play horns and instruments tune up as the students assemble. For a moment every head is bowed in silent prayer, then some one starts, "Roll all your burdens on Jesus now." This magically clears the atmosphere and the songs and choruses that follow fairly ring with all the praise and worship that one hundred and thirty voices can put into them.

The leader announces that only so many minutes are to be set aside for testimonies and everybody had better take advantage of the opportunity. Immediately several spring to their feet. If any one thinks the Christian religion is a gloomy affair they ought to be in a C. B. I. testimony meeting. There is a glow of joy on the face of every one who testifies. What do they testify about? Always that the Lord has saved them; then that He has healed, or brought them through various tests and trials, or answered prayer in regard to financial needs. Reluctantly the leader announces, "After these two have finished, we'll have to close this part of the service."

The male quartet sings "On that Resurrection Morning We Shall Rise." So filled are they with the glory of the message that the first tenor rocks up and down on his toes and the first bass stops singing to shout. A spirit of praise strikes the whole assembly and for a full five minutes a volume of praise rolls forth

like the "sound of many waters." In the quiet that follows the speaker, Brother Gaston, steps forward, eyes full of tears, to bring a message on soul-winning.

After the message the meeting ends very quietly with a word of prayer and the students leave saying what they always say every Friday night, "This one was the best one yet."—V. S.

### COMMENCEMENT

The Dean and the speakers took their places upon the platform; the pianist started a march; the undergraduates took their places in the front of the church and the audience arose to honor the seniors as they filed into the choir balcony, each distinguished by wearing a rose, the gift of the undergraduates.

Commencement night had come! A murmur of satisfaction rippled over the congregation; this was a sight worth while—thirty-six young men and women, earnest, consecrated—ready to step out from their Bible training days into active service.

"How Firm a Foundation" proved a most fitting introduction to the evening's program. Brother Boyd desired that the program should not be stiff and formal so at this time made the suggestion that if any one became happy he should feel free to say, "Amen," or "Praise the Lord"—a suggestion which proved a source of blessing to all.

After prayer by Brother D. H. McDowell the whole school body arose at a chord from the pianist and the undergraduates filed up to the platform and stood in front of the walnut panels which separated them from the seniors. This formation was most striking for it presented a solid mass of students from the high choir balcony to the level of the congregation. The school sang the chorus "Victory in Jesus" with musical finish and real spirit.

Of course the events of the evening were the commencement addresses. Each one was manifestly given under the anointing of the Spirit.

Mildred Trygg of Baldwin, N. D., presented a stirring message on "To-day and To-morrow." This was a setting forth of the contrast between God's days—the day of tribulation and judgment and the tomorrow of Millennial peace and righteousness. The theme of "Four Steps into the Inner Circle" given by Brother C. C. Miller of St. Louis Mo., was Consecration. Martha Thompson spoke last on "The Unfinished Task." This was a missionary appeal presented in pictures—pictures of the consecration, zeal and toil of some of the world's greatest missionaries.

These addresses were interspersed with several school choruses, a brass trio, a male quartet, and a ladies' octet.

The small son of one of our students announced the presentation of the diplomas by his appearance on the platform, carrying a white basket piled high with diplomas. Brother Boyd turned and faced the seniors and read to them from the Scriptures. After the presentation the whole school body sang an arrangement of Handel's "Hallelujah Chorus."

Now a very remarkable thing happened

after the benediction was pronounced. The audience refused to move. There was a very good reason for this. Although the benediction had been said the events of the evening were by no means over for three couples of our C. B. I. graduates were to be united in marriage. After a time of eager waiting, Brother Boyd and the grooms with their best men grouped themselves at the front of the church. At the first strain of the wedding march the congregation looked backward to catch the first sight of the brides and maids of honor. As Brother Boyd came to the center Brother Arthur Graves and Ethlyn Griffin stepped in front of him, the ceremony was performed. They stepped back to give room for Arthur Wannemacher and Irene McAlister, who in turn gave place to Marlin McClellan and Beatrice Clark.

The pianist who had been softly playing during the whole ceremony now changed to the joyful chords of the wedding recessional. Slowly the wedding group marched out.

After the truck had brought home the last load of girls from the church a combination senior and wedding reception was held in the reception hall and the library of Central Bible Institute.

Although the seniors regret leaving C. B. I., their spiritual home for three years, they realize that this commencement was indeed their COMMENCEMENT, their entrance into the service of the Master.—E. G.

### NEWS FROM NORTH CHINA

Martin Kvamme

Dated April 7

The condition seems very critical and the foreigners are leaving China as fast as they can obtain passages. We feel, however, hopeful that the storm will blow over in a short time, but one can never tell. We shall keep you informed of the conditions from time to time. If more crisis funds should be needed, we will have to cable you again. In behalf of the missionaries of the North China District Council we want to thank all for so graciously remembering us at this time and trust that the saints in the homeland will pray much for the missionaries in China in these trying days.

### MISSIONARIES SAILING

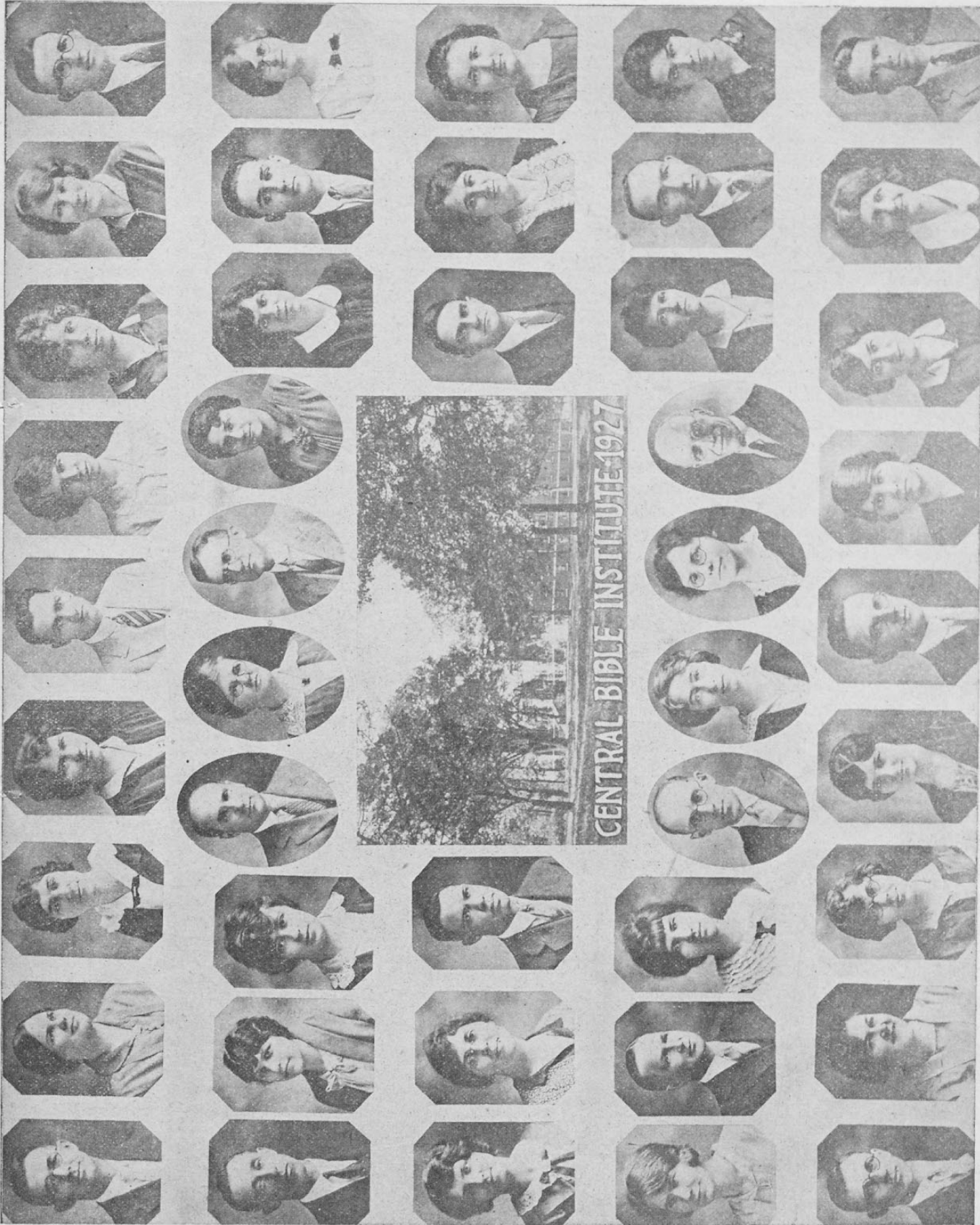
We have just received word that Sister Ruth D. Cook is expecting to sail from Tientsin, China, for the States on May 16th. Brother and Sister Slager also plan to leave China, sailing from Shanghai on July 14 on S. S. Empress of Asia.

Sisters Carrie Anderson, Mae F. Mayo, Augusta Remacle have landed in this country, also Brother and Sister Hindle from Mongolia. We welcome these returned missionaries to the homeland.

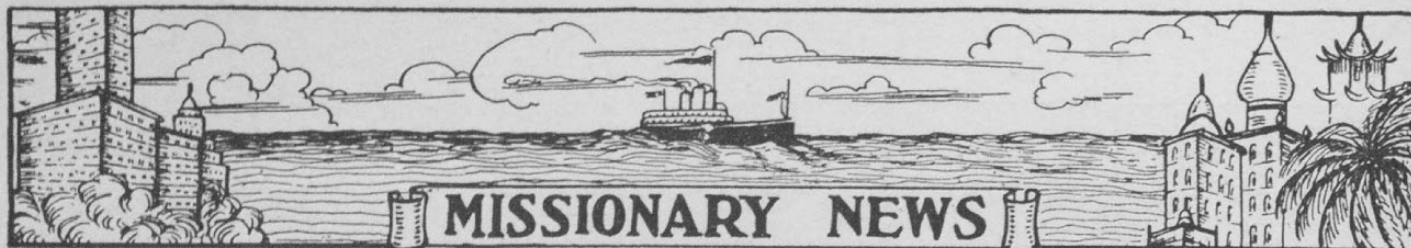
### CANADIAN PENTECOSTAL TESTIMONY

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**TOP ROW**—Edward P. Buck, Wilmington, Del., Martha Thompson, Springfield, Mo., Laura Kritz, Barchtown, Ill., Martha Beyer, Houston, Texas, Arthur Wannemacher, Milwaukee, Wis., Irene McAllister Wannemacher, Tulsa, Okla., Effie Randall, Webster, Kansas, Marguerite Newsom, Tulsa, Okla., Milton Seattles, Burdett, N. Y.  
**SECOND ROW**—Andrew Crawford, Zion, Ill., Lorene Aldridge, Springfield, Mo., Marie Waknitz, Bazine, Kans., Harry I. Thaw (faculty), Mrs. Frank M. Boyd (matron), Frank M. Boyd (dean), Ruth J. Campbell (faculty), Vera Swartztauber, Zion, Ill., Fenanzo Davidson, Mcbourne, Mo., Marrian Foote, Springfield, Mo.  
**THIRD ROW**—Iva F. Lewis, Indianapolis, Ind., Florence Smith, Columbus, Kans., Vivian Smith, Columbus, Kans., Albert Lawrence, Harlem Springs, Ohio, Fanny Lawrence, Harlem Springs, Ohio, Ruth Frey, Sterling, Ill.  
**FOURTH ROW**—Ellen Carlson, Chicago, Ill., Chas. C. Miller, Jerseyville, Ill., Viola Parker, Reger, Mo., Meyer Pearlsman (faculty), Helen C. Atkinson (faculty), Rena Baldwin (faculty), D. W. Kerr (faculty), deceased April 2, 1927, Gertrude Orendori, Wilmington, Del., Hugé M. Jones, Springfield, Mo., Amy Ausherman, Zion, Ill.  
**BOTTOM ROW**—Fred Gottwald, Bowbells, N. D., Culla Henry, S. Haven, Mich., Mildred Trygg, Baldwin, N. D., Nettie Grimes, Alton, Kans., Ralph W. Dix, Cleveland, Ohio, Irene Graves, Zion, Ill., Beatrice Clark McClellan, Martinsburg, W. Va., Miriam Sayrs, Zion, Ill., Paul Perry, Miami, Fla.



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.

### "EXCEPT A CORN OF WHEAT FALL INTO THE GROUND"

Victor G. Plymire, Kansu, China

During the night of January 9 our darling boy became suddenly sick. During the next three days there was some fever and pain. We were always comforted in prayer, but the sickness did not leave him. On the third day smallpox appeared, turning very dark almost immediately. We prayed earnestly for the dear little boy—but Jesus wanted him. He was so patient during those ten days. He always helped me so nicely during bathing and changing his clothes. Then he would ask me to tell him stories. He never tired listening to the story of Jesus the Saviour and the story of Samuel. The day before he went to be with his Saviour he told me he loved Jesus. Later on he said, "Daddy, Jesus loves us. I have no more pain, Jesus took the pain away." "Heaven's gate is open wide." This was the last our dear boy said. Oh, what a testimony from the lips of a child only five and a half years old. He was a real little saint. At the age of four and a half years, while I was away among the Tibetans, he opened his heart to Jesus. When I returned from that trip he ran to meet me at the gate and threw his arms about my neck and said, "Daddy, Jesus came into my heart—He is there now." From that time on he was so different. Many times we found him talking to the natives, young and old, pleading with them to repent and let Jesus come into their heart. Often he would go alone in the corner under the stairs and pray. He was such a comfort and cheer in the home. His favorite song was "The Gate Ajar for Me." Day after day he would go about the place singing this song in Chinese. On the 20th at 8:30 in the morning Jesus took this darling boy to be with HIM.

I had now to look for a place where we might bury the body. Do what I will, no one would sell me even a very small piece of ground. We finally buried him in our yard.

During the first seven days of our dear little boy's illness my dear wife never spared herself. We prayed together, we watched together. Both were very much worn at times. On the seventh day she had to give up—the same terrible sickness broke out on her. Just at this time a friend from the G. I. M. came along and helped out a great deal. This we appreciated so much. My dear wife and darling boy lay there in separate rooms. I would pray with one then with the other and when I could get away for a few moments I would go and cry to God. Our loving Father let me know His will,

my heart was broken, yet I did not give up but hoped and pleaded till the very last. We remembered that our boy was God-given, even before he was born he was named. Two days later he went to be with Jesus.

Oh, how should I tell my dear wife? God helped me and later on I helped her into his room to have a last look at that dear little saint. Beloved, can you for one short moment just place yourself in our place? While a short service was being held in our yard by a Chinese Christian I was with my dear wife where we could hear—our hearts so crushed. Then I helped lower this dear little boy into the grave. After this I was with my dear wife almost constantly. The next day the friend who came to help us out took ill, all symptoms of this same terrible disease. What should I do? We decided to get a cart and send him home as soon as possible as there he would get better attention. This we did and he is now up again.

Just at this time two lady missionaries from Liangchow arrived in Sining. After a rest of one day one of these ladies came up and helped me till the last day. May God richly bless this sister for this help. During these last days many were the times I would kneel by my wife and together we poured our hearts out before the Lord. Many times there was relief and at all times there was perfect victory. Frequently there was a "Praise the Lord" and a "Hallelujah" coming from the lips—yes, from her heart. She asked me to read to her from the Precious Word. On the morning of January 27th we had our last little talk—so sacred it was—and my last promise to her who would soon be in the presence of our ever blessed Lord. Then she asked me to help her sit up. For a very short moment she rested in this position when her dear head fell onto my right arm—her spirit had gone to God who gave it. The very dearest on earth to me had gone to be with Jesus.

Before she departed she said, "It is all clean, Jesus is coming for me." Then she began to sing in such sweet tones—"He is coming for me, He is coming for me. He is coming for me." One of our last hymns sung together was her selection, "My Anchor Holds." Of this she was so very SURE. Oh, what a testimony from the heart of one who was just departing this life. Oh, how my heart pained as we placed this dear one in the coffin. Early the next morning the lady who had come to help returned to Sining and I was alone. Try as you will I fear you cannot for one very short moment even begin to realize my condition.

The very dearest on earth to me lying there in two coffins and I here alone.

Again I had to try to get a burying place. No matter what I did there was not one person who would sell me ground enough on which I could bury my two loved ones. At last I found a man who I persuaded to give me a small piece of land on the mountain side west of the town. This all settled, our darling boy was exhumed and on January 29 I followed these two loved ones, who had been so very dear to me, to this lonely spot on the Tibetan mountains. My dear wife and darling boy were placed in one grave, there to await the time when 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."

My dear wife never flinched. She visited the women in their homes. She wept with those who had sorrow. She was always seeking to help any needy soul. Once she took the last garment she had of its kind off her own body and gave it to a poor half-naked girl. If it was possible to help in any way—soul or body—she never turned a human being away. Her labors among the women and children were being blessed of God. A few have been saved and strengthened in the Lord. Many have heard the gospel for the first time through her. As many as eighty women came to meeting in one day. She loved these poor people. She prayed much for them.

She spent a great deal of time in prayer and always in praying together we were so burdened for these people. She tried to so live that her life would tell for Jesus right here in the home and in the town. She was very brave, never feared to be alone while I would travel and give the gospel to the Tibetans. She and John never ceased to pray for me on all those trips. She cared for many sick while I was away. Many soldiers came for help. She commanded the very highest respect of every soldier from the highest military officer to the lowest man in the army here. She ever sought to make the home a real one where there was a constant heavenly atmosphere. We had no secrets—joys and sorrows were shared alike. God gave us so many, oh, such real precious seasons of refreshing together. Why these dear ones were called away I do not know, I do not question. They were so earnest in trying to evangelize this vast unevangelized region.

It is so very hard in the natural—now entirely alone. For several years we prayed for help. We begged the Lord to send some one to help my dear wife in the work and to be a company while I was itinerating among the nomads, but no one came. Has some one FAILED God? She was so faithful in sowing the Precious SEED. But another may reap what in springtime she planted, another rejoice in the fruit of her pain, not knowing her tears, while toiling sad-hearted in sunshine and rain. The toil and tears of the sower with the precious seed are often the reason why another returns with joy, bringing his sheaves with him.

Among the letters of condolence which I received is one that I feel I should pass on to you as it speaks so truthfully of her life in the home. "Just a line to express to you my heart-felt sympathy in the terrible blow that has just fallen upon you in the loss of your wife. Following upon the loss of little John the sorrow must be, humanly speaking, almost greater than you can bear; but it is just at such times that the Lord is pleased to make 'the exceeding riches of his grace' known to us. 'Ordinary' grace would not be sufficient at such a time: it needs to be 'exceeding!' Many of us have never known in experience what it means to drink a cup of such sorrow, but, as far as it is possible for us to do so, we can feel for you. I shall always remember your good wife's kindness to me when staying under your roof last year; I shall remember her brightness, her earnestness, and the Christian testimony she bore in her life. It is no ordinary loss you have sustained. That the Lord may use this sore bereavement to your own blessing and the blessing of your work, withal healing your wounds with the comfort He alone can bestow, is the prayer of—Your brother in Him."

**DISTRIBUTION OF APRIL 1927 MISSIONARY CONTRIBUTIONS**

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

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

**AFRICA**

J. A. Barney & family, Congo	\$ 85.00
*Ruth L. Bender, Liberia	51.00
Arthur F. Berg (furlough)	40.00
*Grace Bowie, Sierra Leone	80.00
*Florence Brisbin, Liberia	60.00
*Jennie Carlson, Sierra Leone	52.50
*Mrs. Carrie S. Chawner, Transvaal	65.00
*Edna Dobbins, Liberia	50.00
*Bertha Dommermuth, Liberia	50.00
†C. W. Doney, Egypt (Mis. Sta. Exp. 65.00 fares 20.00)	160.00
*Philip Elsa, Liberia	51.05
*Jessie Eustace, Liberia	45.00
†Ada Gollan, Liberia (N. workers 10.00)	45.00
*John Hardt, Egypt	70.00
†Hanna James, Transvaal	35.00
Katherine Kirsch, (furlough)	20.00
†Fred Knoll, Liberia	70.00
Fred G. Leader (furlough)	40.00
*Anna Maier, Congo	50.00
*Mary Martin, Liberia	50.00
Martha Neceley, Liberia	20.00
†J. M. Perkins, Liberia (Mis. Sta. Exp. \$30, N. workers \$50)	150.00
*A. H. Post, Egypt	20.00
H. E. Randall, Egypt	90.00
†Anna Richards, Transvaal	40.00
†John Richards, Transvaal	90.00
Julia Richardson (furlough)	20.00
†Roy Scott, Egypt	140.00
Ira Shakley, (furlough)	60.00
*Lloyd Shirer, French Sudan (Mis. Sta. Exp.	

\$10)	115.00
†L. Trasher, Egypt (Orphanage 90.69)	140.00
†Anna Turney, Transvaal	70.00
*Grace VanScott, Liberia	40.00
*Agnes Walker, Liberia	25.00
†Alva I. Walker, Congo (Mis. Sta. Exp. \$20)	120.00
†Arthur E. Wilson, Sudan (Mis. Sta. Exp. 103.00)	183.00
*Sophia Schloss, Egypt	40.00
Egyptian work & workers	200.00
Egyptian paper	20.00

**CHINA**

Gerda Adolison (furlough)	20.00
†Grace Agar	40.00
Carrie Anderson (furlough)	20.00
*L. M. Anglin (orphanage 229.97)	521.79
†Blanche Appleby (furlough Mis. Sta. Exp. \$18)	68.00
*Fred Baltau (furlough Mis. Sta. Exp. 65.00)	150.54
†B. T. Bard	100.60
†J. C. Beruldsen	90.00
†Percy Bristow (N. workers \$16)	126.00
Ada Buchwalter (furlough)	20.00
J. H. Chenoweth (furlough)	50.00
*Katherine Clause	60.00
Mrs. Ruth D. Cook	35.00
†Lloyd G. Creamer (furlough, Mis. Sta. Exp. \$10, N. workers \$30)	60.00
Emma Daab (furlough)	20.00
*Emma Daechert	50.00
†Edwin Elliott	100.00
Ella Finch (furlough)	20.00
*Pauline G. Ferm	50.00
†H. E. Hansen (furlough, Mis. Sta. Exp. \$10 N. workers \$30)	80.00
†Thomas Hindle	70.00
†Cecil Jackson	75.00
†Ivan Kauffman	10.00
†Geo. Kelley (N. workers \$30, Mis. Sta. Exp. \$20)	150.00
*Grace Kenning (furlough)	20.00
*Martin Kvamme	121.86
Mattie Ledbetter (furlough)	20.00
*Mary Lewer	65.00
Willia Lowther (furlough, N. worker \$25)	45.00
Herman Mader (furlough)	40.00
Lillian B. Marston	45.00
*Mae P. Mayo (furlough)	50.00
*Bella Militscher (furlough)	20.00
*Mrs. J. C. Morrison	68.00
†Nettie D. Nichols (Mis. Sta. Exp. 3.00)	53.00
Grace P. Nicholson	40.00
*J. E. Perdue	25.00
Ralph Phillips	100.00
†V. G. Plymire (Mis. Sta. Exp. \$13.50)	100.00
*Augusta Remacle (furlough)	64.00
†W. E. Simpson (Mis. Sta. Exp. \$55, N. workers \$60)	150.00
†W. W. Simpson (Native workers \$62)	140.00
†Geo. Slager (N. workers \$20)	110.00
†Marie Stephany (Mis. Sta. Exp. \$96.00)	181.00
*Alice Stewart	30.00
*Anna Weber	50.00
*Elizabeth Weidman	50.00
*Ruth Weidman	50.00
*W. R. Williamson	5.00
Clara Wyns	40.00
Anna Ziese	40.00
South China native work & workers	307.00

**INDIA**

*Anna Anderson	49.75
†Almyra Aston (Mis. Sta. Exp. 10.00)	55.00
*Aston orphanage	137.93
Olga Aston (furlough)	20.00
*Mollie Baird	62.50
†J. E. Barrick (furlough, Mis. Sta. Exp. 50.00)	150.00
Christian Beckdahl	90.00
†J. H. Boyce (Mis. Sta. Exp. \$30, Building \$4)	124.00
*Thomas Brook	50.00
*John Burgess	70.35
†Walter Clifford (Mis. Sta. Exp. \$10)	115.00
Mary Chapman (N. Workers 38.00)	73.00
†Blossom Cook	30.00
†Robert F. Cook (Mis. Sta. Exp. \$29, N. workers \$30)	149.00
Barbara Cox	50.00
Sara Cox (furlough includes Mis. Sta. Exp.)	200.00
Lillian Denney	35.00
†Edith Dutton	35.00
*Margaret Felch	25.00
†Marguerite Flint (Mis. Sta. Exp. \$45, N. workers \$4)	115.00
Bessie Gager (furlough)	20.00
*Laura Gardner	44.00
Hattie Hacker	40.00
†Hedvig Hansen	35.00
†Esther B. Harvey (Mis. Sta. Exp. 23.50)	140.00
Anna Helmbrecht	50.00
†Maynard Ketcham	35.00
Ethel King	10.00
*Bernice Lee	6.00
*Robert McClay	100.00
*Christine McLeod	100.00
Dick Mahaffey	70.00
*Herbert Maltby	2.00
*Fred Merian (N. workers 15.00)	140.00
†J. I. Mueller (Mis. Sta. Exp. \$130)	200.00
*Katheryn Nethery	50.00
†Frank Nicodem	123.00
Leonor H. Parker (furlough)	20.00
†Matty Personneus (N. workers \$5)	40.00
Lydia Rediger (furlough)	10.00
†Violetta Schoonmaker (Mis. Sta. Exp. \$50)	200.00
*Hettie Steffens	87.34

†Thomas Stoddart (Mis. Sta. Exp. \$10)	60.00
†Joseph Sugar	100.00
†Niels Thomsen (N. workers \$16.00)	106.00
K. A. Timrud	90.00
*Edna Wagenknecht	40.00
*Hilda Wagenknecht	40.00
*Geo. Waggoner	50.00
*Harry Waggoner (leper work \$45)	110.00
*Grace Walthers	70.00

**JAPAN**

*Nellie Barton (furlough)	30.00
*Gordon R. Bender	163.50
*Harriett L. Dithridge (Mis. Sta. Exp. 75.00)	125.00
†C. F. Juergensen (Mis. Sta. Exp. 15.00)	95.00
†Agnes Juergensen	35.00
*Marie Juergensen	81.79
†J. W. Juergensen (furlough N. workers 45.00)	105.00
†Alexander Munroe (Mis. Sta. Exp. 150.00; Bldg \$100)	250.00
*Mae Straub	210.00
†Mary Taylor	45.00
†Jessie Wengler	45.00

**SOUTH AMERICA**

†Forrest G. Barker (Mis. Sta. Exp. \$26)	116.00
*H. W. Cragin (N. workers \$18)	123.00
†Lief Erickson	70.00
†J. R. Hurlburt (Mis. Sta. Exp. \$35)	105.00
†Alice Wood	35.00

**MEXICAN MISSIONS**

†H. C. Ball (Mis. Sta. Exp. 2.00)	92.00
Geo. E. Blaisdell	80.00
Mae Kelty	25.00
†Alice Luce (Mis. Sta. Exp. 50.00)	75.00
Fanny Van Dyke	25.00
Richard J. Williams	55.00
Ralph Williams	55.00
La Luz	20.00
*Co-laborers	4.00
*Linotype Machine	1.00
*Bible School in San Antonio	51.00
Mexican workers-border	125.00
†Mexican workers-Mexico	200.00
California work	75.00
*Mexican truck	2.00

**MISCELLANEOUS**

†Anna Adams, Palestine	45.00
†Elizabeth Brown, Palestine (Mis. Sta. Exp. \$20)	88.00
*Anna Bukezynska, Poland (Mis. Sta. Exp. 1.00)	51.00
B. H. Caudle, Philippine Island	140.00
*Ferd Ewald, Poland (N. workers \$12)	153.00
Frank Finkenbinder (furlough)	40.00
*Wm. Fuchs, Palestine	100.00
†James Grevin, Latvia	70.00
†A. M. Hettebry, Fiji Island	70.00
Pearl M. Hewitt (furlough)	20.00
John Howe, Porto Rico	20.00
†Lena S. Howe, Porto Rico (Mis. Sta. Exp. \$10)	60.00
†John L. Lugo, Porto Rico	90.00
Porto Rican workers	160.00
†Yumma G. Malick, Syria (N. workers \$33)	150.00
†Harry Mamalis, Greece	25.00
*Nicholas Nikoloff, Bulgaria	75.23
†Ruth Pemberton, British West Indies	50.00
Chas. C. Personneus, Alaska	70.00
†Laura Radford, Palestine	40.00
*Julius Riese, Poland	75.00
†Gustav H. Schmidt (furlough Mis. Sta. Exp. \$10.00)	50.00
†B. A. Schoeneich, Nicaragua	145.00
†Clara Siemens, British West Indies	50.00
†J. E. Varonaeff, Russia	80.00
*John Warton, Persia (Mis. Sta. Exp. \$20, N. workers 76.50)	161.50

**OFFERINGS FOR NON-COUNCIL MISSIONARIES**

Cyril Chase 25.00; Spenser May 70.00; H. Becker 63.14; Adolf Wieneke 95.00; Emma Kohen 20.00; A. Swift 10.10; N. Nelson 5.00; J. W. Boyver 1.00; J. E. Isaac 17.03; W. K. Norton 97.25; I. Planter 8.00; F. Simpson 116.00; W. M. Turner 176.00; A. Paretto 10.59; J. Peterson 10.00; D. Engstrom 16.00; A. Abrahams 7.00; A. A. Blakency 1.00; K. M. Ralpl 9.00; M. Doornbos 12.00; Grace Martin 6.00; M. Bailey 6.00; G. B. Kennedy 1.00; N. Burley 5.00; F. A. Spiese 10.00; Total amount missionaries' allowances' \$15,989.34	
Missionary Rest Home	25.00
Fares, Buildings, Etc.,	3,783.85

<b>TOTAL AMOUNT DISBURSED FOR APRIL</b>	\$19,798.19
Funds requested held for special accounts	898.33
	\$20,696.52
Minus amount from Home Missions for Alaska	68.00
	\$20,628.52
Minus amount borrowed from May funds	1,702.48
	\$18,926.04
Adjustment in last month's funds	5.79
<b>TOTAL RECEIPTS FOR APRIL</b>	\$18,931.83

**OPEN FOR CALLS IN NORTH CAROLINA.**—Brother E. P. Buck, graduate of the Central Bible Institute, who has been laboring in pastoral work at Ash Grove, Mo., is returning to North Carolina and is open for calls. His address until June 8 will be box 514, Asheville, N. C. After that it will be R. 1, Box 203, Wilmington, N. C.

## In the Whiten'd Harvest Fields

### REPORT FROM AURORA

Brother James Shurron writes: "Glad to report victory at Aurora, Mo. The saints are stirred to go on with the Lord and there seems to be great conviction upon the people."

### ZEALOUS YOUNG PEOPLE

Secretary Howard H. Smith writes from Minneapolis, Minn.: "We now have 4 meetings a week in which God is working. In the past year 150 have been filled with the Holy Ghost and 120 baptized in water."

### YOUNG PEOPLE'S MEETING

Brother J. R. Richardson says: "I want to tell you of the blessed meeting of the Christ's Ambassadors at Grand Prairie, Texas, May 1. Brother Harry Bowley of the Garland and Peak assembly brought the message. The house was filled and God blessed in the meeting."

### NEW CHURCH DEDICATED

We have an unsigned report saying that dedication exercises were held May 1st in Seminole County, Ga., near Spring Creek, at which Brother G. C. Courtney preached the dedicatory sermon to about 2,000 people. On Sunday night a backslidden girl was gloriously saved and received great victory over sin.

### A GROWING TEXAS WORK

Pastor Frank R. Anderson writes from Goose Creek, Texas: "Brother and Sister C. L. Musgrove of Houston, Texas, just closed a 15 days' soul-saving campaign in which 13 received the Holy Ghost as in Acts 2:4 and about 2 or 3 times that many were saved. Eleven were baptized in water. Our work is continually growing here in Goose Creek."

### DEAF EAR HEALED

Sister L. L. Gillingham writes from Hinton, Okla.: "Evangelist Elgin Smith and wife just closed a series of meetings here. The inclement weather kept the crowds away, but God healed both myself and my mother. Mother was totally deaf in one ear, but God restored her hearing so that she can hear a watch tick with it."

### VICTORY IN CHAFFEE

Elder and Mrs. Pawatan Huffman report the meeting at Chaffee, Mo.: "James Watts, the Arkansas Boy Preacher of Monette, Ark., closed a revival here three weeks ago. Vast crowds were in attendance; 27 saved, 11 baptized in the Spirit and 18 baptized in water. The bad weather over, we are holding as many as 2 extra services a week around Chaffee. We also visited the jail at Jackson and told them the story of Jesus. The jailer gave us a cordial invitation to return whenever we could."

### SAVED IN SUNDAY SCHOOL CLASS

Evangelists W. G. Workman and Guy Talley and wives report a meeting at Vulcan, Mo.: "Just closed an old-time revival at this place in which 12 were saved and 1 baptized in the Spirit. A lady was wonderfully saved in the Sunday school class. She shouted out, 'I am saved now.' The tears of joy coursing down her cheeks attested the reality of her experience. Eleven were baptized in water."

### FINE FELLOWSHIP MEETING

Evangelist W. H. Mattox writes: "The good fellowship meeting at Bartlesville, Okla., May 3-5, truly was everything that the word 'fellowship' means. David had a small glimpse of it when he said, 'Behold how good and how pleasant it is for brethren to dwell together in unity.' Psalm 133.

"A very generous part was carried out by the saints in entertaining their many visitors, who seemingly took them by surprise, though they were expecting them there. There was good singing, good preaching, good lively testimonies and everything that it takes to make people enjoy themselves together in the Lord."

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of April, 1927: Chase, Amos N., Rochester, N. Y. Chronister, Thos. B., Koshkonong, Mo. Davidson, Oscar, Humboldt, Kans. George, William J., Meckling, S. D. Greisen, Victor G., Lawrence Kans. Highfill, James O., Carthage, Mo. Hummell, James R., Philadelphia, Pa. Jenkins, John E., Dunmore, Pa. Jones, Byron D., Ashley, Pa. Little, William W., Russellville, Ark. Miller, Robert N., Corry, Pa. Mitchell, Allen H., Kensett, Ark. Morgan, James C., Williamsville, Mo. Nichols, Haynie, Princeton, Mo. (This name should have been included in February list.)

Nichols, N. R., Siloam Springs, Ark. Peterson, Paul B., Chicago, Ill. Singletery, Wm. O., Thayer, Mo. Wells, Milton T., Hopewell Junction, N. Y. Winand, Earl W., Lemasters, Pa.

The following names were removed from our ministerial list in the month of April, 1927:

Clayton, George R. (withdrawn), Donaldsonville, Ga. Hamilton, Samuel W. (withdrawn), Turkey, Texas. Harrell, Mrs. Mabel, Montezuma, Ind. Kerr, D. W. (Deceased), Springfield, Mo. Raby, Anna (withdrawn), Pasadena, Calif. Thomas, H. W. (withdrawn), Shenandoah, Iowa.

### THE WORK AT ROCHESTER, N. Y.

Miss S. A. Duncan writes us to correct an impression that the work known as the Elim work at Rochester, N. Y., has passed into other hands.

The Elim Tabernacle was transferred to the ownership and management of the local assembly at Rochester, and is now affiliated with the General Council.

The old Elim work, as originally incorporated in 1895, continues at Mount Hope Ave. and Sanford St., with the Elim Home remaining at 1025 East Ave.

### INTERESTING ARKANSAS REVIVAL

Pastor E. J. Bruton writes from Eureka Springs, Ark.: "The Morton Sisters' evangelistic party, consisting of Misses May, Bess and Eva of Florence, Colo., have just closed a very interesting meeting here. The attendance throughout was the best we have ever had at the local church during my five years pastorate. Many of the leading citizens of the town were frequent visitors at the meeting, including professional men and pastors. A message delivered by the Evangelist on 'Jews and Jerusalem' was called for and delivered the second time to a full house. The orchestra made up of some of the assembly's young people, taught and trained for the past eighteen months by our Brother E. R. Brasswell, rendered excellent music, assisted by a Methodist Brother, Mr. Sagassier of St. Louis, Mo., and Marian and Marjorie Haire, twin cornetists of Oklahoma City."

### RAINING IN TAMAHA

Evangelist Doreen McGill writes: "Sister Ethel Thomas and I just closed a 2 weeks' meeting at Tamaha, Okla., in which God wonderfully saved 32 souls, and baptized 21 with the Holy Ghost, for we heard them speak in tongues as in Acts 2:4, 19 baptized in water. Truly the entire community was stirred. Men and women were swayed by the power of Almighty God and after being stretched out on the floor as dead would come through speaking in other tongues as the Spirit gave utterance. The people said, 'Of a truth it is God.' There were 7 in one family and 5 in another saved and filled with the Holy Ghost. The youngest one saved and filled was 11 and the oldest one 78 years of age.

"During the entire revival there was a chain of prayer going up to God, and because of the power prayed down from heaven the sinners would come to the home in which we were staying and ask us to pray for them at dead hours of the night. Prayer changes things! One sister, a new convert, had her arm thrown out of place, and after having had a doctor set it and put it in bandages was told not to remove the bandages. She was wonderfully healed the next morning. She took off the bandages and immediately, the soreness having left, she began to use her arm and testify to the wonderful healing power of our Christ.

"We are in the evangelistic work. Our address is 17 N. Xanthus, Tulsa, Okla. Refer to Brethren S. M. Padgett, C. E. Shields, Presbyters, or Pastor Ben King, all of Tulsa."

**SHOWERS AT PUYALLUP**

Pastor Roy Smuland writes from Puyallup, Wash.: "Evangelist C. O. Benham came to us in February and conducted a 2 weeks' campaign, in which around 20 were saved, 9 filled with the Holy Spirit and many wonderfully healed. The prejudice of the people was broken down and their confidence in the unchanging Christ was built up. March 27 we began another series of meetings with Evangelists Cecil and Mollie Perks. I can truly say that never have I seen the power of God more manifest than during the days of that revival. Many were saved, several filled, and others healed in a marvelous way. Among those saved were 4 spiritualists. One lady had been in it for 18 years and was a medium, but Jesus set her free from Satan's bonds and she is so happy."

**REVIVAL AT WELEETKA, OKLA.**

Brother E. L. Damron writing from Weleetka, Okla., reports: "Just closed a 3 weeks' meeting in the city hall, Sister Gertie Massey of Breckenridge, Texas, doing the preaching, in which 11 were saved and 8 filled with the Holy Ghost. I resigned as pastor and the church called Brother J. F. Miller from Wetumka as pastor. I expect to break into more new fields if Jesus tarries."

**WITH CHRIST**

We regret to announce that word has been received that our brother, C. W. Longstreth, who was returning to Africa, passed away on board the "S. S. President Roosevelt" on May 9th.

Our sincere sympathy goes out to his children Paul and Hilda in their bereavement. May the Lord Himself be a Father and Comforter to them.

**PHOENIX, ARIZ**

Evang. Grace C. Thomson writes from 2847-12th Ave., Los Angeles, Calif.: "Just closed a series of meetings with Brother John Eiting in Phoenix, Ariz. We began the meetings in March, but I was called to St. Louis because of the illness and death of my dear mother who departed this life March 26, 1927. I returned to Phoenix and held a series of meetings from April 3 to 24. This is known to be a very hard field, but we praise the Lord for the way He worked. Several were brightly saved and gave good testimonies. The husbands of two of the faithful sisters who would never take a stand before, were soundly saved and their testimonies made our hearts glad. Several were touched by the Great Physician of which two were notable cases. A young man who was dying of tuberculosis, since being prayed for has gain 17 pounds, and his bright, happy face is an inspiration to all. A young woman who had an affliction of the hip since she was 5 years old, which prevented her sitting down normally (having to fall into a seat), and the left limb shorter than the other, after prayer testified that she could sit down with ease and could walk with greater ease than at any time in her life. This young woman had a

beautiful experience of salvation. One of the trustees received a precious Baptism with the Holy Ghost. To God be all the glory."

**AUSTIN, TEXAS. FIRST ANNUAL CAMP MEETING** July 1-15. All ministers and workers of the territory are expected to be here. Brother T. P. Anthony of San Antonio will have charge of the evangelistic services. For further information write C. O. Brown, pastor of the South Austin Assembly of God church, 1906 Eva St., Austin, Texas.

**SECOND ANNUAL CONVENTION OF CHRIST'S AMBASSADORS** of Oklahoma, will be held, D. V., in Oklahoma City, at Ninth & Phillips Sts., June 3-5. A special invitation is extended to the pastors as well as the young people of this district to be present. Also we cordially invite the young people from adjoining states to come and enjoy the convention with us. The radio broadcasting station, owned and operated by the local assembly, has been placed at our disposal, so if you can't come tune in on KGFG, wave length 384 meters, and join with us in the convention. For further information write Bert F. Webb, president.

**BOONEVILLE, ARKANSAS, CAMP.** — The committee has decided upon a camp meeting at Booneville, Ark., July 8-18 in a tent 48x69. Two meals a day on freewill-offering plan will be served. Each pastor in the district is to appoint a committee to solicit eatables. Where eatables cannot be secured money contributions should be taken with which to finance the meeting. Each assembly in the district is asked to set aside June 19 for special camp meeting offering to pay camp expenses. See Blanket Camp Meeting Notice. Bring your cots, tents or wagon sheets and camp on the grounds in the grove where there is plenty of water. Every pastor and members of his assembly are invited and are expected to come. The general public is invited. Brother E. R. Fitzgerald is to be one of the leading speakers. Other help to be supplied.—Z. J. Lanius, Chairman of committee, H. H. Trusty, Box 324 Booneville, Ark., Secretary.

**OPEN FOR CALLS.**—I am in full fellowship with the General Council and am open for a pastoral call anywhere the Lord leads. I have spent about 13 years in the ministry.—O. P. Brann, 4815 Pine Street, Norwood, Ohio.

**WEST PLAINS, MO.**—Fifth Sunday Fellowship Meeting. Special meeting will start May 27 and continue over until the fifth Sunday, May 29. There will be an all-day service Sunday, May 29, basket dinner, etc. Elder A. A. Wilson, chairman of the district, will, D. V., be at this meeting and will take care of official business such as licensing, etc. Stanley H. Frodsham, editor of the Evangel, expects to be with us on Sunday morning, May 29. Entertainment free. Further particulars from Brother Chas. Mooney, church secretary and treasurer, West Plains, Mo.—B. E. Hillman, pastor.

**OPEN FOR CALLS.**—I am open for calls either as song leader for evangelist or for evangelistic services.—W. H. Mattox, Sperry, Okla.

**EVANGELIST WANTED.**—We want a 4 or 6 weeks' tent meeting here in July or August. The town is in great need of sane, sensible, Holy-Spirit-filled preaching. The evangelist will be cared for.—Mrs. S. M. Pickens, Seiling, Okla.

**EVANGELIST WANTED.**—We want to hear from a good evangelist, who has had much experience in Pentecost and who is used for the unsaved. Write soon. Pastor A. C. Liebelt, 130 Sheboygan St., Fond du lac, Wis.

**EVANGELIST WANTED.**—To hold a meeting at Hammon, Okla., beginning July 2. We want an evangelist who is in fellowship with the General Council and preaches the old-fashioned, Assembly of God doctrine. Mabry B. Wyatt, R. No. 1, Box 23, Hammon, Okla.

**OPEN FOR CALLS.**—I am making my plans to go into Evangelistic work after July 1st. Am in fellowship with the Illinois District Council. Reference, Elder C. M. O'Guin, chairman Illinois District Council, 2644 I St., Granite City, Ill.—Chas. F. Chapman, 1311a, 19th St., Granite City, Ill.

**NOTICE.**—To the ministers and assemblies of God in Tennessee and Western Kentucky. We shall be very glad to get in touch with all ministers who desire pastoral work or openings for places to hold meetings; also with all assemblies or places that desire pastors, or some one to hold them a meeting. We desire the addresses of all the ministers and assemblies of Tennessee and Western Kentucky, as we shall have to have this information for co-operation in our new District Council set in order last August. Will all ministers co-operate with us and get for us this information.—J. E. Spence, Chairman, Sharon, Tenn.

**BUILDING FOR THE LORD**

The sound of the hammering of nails and the grinding of the concrete mixer is the music we are hearing as we labor at the Gospel Publishing House at this time. And it is a great temptation to quit work for a minute to look out of the window to see how things are going. It is wonderful to think that in a few weeks the enlarged Gospel Publishing House, for which we have so often prayed, will be a reality.

During the past week we received in contributions for this new building the

sum of \$1,279.16; one thousand dollars of which came from one donor, Brother George Hawley of Auburn, Nebr. We praise the Lord for this and take courage.

The first item of expense before us as we move into the new building is the putting in of a new press. The readers of the Evangel provided our present large press for us four years ago, and we believe that many will consider it a privilege to have a share in the new one. The special "dollar" fund is still open for all who feel led of the Lord to help. You can use the form below.

Gospel Publishing House, Springfield, Mo.,  
Dear Brethren:  
Enclosed please find my offering of a dollar\* toward the building of the addition to your building and for the necessary new press and other equipment.  
Name .....  
Street or R. F. D. ....  
City ..... State .....  
\*You can cross out this word and substitute another if the Lord should lead you to give more.

## Forthcoming Meetings

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

Pray God's richest blessings on these meetings.

**GENERAL COUNCIL MEETING**, Springfield, Mo., Sept. 16-22.

**SORENTO, ILL.**—The Spencer Evangelistic Party will conduct a city-wide campaign at the Four Square Gospel Tabernacle, Sorento, Ill., May 13-29, the Lord willing.—Pastor C. H. Smith.

**TULSA, OKLA.**—City-wide campaign conducted by J. Edgar Freeman, June 5-28, in tent seating 2700, at Hodge and Lewis Sts. Assemblies are co-operating all they can.

**GUTHRIE, OKLA.**—Revival beginning June 10, Brother F. E. Conrad and wife in charge, at the church on the corner of 8th and Warner St.—C. O. Haymaker, pastor.

**CHRIST'S AMBASSADORS CONVENTION**, Oklahoma City, Okla., June 3-5. Most of the services will be broadcasted KGFG, 384.4 meters, 180 kilocycles. If you have cots and can bring them, do so.—Sister Lottie Jines, Secy.

**ILLMO, MO.**—The fifth Sunday fellowship meeting for southeast Missouri, will be at Illmo. Our new church will be dedicated as a part of the program. Let every one come and enjoy the Lord with us.—Pastor Harvey Dunn, Illmo, Mo.

**13th ANNUAL DISTRICT COUNCIL CAMP MEETING OF SOUTHERN MISSOURI** will convene August 4-14. The Spencer Evangelistic Party will be in charge of evening services. Location of the camp meeting will be announced later.—A. A. Wilson, chairman.

**ASHTABULA, OHIO.**—A soul-saving campaign will be conducted at the Full Gospel Assembly, Division & Foster St., May 22—June 5, by the fisherman evangelist, R. A. Babcock, wife, son and daughter. For information write Pastor D. G. Scott, 21 Olive St.

**SIOUX CITY, IA.**—Evangelist Mae E. Frey and party will conduct a campaign in Assembly of God tabernacle, 14th and Myrtle Sts., beginning June 19. Take W. 7th St. car. Sister Frey will be glad to meet old and new friends.—Pastor R. Pollard, 1604 Isabella St.

**DUNSMUIR, CALIF.**—Evangelist Dawson MacCullough and Evangelist Elmer T. Draper and wife will conduct an evangelistic campaign in large theater down town, May 22 to June 5. For further information write Pastor W. C. Anderson, 525 Shasta Ave.

**MILES CITY, MONT.**—The Dawson MacCullough Evangelistic Party (Dawson MacCullough, Evangelist Elmer T. Draper, Mrs. Elmer T. Draper and Mrs. Alda MacCullough) will conduct an old-time revival and divine healing campaign, June 19 to July 3. For further information address Pastor E. E. Reckley, 222 No. Central Ave.

**MINOT, N. D.**—Evangelist Dawson MacCullough and wife and Evangelist Elmer T. Draper and wife will conduct a state wide revival convention, July 10 to July 31. For further information address Pastor F. G. Frank, 815 2nd Ave., N. W.

**SAINT LOUIS, MO.**—Evangelist Raymond T. Richey at Trinity Tabernacle, June 7-26. An old fashioned revival campaign. The sick will be prayed for. Rooms, board, and hotel accommodations can be secured in easy reach of the Tabernacle. For further information write to Pastor Fred Lohmann, 5736 Etzel Avenue.

**LAWTON, OKLA.**—City-wide campaign at City Park on T Ave., between 7th and 8th Streets, under the leadership of Brother and Sister F. E. Conrade, July 2-17. Good camp ground. We would be glad for the near-by saints to come and be with us. For further information write Pastor E. E. Gore, 1116 B Ave., Lawton, Okla.

**FORT COLLINS, COLO.**—An all-summer revival campaign is to be launched May 29th in a new tent in the center of the city. Evangelist E. J. Axup and other evangelists will preach. You should plan to spend your vacation in beautiful Fort Collins. Come prepared to care for yourselves. For further information write Pastor J. Logan Stuart, 813 LaPorte Ave., Ft. Collins, Colo.

**CALIFORNIA C. A. CONVENTION.**—The semi-annual Christ's Ambassadors convention (Central and Southern Districts) will be held at Bethel Temple, Los Angeles, May 28, 29, and 30th. We are expecting District Chairman A. G. Osterberg, Charles Opie and others as speakers. For further information, write Carl Edward Hatch, 234 So. Ave. 56, Los Angeles, Calif.

**WOODWARD, OKLA.**—The Oklahoma District Council will be held the last four days of the camp meeting to be held at Woodward, Aug. 2-12. Elder L. L. Riley will have charge of the night evangelistic services. Three meals a day on freewill offering plan. See Blanket Camp Meeting Notice.—Pastor E. M. Adams, Woodward, Okla.

**SECOND ANNUAL INTERSTATE CAMP MEETING** at Eureka Springs, Ark., in the auditorium provided for it, August 18-28. The following speakers are announced: Elders W. T. Gaston, chairman of the General Council; David H. McDowell, assistant chairman; Pastor A. G. Ward, formerly of Toronto, Canada, but now of Springfield, Mo., and Evangelist Ben Hardin, nationally known evangelist, of Chicago, Ill.—E. J. Bruton, secretary, Eureka Springs, Ark.

**CONNEAUT, O.**—June 15 to July 3, Meyer and Alice Tan Ditter, singing evangelists, will conduct a revival tent meeting on the assembly lot, Cor. Broad and Jefferson Sts. Brother Tan Ditter is a converted Jew and has a real message both in word and song.—Pastor G. F. Lewis, 499 Liberty St., Conneaut, O.

**NEW ENGLAND DISTRICT COUNCIL.**—The next quarterly session of the New England District Council will be held in conjunction with a three days' convention, May 28, 29, 30 at the Pentecostal church of Hartford, Conn., 38 Windsor Ave., Sunset St. (near the city line). All ministers and delegates are earnestly requested to be present. The business session will convene at 2 p. m., Sat. May 28 and continue in the evening if necessary.—R. H. Norton, secretary, 61 Walnut St., Somerville, Mass.

**THE FIFTH SUNDAY FELLOWSHIP COUNCIL** for the Western District of Arkansas, will convene at the New Bethel Assembly of God church, N. 8th and T Sts., Ft. Smith, Ark., from Friday night to Sunday night, May 27-29. Sunday will be devoted to Sunday school rally for this district, and representatives from every Sunday school are urged to be present. All are cordially invited to attend the council.—Pastor Otis R. Keener, 1812 N. 8th St., Ft. Smith, Ark.

**PACIFIC NORTHWEST CONFERENCE.**—The yearly convention of the Pacific Northwest Conference, Assemblies of God, comprising the states of Washington, Oregon and Idaho, will be held at the Stonewall Tabernacle, 3825 Woodland Park Ave., Seattle, Wash., June 14 to 17. The district young people's conference will be held at the same place immediately following, June 17 to 19. All ministers and delegates expecting to attend either or both of these, please notify Frank Lindblad, pastor, 6526 Latona Ave. Brother Gaston and others expect to be present. Take Green Lake car No. 20 to 38th St.

**LODI, CALIF.**—The Humphrey Evangelistic Party will conduct a revival campaign in the Tokay Theater located on Elm St., between Sacramento and School Sts., beginning May 29th, to continue at least two weeks. These meetings will be held under the auspices of the Glad Tidings Assembly. Everybody is cordially invited to attend, and any sister assembly in this district who can in any way co-operate in these meetings is invited to do so.

On June 6th the North San Joaquin Valley District Fellowship meeting will be held in conjunction with this campaign, so we expect all the assemblies to be well represented at that time.—Evangelist—Pastor W. R. Patterson, 216 E. Oak St., Lodi, Calif.

**LAKE GENEVA BIBLE CONFERENCE AND CAMP MEETING.**—At Alexandria, Minn., on beautiful Lake Geneva, June 16 to July 17. Tents, cots, and meals may be had on the camp grounds at a reasonable charge. A short term Bible School will be held in conjunction with the camp meeting, of which Dean Frank M. Boyd, or Meyer Pearlman of the faculty of Central Bible Institute, Springfield, Mo., will have charge. Dr. Chas. Shreve and other local brethren and missionaries will be among the speakers.

The annual District Council meeting of the North Central District will convene June 28th. All the ministering brethren of the District are urged to attend, also those desiring license or credentials must appear in person. Election of officers will take place. The council meeting will be held in conjunction with the camp.

For further information address Pastor M. J. Hagli, Alexandria, Minn., or Pastor F. J. Lindquist, 2938 13th Ave. S. Minneapolis, Minn. See Blanket Camp Meeting Notice.

**FOR SALE.**—125 opera chairs in good condition; cheap if taken at once.—R. Pollard, 1604 Isabella St., Sioux City, Ia.

**KANSAS DISTRICT CAMP-MEETINGS.**—Three Kansas district camp-meetings have been arranged for, to be held at the following times and places: July 7-17 at Ottawa; July 21-31 at Attica, and Aug. 4-14 at Woodston.

**CLAREMONT, S. DAK.**—Old fashioned Pentecostal revival meeting to be held on the Joe Thomas farm 7 miles north, 1 mile west of Claremont, 1 mile south of Glacier Highway, beginning May 29 to run 2 weeks or more. Evangelist D. E. Collins and party in charge. Write J. L. Thomas, Sec., Amhurst, S. Dak.

**CUYAHOGA FALLS, OHIO.**—May 24 to June 12, Meyer and Alice Tan Ditter, singing evangelists, will conduct a revival at Full Gospel Tabernacle, 250 Williams St. Brother Tan Ditter is a converted Jew and comes with a good message.—Pastor A. L. Clause, 674 E. Cuyahoga Falls Ave.

### CHANGE OF PLACE

The Illinois rally of Christ's Ambassadors will be held May 28-30 at Alton, Ill. Free entertainment will be provided for all who come. If any further information is required write to Elsie M. Baker, chairman program committee, Percy, Ill. Note change in place of meeting from Mattoon to Alton.

**DENVER, COLO.**—All summer campaign begins May 15 with Mrs. Bob Fitzsimmons, followed by Evangelist Hardy Mitchell and Dr. Lillian Yeomans. Meetings in the Old Olympic Club Building at 26th and Curtis. Broadcast each Sunday morning over KFEL.—S. H. Paterson.

**CHICAGO DISTRICT "CHRIST'S AMBASSADORS"** Young People's rally will be held Saturday night, June 11th, at the Full Gospel Tabernacle, cor. Wabansia and Mozart Sts., 7:30 sharp. A special invitation is extended to all the pastors of the Chicago district as well as the young people to be present and help push the battle for the furtherance of the gospel during the summer months. Young people from adjoining states should attend. Each assembly is represented by its banner with name. Take Humboldt branch of elevated railroad to California Ave., or any surface line to North Ave. car, then west to Mozart. For further information write R. C. Stutenroth, chairman.

### FOREIGN MISSIONS CONTRIBUTIONS

May 6-12th, inclusive

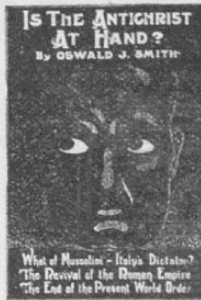
- All personal offerings amount to \$1,839.28.
- 1.10 Assembly Lake City Ark
  - 1.35 Christ's Ambassadors Oswego Kans
  - 1.52 Full Gospel Mission Ramona Okla
  - 2.00 Assembly of God Luling Texas
  - 2.00 Assembly San Angelo Texas
  - 2.00 Overton Tabernacle Overton Texas
  - 2.18 Thelma Assembly Tribune Kans
  - 2.28 Assembly of God Springfield Mo
  - 2.25 Bethel Chapel Assembly Wirt Okla
  - 2.35 Pent'l Church Sunday School Roanoke Ohio
  - 2.50 Algona Pent'l Assembly Algona Wash
  - 2.70 Church of the Full Gospel Colusa Calif
  - 2.81 Assembly of God S S Wesson Ark
  - 2.87 Assembly of God Camden Ill
  - 3.00 Junior S S Class Spokane Wash
  - 3.00 Full Gospel Tabernacle McCook Nebr
  - 3.00 Sunday School Acampo Calif
  - 3.00 Full Gospel Mission Lawton Okla
  - 3.00 Full Gospel Mission Macksburg Iowa
  - 3.00 Assembly of God Church West Eminence Mo
  - 3.10 First Pent'l Church S S Oildale Calif
  - 3.12 Assembly of God Church Illmo Mo
  - 3.25 North Side Assembly of God Wichita Falls Texas
  - 3.35 Boys Industrial Class Grafton Ill
  - 3.46 Pine Forrest S S Frankston Texas
  - 3.47 Pent'l S S Assemblies of God Woodward Okla
  - 3.56 Assembly of God Dexter Mo
  - 3.70 Elk Street Assembly Eureka Springs Ark
  - 3.75 Glad Tidings Assembly Gilroy Calif
  - 3.76 Open Door Mission S S Fellows Calif
  - 3.90 Pent'l Mission Sumas Wash
  - 4.00 Mayfield S S Cedardale Okla
  - 4.00 Assembly of God Cottage Grove Ore
  - 4.00 Assemblies of God Coeur d'Alene Idaho
  - 4.01 Assembly of God Humboldt Kans
  - 4.19 Sunday School St Petersburg Fla
  - 4.50 Four Fold Gospel Assembly Denver Colo
  - 4.90 Pent'l Mission Hillsdale Wis
  - 5.00 Assembly Holtville Calif
  - 5.00 Full Gospel Mission Danbury Conn
  - 5.00 Full Gospel Church Redding Calif
  - 5.00 Members of Assembly of God Tabernacle Sedalia Mo
  - 5.00 Assembly Bellwood Ala
  - 5.00 Wattles Park Four Fold Gospel S S Battle Creek Mich
  - 5.00 Assembly Franklin Nebr
  - 5.07 Sunday School De Leon Texas
  - 5.50 Assembly Childress Texas
  - 5.90 Assembly of God Baker Ore
  - 6.00 Pent'l Assembly of God Grand Junction Colo
  - 6.01 Assembly of God S S Pilot Point Texas
  - 6.07 Assembly of God S S Oakwood Okla
  - 6.22 Assembly of God S S Mooreland Okla
  - 6.50 Full Gospel Mission Delano Calif
  - 6.76 Kingston Assembly Laurel Miss
  - 6.79 Pent'l S S Grafton Ill
  - 7.00 Full Gospel Assembly Woodland Calif
  - 7.00 Pent'l Assembly Gooding Idaho

- 7.00 Loveland Assembly Loveland Colo
  - 7.00 Assembly of God S S Broken Arrow Okla
  - 8.90 S S Conneaut Ohio
  - 8.13 Assembly & S S Coffeyville Kans
  - 8.25 Assembly of God S S Pawhuska Okla
  - 9.00 Deer Ridge Assembly La Belle Mo
  - 9.08 Live Oak Assembly Live Oak Calif
  - 9.18 Pent'l Full Gospel Mission Coalinga Calif
  - 9.45 Magnolia Park Assembly of God S S Houston Texas
  - 9.75 Assembly Knox City Mo
  - 10.00 Full Gospel Assembly Galesburg Ill
  - 10.00 Young People's S S Class Dallas Texas
  - 10.00 Assembly of God Greenville S Carolina
  - 10.00 Assembly of God Seminole Okla
  - 10.00 Full Gospel Assembly Glendora Calif
  - 10.00 German Pent'l Assembly New Castle Pa
  - 10.00 Young Peoples' Society Springfield Mo
  - 10.00 Wasco Young Peoples' Class Wasco Calif
  - 10.00 Mulligan Church Oklahoma City Okla
  - 10.00 Gospel Hall Yonkers New York
  - 10.01 The Church of the Full Gospel Richmond Calif
  - 10.11 Full Gospel Assembly Springfield Ill
  - 10.30 Assembly of God Collinsville Okla
  - 10.40 Assembly of God S S Vernon Texas
  - 10.48 Assembly of God Allemands La S S Galesburg Ill
  - 11.00 Pent'l Church Midland Pa
  - 11.30 Assembly of God Church Great Bend Kans
  - 11.94 Assembly of God Church & S S Porterville Calif
  - 12.05 Central California Fellowship Meeting
  - 13.00 Full Gospel Assembly Monrovia Calif
  - 13.00 Farmers' Mills Mission Carmel New York
  - 13.00 Assembly Whistler Ala
  - 13.75 Assembly Caruthers Calif
  - 14.00 Assembly Bazine Kans
  - 14.54 Assembly of God Florala Ala
  - 14.75 Sunday School & W A M & wife Pasadena Texas
  - 15.00 Gospel Light Pent'l Church Harrisburg Pa
  - 15.00 Full Gospel S S Corcoran Calif
  - 16.00 Assembly of God S S Firstview Colo
  - 16.40 Faith Tabernacle Assembly Burlington Wash
  - 16.42 Assembly Monroe Ia
  - 16.50 Missionary Society of the First Pent'l Church Pacific Grove Calif
  - 17.00 Missionary Prayer Band Millville N J
  - 17.15 Pent'l Mission & S S Charleston Wash
  - 17.47 Full Gospel Tabernacle Assembly & S S E St Louis Ill
  - 17.82 Assembly Granite City Ill
  - 18.15 8th Ave Pent'l Church Gary Ind
  - 18.80 Pent'l Church Assembly of God Colorado Springs Colo
  - 19.10 Glad Tidings Assembly Roseville Calif
  - 19.25 Assembly Redlands Calif
  - 19.36 Full Gospel Tabernacle Yakima Wash
  - 20.00 Pleasant Grove Assembly Durant Fla
  - 20.00 Full Gospel Assembly Bakersfield Calif
  - 21.00 Bethel Full Gospel S. S. Stockton Calif
  - 21.00 Sunday School Buffalo New York
  - 21.31 Pent'l Tabernacle Madera Calif
  - 21.54 City Gospel Mission Great Falls Mont
  - 21.59 Full Gospel Assembly Louisville Ohio
  - 22.00 Oak Park Holiness S S Tampa Fla
  - 22.76 Assembly Joplin Mo
  - 23.30 Full Gospel Mission Pomona Calif
  - 24.00 Group of Friends Minneapolis Minn
  - 24.23 Assembly of God Bethel Church Quincy Ill
  - 25.00 Disciples Assembly Walla Walla Wash
  - 25.00 Pent'l Assembly Harveys Lake Pa
  - 25.55 Assembly of God Glad Tidings Tab Santa Cruz Calif
  - 27.00 Highway Pent'l Assembly Sunnyvale Calif
  - 28.35 Pent'l Sunday School Dunsmuir Calif
  - 32.10 Full Gospel Assembly Kingsburg Calif
  - 33.60 Pent'l Assembly & W S Central Park N Y
  - 35.26 S. S. of Gospel Tabernacle Alton Ill
  - 40.00 Full Gospel Mission Auburn Calif
  - 44.86 Full Gospel Assembly Lankershin Calif
  - 45.00 Christ Covenant & Glad Tidings Assembly Chicago Ill
  - 45.00 Hornell Assembly Arkport N Y
  - 46.88 Assembly & S S Woodriver Ill
  - 47.90 Bethel Temple Inc St Louis Mo
  - 50.00 Calvary Tabernacle Camden N J
  - 52.20 Bethel Tabernacle Canton Ohio
  - 54.12 Upper Room Mission San Jose Calif
  - 60.00 Gospel Lighthouse Tab Asbury Park N J
  - 61.00 Ebenezer Church & German Branch Elizabeth N J
  - 65.00 Assembly of God Terre Haute Ind
  - 87.40 Assembly of God S S Springfield Mo
  - 88.53 Washington Assembly Applegate Mich
  - 100.00 Pent'l Tab Peckville Pa
  - 105.00 Glad Tidings Revival Assembly Oakland Calif
  - 143.00 Bethel Temple Los Angeles Calif
  - 179.00 Berea Tabernacle Detroit Mich
- Total amount reported minus \$193.42 amount given direct and designated for expenses ...\$4,329.50  
 Amount previously reported .....3,200.09  
 Total amount to date .....\$7,529.59

**HOME MISSIONS CONTRIBUTIONS**

May 6-12th, inclusive

- 1.00 Full Gospel Mission Lawton Okla; 2.00 Mrs. O A L Camden Mich; 2.00 G A E Binghamton N Y; 2.50 Mayfield S S Cedardale Okla
- Total amount reported .....\$ 7.50
- Amount previously reported ..... 5.13
- Total amount to date .....\$12.63



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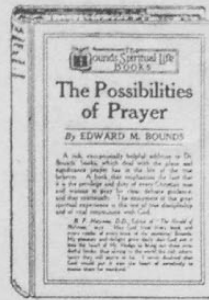
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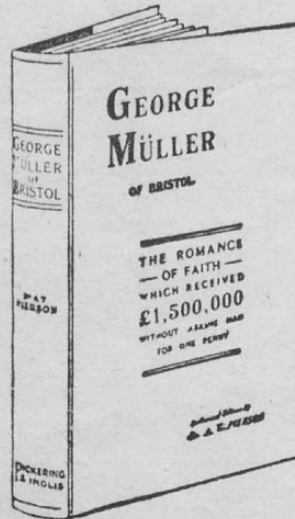
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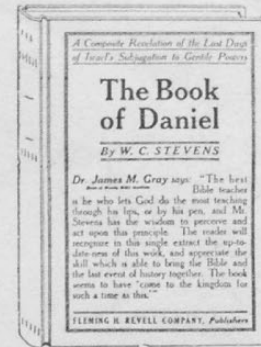


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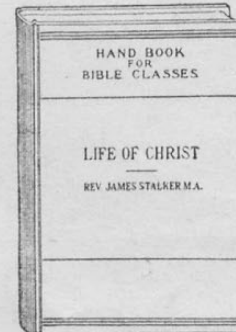


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