

Mrs. O. O. Hunt
57 Court St.,
Deposit, N. Y.

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Ride On! Ride On in Majesty!

Ride on! ride on in majesty!
Hark all the tribes Hosanna cry!
Thine humble beast pursues his road,
With palms and scattered garments
strewed.

Ride on! ride on in majesty!
In lowly pomp ride on to die!
O Christ! Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on His sapphire throne
Expects His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die!
Bow Thy meek head to mortal pain;
Then take, O God! Thy power, and
reign.

Henry H. Milman



“Blessed”

Harold H. Moss



The time of the end had come. Christ had reached the climax of His earthly ministry. He had carefully taught His followers the truth concerning His Messiahship, and there now remained nothing but to show Himself openly as the King of the Jews. But not as King of an earthly kingdom was He to be revealed at this time. His was another, a better kingdom—it was the kingdom of God. The world had had kings before and would have kings again, but altogether they could not give to it that for which it yearned and longed—peace, perfect peace. But this King was the Prince of peace, and peace was His gift. The veil of mystery concerning the kingdom of God was thrown aside in this instance, revealing the nature of a heavenly kingdom in sharp contrast to that of the nations of earth. The entry of Jesus into the city was not in the splendor and proud triumph of a war conqueror, but in the meek rule of peace.

The significance of this occasion was twofold. The triumphant entry of Christ into Jerusalem was first of all a confirmation of His Messiahship, and attested His right to be the King of the Jews. Zechariah prophesied this event. In his ninth chapter and ninth verse we read, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” Every step in the triumphal entry was so perfectly in accord with the divine plan announced long before by the prophet that no room is left for us to question a divine direction. Both the plan and the execution were a divine accomplishment, for God had prepared the hearts of all the participants. The owner of the ass and colt had the animals stationed in readiness for the Master’s use; not by reason of his own understanding, nor because any human had said ought to him of the event, for they had not; it was by providential leading. The owner’s heart was prepared to say yes to the strange request of the disciples that Christ might have the animals for His use.

Then the hearts of the multitude were unconsciously prepared to voice the herald message, “Blessed is He that cometh in the name of the Lord,” regardless of the fact that later many of these folk were to cry, “Crucify Him!” On this occasion their spon-

taneous acclaim was sincere because it was inborn of God. God’s Son was riding into Jerusalem as the rightful Heir to David’s throne. This called for praise. It called for acclaim. God saw to it that what was called for was accomplished. The miracle of their acknowledgment of His Messiahship, of His being the King of the Jews, was manifested in their exact quotations from the hundred and eighteenth Psalm, that Messianic Psalm which portrayed this very event. When they heard that Jesus was coming to Jerusalem they took branches of palm trees and went forth to meet Him, and cried, “Hosanna! Blessed is the King of Israel that cometh in the name of the Lord.” Mark puts it just a little different, “Blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David that cometh in the name of the Lord; Hosanna in the highest.” Thus did God speak through the mouths of the multitude, clearly and unmistakably, that His Son, the Lord Jesus Christ, was none other than the King of kings and Lord of lords, the rightful Heir to David’s throne.

The enthusiastic multitude which cried “Hosanna!” and strewed the pathway with their cloaks and with the branches of trees, belonged to the chosen seed of Abraham. Another significant fact is that they did not belong to the ecclesiastical group, nor to the “high-brow” religionists of that day; they were the common people, the rank and file of humanity; but they were looking for the coming of their King, their Messiah. Their desire for His coming was deeply rooted in their hearts. Thus it was easy for God to take hold of them, and through them to pour out His message that Christ the King had come. Notwithstanding this, however, their minds were blinded to the full meaning of it. John makes this plain in connection with the very disciples of Jesus—“These things understood not His disciples at the first, but when Jesus was crucified then remembered they that these things were written of Him, and that they had done these things unto Him.”

There was one group present, however, that understood it, but who preferred their own “high-brow” ideas (just as many pulpit preachers do today) to the moving of the Spirit of God; they preferred their complex, ungrounded theories and assumptions, to the simple, direct statement of fact.

“The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold the world is gone after Him.” Would to God that that pharisaical element to-day could prevail nothing, but that the world would go after Jesus Christ! The Pharisees said unto Him, “Master, rebuke Thy disciples.” And He answered and said unto them, “I tell you, that if these should hold their peace, the stones would immediately cry out.” What a revelation of the immutability of God’s purpose! What He has predetermined He will accomplish. Man might just as well line up with Him, for God’s way is not only the right way and the best way but ultimately will be the only way. The question in the Pharisees’ minds was doubtless occasioned by hearing the message confirming His Messiahship coming through the common people, not through the learned or the educated. Matthew tells us they were sore displeased, and they said to Jesus, “Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, *Out of the mouth of babes and sucklings thou hast perfected praise?*”

Amid the sounds of praise on the one hand and criticism on the other, the little cavalcade moved onward toward the city, until it reached the summit of the last slope from which they caught sight of their objective—*Jerusalem, the city of God*. Methinks the Master reined in His beast and sat in rapt silence amid the shouts of the multitude. He looked long and earnestly at the city lying before Him. Presently a tear fell from His eye, then another, and another, until He wept. His face reflected infinite pity and tender yearning as from His lips there fell the words: “If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

It was a prophetic utterance as well as one of sorrow for their immediate condition. His eye beheld not the city beautiful that stretched out in all its splendor before Him, but, piercing the centuries He saw another similar

scene, when, upon a white horse, with the armies of heaven in His train, He should once again ride into the city, then as King of kings, in glorious, complete triumph, to be enthroned as ruler of His earthly kingdom.

But why weep, with such a vision? He wept because of the price they must pay before that which He was now symbolizing should become reality. There loomed before Him the great wall of the city, beyond which the terraced gardens and gorgeous palace of Herod lay; there too the temple stood, where God's shekinah glory had rested. But they—the people of God—had failed. Their hearts were blinded; they must drink the cup of bitterness, not only the wine of the wrath of God itself but the very dregs of the cup. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

Shortly the truth of His answer to the Pharisees—"If these should hold their peace, the very stones would cry out"—was to become a tragic reality. Not one stone should be left to rest upon another. The people themselves should be scattered to the very uttermost parts of the world. They would be called upon to endure untold hardships, to be tormented, and to be martyred, because of their rejection of Him. "O Jerusalem, Jerusalem, how often would I have gathered your children—but ye would not!"

Thus the triumphal entry of Christ authenticated His Messiahship and was a prophetic and symbolic foreview of the glorious victory that is yet to come to the Hebrew people when the kingdom of God shall be established in the earth; when out of the throes of the awful tribulation the heavens shall part, and the King of kings shall descend, and from the wilderness and solitary place the scattered Jewish people, driven and haunted, shall cry aloud, "Behold, He cometh in the name of the Lord!" What a day of victory that will be!

For twenty centuries multitudes who have come to know and enjoy His salvation, have said, "Blessed is He." Three things which Zechariah sets forth in the quotation we have given, and which were fulfilled in Christ, provide a reason for us to breathe out of our hearts a "Blessed is He." First, "He is just." Second, "and having salvation." Third, "lowly." Thus we see that the triumphal entry symbolized not only the prophetic aspect but it revealed the character and nature of the kingdom of heaven.

"He is just." How comforting it is to know that His judgment is based upon divine justice which discerns,

not that which appears to be, but the very heart of man. Jesus could weep with profound sympathy over the multitude because He understood every problem of their life, every throb of their heart. He knew their weaknesses. He loved them. Even on the cross He could not condemn, for He was just. It was this sense of justice which, comprehending the fetters that bound man, and the enemy driving man, enabled Him to endure the cross and despise the shame, that He might free man, though man was utterly unworthy. In justice He saw

"BITTER HERBS"

"And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." Ex. 12:8.

*I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "crucify" appall,
With blasphemy between.
And of that shouting multitude
I feel that I am one;
And in that din of voices rude,
I recognize my own.
I see the scourges tear His back,
I see the piercing crown;
And of that crowd who smite and mock,
I feel that I am one.*

*Around the cross the throng I see,
Mocking the sufferer's groan;
Yet still my voice it seems to be,
As if I mock'd alone.
'Twas I that shed that sacred blood;
I nail'd Him to the tree;
I crucified the Christ of God;
I join'd the mockery.
Yet not the less that blood avails,
To cleanse away my sin;
And not the less that cross prevails,
To give me peace within.
Horatius Bonar.*

the tragic struggle of the sinner; in tenderness of love He provided that the sinner might be "justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26. He came, the Just, to represent the unjust, to plead for them, that by His justice they might find refuge in Him.

"And having salvation." His name shall be called Jesus for He shall save His people from their sins. How wonderfully godlike was the gesture

of the triumphal entry. It was the declaration of accomplishment before the battle. It was the acceptance of victory before the enemy was met. He rode into Jerusalem having salvation just as really as if the cross were past. It was His. He could not fail; there was too much depending on His victory. He set Himself steadfastly to go up to Jerusalem. The cross and the tomb could only be incidental. It was the resurrection in the heart of Christ that gave Him the right to receive the tribute of praise as He entered the city. It was real to Him. He knew He would go through, though all hell should seek to crush His body until He would cry to His Father, "If Thou be willing, remove this cup from Me; nevertheless not My will, but Thine, be done." What a revelation of faith! Such a Saviour, such a salvation should inspire our hearts to trust God. A God who could demonstrate victory before battle, can most certainly take the responsibility of our lives if we will only let Him.

"Lowly." The sublimity of the triumphal entry, to my heart at least, is in the fact that the victory and the triumph and the glory of Christ are not beyond my reach. What an overwhelming loss it would have been had we but glimpsed the wondrous glory of Christ and then had it pass into eternity beyond our reach. But no; He was lowly. In the moment of His triumph He rode the foal of an ass, He wept. How akin to our humanity this was. The Messiah, the King; above us, yea in every respect; we are wholly unworthy to even touch the hem of His garment, so holy and just was He; and yet He was lowly. And I believe it was only because of His love and His spirit of lowliness, wholly volitional upon His part, that He came down to my level—so low. I did not go to meet Him; I could not, I was mired. He came to save me. Blessed is He that cometh in the name of the Lord.

Just, and lowly, and having salvation! Shall not our hearts too, cry, "Blessed!"

When Robert Moffat, the veteran African missionary and explorer, was asked once to write in a young lady's album, he penned these lines:

*"My album is a savage breast,
Where tempests brood and shadows rest,
Without one ray of light;
To write the name of Jesus there,
And see that savage bow in prayer,
And point to worlds more bright and fair,
This is my soul's delight."*

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HAROLD H. MOSS, Acting Editor

EDITORIAL STAFF

CHAS. E. ROBINSON ARTHUR H. GRAVES MARJORIE A. HEAD

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W. T. GASTON, Gen. Supt.

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CHRIST DIED FOR SINNERS

Calvary reveals the overwhelming love and passion of Christ for the human family. "As the Father hath loved Me, so have I loved you." But love can only be qualified by action. "Greater love hath no man than this, that a man lay down his life for his friends." *Christ is not the enemy but the friend of sinners.* He sought them that He might help them. His love for them is of the highest quality; its excellency is far beyond all other loves. We all have sinned. We are not all willing to admit it for we like to feel that we are all right. But we cannot escape the reality of it; for our conscious inherent weaknesses, failures, and inward struggles, bear constant and eloquent testimony to the fact. What unworthy objects of love sinners present; full of envy, strife, malice, hatred, jealousy, covetousness, blasphemy, carnality, selfishness, and such like. And yet God pities all such. He does not laugh at the failures; He does not scoff at weak, feeble, but futile efforts; nor does He question their sincerity, or brand their efforts as dishonest. Nay, verily, He loves us all without regard to our state or condition. What love!

The proof of His love is Calvary. The quality of His love is demonstrated in that "while we were yet sinners, Christ died for us." Guilty, obnoxious malefactors and criminals that were deserving only of judgment; yet He died for us! Not only sinners by virtue of our continual transgression of His laws, but enemies, traitors, rebels in arms against Him; yet He died for us! Not only helpless creatures, unable to free ourselves from the bonds that held us, but guilty and sinful men, and worthless; but He died for us! He died for the ungodly. The selfish, proud assumption of self-righteousness on our part did not deter Him; nor did He wait for us to change our ways; but while we were still in this wretched estate, He died, being made sin for us, that we might be made the righteousness of God in Him. John Calvin truthfully said, "Those hearts must be harder than iron or stone, which will not soften by such incomparable sweetness of divine love."

Calvary does not stand as a beacon light for mere culture, morality and refinement; nor as a pillar to support theological dogma. The world is overburdened with these. Calvary is the symbol of a lifting power which alone can elevate and emancipate the world from the crushing weight and effect of sin. It symbolizes a great love that touches the commonplace in our lives, and brings to us joy and hope in the day of evil.

"ON HIM!"

"The Lord hath laid on Him the iniquity of us all." Isa. 53:6.

Let me tell a dream which was given by night to one of my dearest friends. He beheld a stupendous range of glorious sunlit mountains, with their lower slopes enfolded in white mist. "Lord," he cried, "I pray that I may dwell upon those heights."

"Thou must first descend into the vale," a voice replied.

Into the vale he went. And down there he found himself surrounded with all manner of fierce, ugly, loath-

some things. As he looked upon them he saw that they were the incarnations of his own sins! There they were, sins long ago committed, showing their threatening teeth before him.

He heard some one approaching, and instinctively he knew it was the Lord. He felt so ashamed that he drew a cloak over his face and stood there in silence. The Presence came nearer and nearer, then He too stood silent.

After a while my friend mastered sufficient courage to lift the corner of his cloak and look upon the Presence; and lo, all the loathsome things were on Him!

The Lord hath laid on Him the iniquity of us all.—J. H. Jowett.

FACTITIOUS SPIRITUAL
WISDOM

In the child's story, "The Little Chicken Who Knew It All," not only does the little chicken get into trouble himself, but he is a vast trial to his elders. More or less fully developed, his human counterpart can be found in many an assembly. Though having only divine healing in mind in speaking of the disastrous results such saints produce, we have a large subject. To illustrate:

A minister goes to a congregation who have not heard the message of divine healing. They admit, one and all, that it is new to them, and they bow humbly at the altar to receive. They come in the likeness of little children and reach out empty, expectant hands for healing, and miracles of healing occur in a very high percentage of such cases. Then a few years pass. These same new saints have now become familiar with divine healing teaching. They felicitate themselves on how wise they are in such matters. A new minister comes. They know just how he will do, or at least just how he *should* do. If he deviates by a hair's breadth from the way they have been taught they coolly take the mental attitude which says, "Let be, let's see if he can do it his way." The lovely spiritual atmosphere that the minister enjoyed when he held that first meeting, is replaced by a critical, sophisticated, "we-know-it-all" attitude, utterly unchildlike. *The result?* Sick people come for healing and are not healed. They are deprived of what Jesus wants to give them, and God is dishonored in the place.

An old saint of the sort we are speaking about, comes for healing. "I've been healed before," she proudly asserts when the minister begins instructing her. She wants all to understand that she is no novice—no child about her. She knows. Let no one doubt that. *Result of the prayer?* She goes away with her ailments untouched. Listen, brethren, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."



The Text

The usual classification of sermons with reference to the text is as follows: textual, topical, and expository. We shall confine ourselves at this time to a few suggestions relative to the textual method of preaching.

Much has been written in opposition to this old-fashioned manner, yet the great majority of thoughtful writers are strong for the use of a text. Dr. Slattery declared, "The text will never grow obsolete. There is a dignity in its use which belongs to the realm of historical good taste." Perhaps the chief advantage of the text is that the very core and center of the message is the Word of God.

The preacher is a messenger of God, divinely called and anointed for the work. He receives his message through diligent study of the divine oracles and by the illumination of the Holy Spirit. It is his specific responsibility therefore to preach the Word "with the Holy Ghost sent down from heaven."

The word *text* is derived from the Latin *textus*, or *textum*, which means something woven or spun. The text, therefore, is that out of which the sermon is woven, and its proper development should form the basis of the entire message.

The habit of building the sermon and proceeding with a homiletical search warrant to find a text to hang it on cannot be too strongly condemned. In such a case the passage chosen is not really a text, but a pre-text. We should cut the cloth of our sermon to fit the text and not attempt to maneuver the text to fit the sermon.

The choice of a text. To those who have never felt the pressure of a minister's responsibility, the matter of choosing a text when the preacher's textbook abounds with them would seem a matter of small concern, but indeed the problem is a serious one when viewed from the standpoint of the true undershepherd. The God-called preacher loves his people. He deeply sympathizes with their need of light, comfort, and general edification.

They are spending their time, energy, and money to receive what he has to offer them. Therefore, to fail to have God's message and have the multitude depart with their hunger unsatisfied, some perhaps to grope in the darkness and faint by the way, is tragic indeed.

I fear that many of us are unable to appreciate the awful and eternal consequences of poor preaching. Well may we exclaim with the apostle to the Gentiles, "Who is sufficient for these things?" A multitude of words will not suffice. The people need God's message. We must give it to them or they die. Shall we not importune, our rich Friend in heaven until, like the man in the beautiful story of the Master, we are loaded with bread for those who come to us in their journey?

Discovering a text and sermon material is sometimes delightfully easy. The sermon with its divisions is often flashed upon the mind by the Holy Spirit as clearly as a picture is flashed upon the screen. About the only further preparation necessary is a chastened mind and whole-hearted abandonment to God in delivering the message. However, the preacher's task is not always so easy. Without doubt I voice the experience of untold thousands when I say there are times when the heavens seem brass and the Bible a closed book. Look where he will through its sacred pages no passage seems to stand out with promise of a sermon. At such a time almost any juniper tree will look inviting. However such exquisite suffering is never without its reward. The best sermons are often born through the soul travail of one who is being pressed into wit's-end corner, there to learn again the lesson of faith in the power and sufficiency of God.

It is a great mistake for preachers to wait until the last minute before being concerned about a message for the people. Failure to make use of idle time is responsible for most failures in the pulpit. The preacher's

business is preaching and we have nothing to preach but the Word of God. Therefore we should acquaint ourselves with the Book and be as diligent about selecting texts and sermon material as the business man is about enlarging his output or finding new customers for his product.

Permit me to drop a word of warning against reading the Bible for homiletical purposes. "To treat the Word of God as a collection of texts for sermons is putting dishonor upon it. To use it as if this were its character is to get away from its true meaning. He who seeks to find in it little save sermon material will soon find himself short of good material" (Riddle).

All preachers will bear record that texts are exceedingly hard to find when you are searching for them. They seem to take wings and fly to the uttermost parts when the preacher betakes himself to his study bent upon apprehending them. We must not only look for texts in the right place; we must also look in the right way. God will not accommodate Himself to one who goes roving through the sacred Book after the fashion of a carpenter searching through a pile of scrap lumber for a piece which he may dress up and use to advantage. For his own nourishment and edification, the minister should take time with the precious Word of God, and in the course of this private devotional reading the best texts will suggest themselves. Suddenly as with a shaft of heavenly light some scripture will seem invested with new meaning and the preacher has found a text.

Text suggestions are received by those whose minds are prepared to register them from sermons, conversations, current events, *et cetera*. Many preachers keep a book in which they register these texts and seed thoughts for further study and meditation. It is a good plan to keep a few live subjects in process of development. It is also a good general practice to give your messages time to ripen and thoroughly grip and saturate your own heart. Unless the truth you would preach is moving you it is not likely to move others.

Please suffer a final word regarding the preacher's duty by his text. Briefly stated, he should ascertain its exact meaning and abide by it. This may require careful analysis not only of the text but also of the context and of parallel passages. The Scripture is its own best interpreter, but we must be careful, when making a study of a subject, that we are not misled by the mere sound of words.

I listened to a sermon not long ago that brought this possibility fresh to my mind. The sermon in question was
(Continued on Page Seven)

-:- Where Christian Never Trod -:-

A. C. Sneed

The tropical day had drawn to a close and the deep shadows of an African night hung over the village where three white travelers and their sixteen or more black carriers were resting. A little group of the older men of the village was seated around a small fire, whose flickering rays sent the alternate lights and shadows dancing in the gloom. One of the travelers was standing in the circle speaking to the men, hoping also that his message would reach the women and children on the outskirts of the group. As the message closed an old African chief rose and told of having ridden his horse swiftly to the village in the afternoon when he heard that the white men were passing through his district. He was a paramount chief, having rule over many villages and towns in a large district of the French Sudan, several days' march east of the Niger River at Bamako. It was the first time any of the people in the group had heard the story of God's love and of Christ's sacrifice on Calvary. No witness for Christ had ever passed through that territory before to preach the gospel of His undying love.

The chief said, "The story which you have told us to-night sounds good in our ears. I go home to-morrow and will send out messengers to call the chief of each village in my district to come to my town that I may repeat to them this wonderful story which we have never heard before. After telling the chiefs, I will bid them go back to their villages and beat the drums and call the old men of the villages to the council yard and repeat in turn the story that I shall tell to them. It is a good story."

French West Africa is a vast territory south of the Sahara Desert extending from the Atlantic Ocean eastward to Lake Tchad, a distance of over 3000 miles. The Niger River crosses the country twice. At Timbuktu it makes a great bend and flows southward toward Nigeria.

At Bamako, after a nine days' trip down the Niger, we lived in a three-room house with mud walls and mud floor and roof of corrugated iron, yet even here, three days' journey by train from the coast at Dakar, we had electric lights in our mud house, could hear an airplane flying overhead, and when it came time to call on the French

governor, four of us went as passengers in an autobus four miles up the mountain to the residence and office of the governor at the cost of thirty-two cents for the round trip, just eight cents per passenger.

We prepared for our march further into the interior, prospecting for the gospel's sake. The hammock in which the writer was to be carried on the heads of African carriers was made of American army canvas bought in a store in Bamako. The framework was of native bamboo, the cross pieces of lumber from Norway. Thus commerce and political interests have gone far ahead of the church of Christ in zeal and progress in distant lands.

While staying in the port city of Conakry in French Guinea, a visit was made to the office of the mayor. During the conversation he remarked that he had just sentenced to death seven men and women who had been brought down from up country accused of cannibalism. Two or three hours later these seven were seen marching through the streets with heavy chains around their ankles and their wrists. We had, just a few days before, passed through the section of country from which these prisoners came. The cannibalism of which they were guilty was not such as to endanger the life of a traveler. A well-to-do member of their tribe had made a religious feast and slaughtered goats to supply the meat for the festival. Later some of those invited wished to return the compliment and another feast was prepared, but this time instead of goats a boy was taken and killed to provide meat for this feast. We say, how awful, but they and their forefathers have lived for centuries in the darkness of pagan superstition and ignorance and no one has ever cared for their souls. No word of a God of love or of a Christ who redeems had ever been brought to them.

While traveling in the interior it was necessary that all which three men should use for clothing, beds and bedding, cooking utensils, food, and general supplies for several weeks should be carried along with the party, on the heads of native carriers. Two days out from the city of Bamako three carriers deserted during the night, so three boxes were left without men to carry them. Each man carried a load of about sixty pounds on his head for

the day's travel, usually from nineteen to twenty-six miles, so no carrier could double up and take an additional load. The problem was solved by sending a native boy to a near-by village and calling the chief to come to our compound. There he was shown the three boxes and told that the carriers had deserted and that we were traveling to a certain town that day. We left and yet when we reached our destination that evening the three boxes were on hand, having been transported from village to village by carriers, chosen by the chief of each village, who conveyed the boxes to the next town. This went on for several days, each village faithfully sending the boxes on to the next and usually these boxes, left entirely to the charge of native strangers whom we would never see, were brought to their destination more quickly than were the loads of our own carriers. Yet this was in the interior of dark Africa where paganism and Mohammedanism hold full sway, where the French nation has extended its governmental control, and where commerce has preceded the gospel.

Shall the Africans in their villages be more faithful in carrying the white man's loads than the Christians of America are in carrying the message of life to a lost world? One hundred and three tribes with a population of well over twelve millions of people are found in French West Africa, yet less than ten years ago there were only three small mission stations in the entire interior. To-day, thank God, the stations stretch from south Guinea to Timbuktu and Gao on the borders of the Sahara at the great bend of the Niger. But there are still great areas to be possessed for Christ.

Native boatmen were poling our boats down the Niger from Kouroussa to Bamako. It was during the dry season, the river was too low for regular launches and no motor boats were available. The boats had five or seven boatmen, one to steer and the others to pole the boat forward.

While sitting in the boat one day a lesson was learned from the sandbars which often rose from two to six feet above the surface of the river and extended from a few yards to a quarter of a mile out into the river, first from one bank and then from the other. These sandbars presented as barren an aspect of dry sand as though they

formed a portion of the Sahara Desert. Why was the river so shallow and the sandbars so bare in the hot sun instead of being covered with a rushing torrent of water. It was because the dry season was on and the water supply was so greatly lessened that even the mighty river felt the effect in barrenness and drought.

Beyond the sandbars and the river, beyond its banks with their tropical scenery, the mind's eye looked far into the interior and saw thousands of African villages teeming with multitudes of people for whom Christ died but to whom no opportunity has ever been given to drink of the fountain of the water of life. Christ said, "Let him that is athirst come: and whosoever will, let him take the water of life freely." Yet millions are dying of thirst and the streams of life have never flowed to them. Why this sad condition? Is it not because in the church of Christ in the homelands, there is dryness and sandbars stretching out into the current, instead of the channels of the river being full to the brim with a surging flood? Oh, for a fulfillment on our part of desire and obedience so that there may be a fulfillment on God's part of supply and fullness. He has promised, "I will pour water on him that is thirsty and floods on the dry ground."

An Acceptable Gift

On the sunny island of Jamaica some colored people were holding a missionary convention. "Now, brethren," said one very earnest man, "I propose that we proceed according to rule and in the most regular way."

"First: Every person shall give something.

"Second: Every gift shall be according to the man's wealth.

"Third: Every gift shall be cheerfully given."

Then this practical man sat down by the collection box to see that each gift and giver fully met all of the three rules.

Soon a man known to be more prosperous than his brethren walked up the aisle and laid two dollars on the table.

"Take it back, brother, it will not do. It meets the first rule but not the second," said the faithful watcher.

Back to his seat he went but in a few minutes came forward again and threw down a twenty dollar bill saying testily, "There, does that suit you better?"

"No," said his friend, "it will not do. It meets the first and second rules but not this last one—it is not cheerfully given."

This time the giver was angry as again he returned to his seat. For a

long time he sat deeply thinking. Then suddenly rising he rushed down the aisle with a beaming face. This time he dropped a one hundred dollar bill on the table and said, "Take this, brother, I give it most cheerfully to my dear Lord Jesus."

"That is better," quietly replied the treasurer. "This last gift meets all the rules of this convention. May the Lord bless it and bless the cheerful giver."—Little Overcomers.

ROCKING-HORSE CHRISTIANS

Rowland Hill, the great evangelist, once visited a home and saw a child riding a rocking-horse. After watching the little boy for some time, he wittily said, "He reminds me of certain Christians. There is plenty of motion, but no progress."

Such "rocking-horse" Christians are in evidence everywhere in the professing church. They are running hither and thither; they are taken up with much service—social, charitable, and to raise money for different kinds of improvements. There is almost a perpetual motion in the churches to-day, but where is the real spiritual progress? Like the child on the rocking-horse, there is none; and sometimes with all the motion, getting nowhere, the rocking-horse doesn't even remain stationary, but slips back!

Real spiritual progress is not achieved by continual motion in Christian service. It is conditioned on—

(a) A prayerful, daily study of the Bible. This takes time. It does not merely mean the reading of a chapter a day, but the Word must be meditated upon, and your mind must be fixed on the Lord for guidance. Remember that that is one of the principal ways in which the Lord speaks to His children to-day.

(b) Prayer also is of the utmost importance, because you then speak to God, and thereby you move God. The right way to approach Him is in the name of Jesus, your Mediator.—Publisher Unknown.

THE TEXT

(Continued from Page Five)

good in the main, but in attempting to further strengthen it the preacher introduced a supposed parallel passage. The verse quoted, when considered alone, seemed to support his proposition, but when viewed in the light of its setting and the thought of its author it had absolutely no bearing upon the minister's theme.

It is wrong to take liberties with the Word of God and "yank" texts from their true and proper meaning and use them to bolster our sermons. Along with many other essential qualities, the preacher must maintain a rugged hon-

An Instructive Vision

One night, after having retired to my room, I fell to meditating on the things of God. I was carried away in the Spirit to what seemed to be the edge of a vast gaping hole in the earth. I peered over the edge of it, trying to pierce its depths, but the hole was so deep and dark that I could not see the bottom. There was no railing or anything about it to keep careless people from falling into its awful depths. Reaching across it from side to side were frail beams. And upon these weak supports many people disported themselves in utter disregard of the danger of falling into the pit. Likewise all around the edge of the hole groups of people played, some even with parts of their body actually hanging over the yawning gulf. The thing that appealed to me most was that they were all laughing, jesting, and playing in the very presence of destruction, paying no heed to their danger. I could not understand why they were not afraid.

Then I turned away from the horror of it, failing to warn any of them of their danger. The next moment I was transported to the very door of heaven. I could never give you an understanding of the beauty of what I saw. That would be impossible. There was a doorway but no door, save that Jesus stood in the doorway. He evidently was the door. There was between us a bed of beautiful flowers. Jesus looked across it at me with such a gentle compassion that I wanted to go to Him, but the way was blocked by the garden of flowers. As I stood looking at Jesus, presently a beautiful white cloud descended, shutting out the vision. And as it touched the ground the vision disappeared completely and I was back to myself once again.

I feel sure the Lord wanted to teach me not only to see and understand the peril of lost souls, but to warn them of their great danger.—Mrs. L. E. Duley, Sacramento, Calif.

The above is an account of a vision granted to one of our aged elect ladies, which has been a pleasure for us to read and pass on to others for the lesson it contains. It seems to us that Christians are careless and indifferent in warning sinners of their lost condition. What will it mean to the soul who shall have to meet Jesus empty handed? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ed.

esty and sincerity in handling the Word of God.



The Brazen Serpent and the Cross



By D. M. Panton

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14.

The serpent upon a pole, of all the pictures of Calvary in the Old Testament perhaps the simplest and clearest, yet also the most subtle and profound, is the only one pointed out by our Lord Himself. Jesus is most careful that we should not miss His type. He always foresaw the cross; and as the bruising of the heel was its first prophecy, in Eden; so this, the second, given in the wilderness, is the sole one our Lord Himself ever emphasized. As the *serpent*, so the *Son of Man*. How startling! In the midst of the seething, writhing, shrieking mass of humanity, there rises a lonely pole. In the midst of vast hordes of sinners, dying, sin-bitten, in millions, there rises a lonely cross. So it is the Lord Jesus—not apostles, or evangelists, or theologians, but the Son of God Himself—who says that exactly as the lifted serpent was the solitary cure for the snake-bite *then*, so the cross stands forth as the only cure for human sin, *now*. Moses could not cure, but he held forth the cure: nor was any other brazen serpent ever made; the law and the gospel point, together, to the lonely cure of a unique Christ.

But it has always been felt that the type, while it looks so simple and clear, is really extraordinarily startling and complex. For there can be no doubt at all (and this is our first fact) that the twisted coil is the old serpent, the originator and embodiment of all sin. "And the Lord said unto Moses, Make thee a fiery *seraph*"—in all the other verses it is *nachash*, not *seraph*—"and set it upon a pole. The serpent was to be made of brass, not gold, for brass—as in the brazen altar—is the metal of judgment. Moses was to make a *fiery serpent*—that is, an exact imitation, in reddish copper, of flame-colored snakes, such as exist in Australia at this moment, known as "copper snakes," most deadly. "At midday," says a traveler in the East, "came forth a very mottled snake, marked with *fiery red spots* and wavy stripes, most poisonous, and greatly dreaded by the Bedouins." As God shepherded the quails, so that they fell on the camp in myriads, so He herded these desert snakes in among the sinning multitudes.

The serpent's bite of Eve has infected the whole race, and sent a lightning contagion through mankind; ours is now a poisoned *nature*: and the twisted coil on the pole is no wil-

derness serpent casually picked up off the desert sands; it is the "old serpent," the covering cherub of Ezekiel, in effigy, doomed and damned. For "he that is hanged is accursed of God." Deut. 21:23.

But the brazen serpent is more than this. The Lord's direct assertion is that "as the *serpent*, . . . so the *Son of Man*." It was a type of Himself. For Him who knew *no sin* God made to be sin (2 Cor. 5:21); made "in the *likeness*"—color, shape, structure—"of sinful flesh" yet without sin. All humanity, in the Person of the Son of Man, is on the cross—a generation of vipers; the fiery lusts whose bite is mortal are all on the cross. Not *one* of the serpents, casually picked up, but a typical embodiment of all; not merely an unclean animal, but of all animals the most dreaded and most loathsome, the summary of all vileness is on the pole. The lightnings of God have smitten it; the curse of God has slain it. Every one who looks sees sin cursed, judgment exhausted; the venom is killed. As the slain seraph, it represents sin judged; as the slain Saviour, it represents mankind saved; for the seed of the woman crushed the serpent's head—a vital part—in the moment when it bruised His heel, on the cross.

Now the application of the cure was simplicity itself. "And it came to pass"—as God had said it would—"that if a serpent had bitten *any man*"—every human soul is salvable—"when he (*looked* unto) the serpent of brass, he *lived*." It was "life" for a "look"; and so our Lord explains that the physical look then—the easiest of all motions of the body—exactly corresponds with the mental look now—the easiest of all motions of the mind. "As Moses lifted up the serpent . . . even so . . . whosoever believeth"—it is the look of faith—may "have eternal life." The sole cure was the acceptance of an antidote already complete and perfectly prepared. No limit was set to the progress of the venom; every stage of poison was cured; and it was instant cure—even as pardon is a question only of a moment. No other cure was of any use at all, except the look. No herbs, nor cordials, nor poultices, nor caustics, nor charms could expel the poison, or defeat the death; so no reformation, nor sacraments, nor remorse—only the saving gaze of faith at the Cross can save. The near-sighted, the blear-eyed, the dim-visioned were as perfectly cured as those with the eyes of eagles; it is

not our *understanding* of the cross, but our simple *faith* in it, that saves. As Dr. Cneager cried when dying, "I believe with a weak faith, but yet with faith!"

Now, therefore, the supreme peril is very simple—that we should not look. The wounded Israelite, if he looked at anything else—at himself, or at his wounds, or at others, or at remedies; at anything but God's exclusive remedy; if he said his bite was hopeless, or the remedy absurd—he was lost. Poison never argues, it kills; and sin is, of all poisons, the most awful. Every human soul, says the Scripture, "is condemned already."

One word is here for the church of the last days. The fiery serpents came on the people of God as a consequence of deep discouragement. The wandering in the wilderness was almost over; this was the last wilderness miracle; the brood of flying serpents were a remarkable forecast of the hellish descent of spirit hordes in the closing hours of our dispensation. What is God's response? The cross. The cross is as vital to us on the edge of rapture, as ever it was when first we saw it in the Passover blood in Egypt. The flying serpents never, so far as we know, disappeared; but on that level plain, with nothing between, the brazen serpent always healed.

There was one class of the snake-bitten to whom the serpent on the pole was useless. Who were these? Those already dead. No corpse stirred, no eyes of one who had passed into the eternal world, turned, for "it is appointed unto men once to die, but after this the judgment." Heb. 9:27.

Four years after the "Titanic" went down, a young Scotsman rose in a meeting in Hamilton, Canada, and said, "I am a survivor of the 'Titanic.' When I was drifting alone on a spar on that awful night, the tide brought Mr. John Harper, of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but, strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again, 'Believe on the Lord Jesus Christ, and thou shalt be saved'; and shortly after he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."—*Living Waters*.

? Questions and Answers ?

Conducted By E. S. Williams

10. Can you explain how Jesus could remain in the grave three days and three nights (Matt. 12:40) if He was crucified on Friday?

The generally accepted explanation is that Jesus must have been crucified on Friday, the day before the Saturday Sabbath (Luke 23:54), and that a part of a day is taken for a whole, according to Hebrew usage. But many believe He was crucified on Wednesday, the day before the Passover feast (the Passover supper having been eaten the evening before). John 19:14. This opening day of the Passover feast would be a high Sabbath. John 19:31. According to this idea His resurrection took place at the end of the regular Saturday Sabbath and at the dawning, or drawing on, of the first day of the week. The first day of the week began at sundown. John 20:1. This view would allow for His body remaining in the tomb three full days and nights, the Jewish Sabbath ending at sunset, and it seems rather probable. Leviticus 23:26-32 informs us that the great day of atonement, which came on a set day of the seventh month each year, was also a Sabbath. The important fact however is, that He died and rose again.

11. Will only those believers in Christ who have received the Baptism with the Holy Ghost be raised from the dead when Jesus comes? Will all the others remain in their graves until the last resurrection, after the Millennium?

The promise of being raised to meet Christ in the air is given to every true believer—"the dead in Christ shall rise first." 1 Thess. 4:13-18. The Bible warns us, however, against carelessness. Paul counted all things but loss, and pressed toward the mark, if by any means he might attain unto this resurrection. Phil. 3:11. The promise of the first resurrection is to the blessed and holy. Rev. 20:6. God does not wish His children to be filled with fear lest they be not ready, for the promise of meeting Christ, either in resurrection or in translation, is the comfort and hope of the church. Satan would like to take the comfort out of our hope if possible. Let us live for God and walk by faith.

12. If our bodies are temples of the

Holy Ghost now, will our glorified bodies be our mansions up yonder?

Our resurrection body is spoken of as a "building of God" (2 Cor. 5:1), but heaven is a home. It is there that Jesus is preparing a mansion, a place to reside. John 14:2, 3. There is the city where saints immortal live, fellowship, and reign. 1 Cor. 13:12; Rev. 21:10-27; 22:1-5.

13. When Jesus said to His disciples, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom," did He refer to the marriage supper?

Jesus may have had in mind that time spoken of in Rev. 19:7, but it is very probable that He had primarily in mind that time when He should reign on the earth (Luke 19:12-19), and the saints with Him. Matt. 19:28. At the last supper, they were fellowshiping with Him in His sufferings. When He "drinks it new with them," they will be sharers of His glory. Rom. 8:17; Luke 22:28-30.

14. Jesus suffered without the gate for us. Heb. 13:12. Are the gates of Jerusalem a type of His suffering without the pearly gates?

It is true that Jesus did come down out of heaven to suffer for our sins, but the meaning here is simply that He suffered outside the gate of Jerusalem, on Calvary. Luke 23:26, 33.

15. When Jesus cried on the cross, "Eli, Eli, lama sabachthani," did He use a language which He knew, or did He speak in an unknown tongue?

Matthew Henry says, "The words are related in the Syriac tongue, in which they were spoken. Some think that saying, 'He calleth Elias,' was the ignorant mistake of the Roman soldiers, who had heard talk of Elias, but who knew not the significance of 'Eli, Eli.' The Reverend E. Bickersteth says (commenting on Mark 15:34), 'Mark in all probability took his form (Eloi, Eloi) from St. Peter. It seems from this that our Lord was in the habit of using the vernacular speech.' Which vernacular speech was, according to *Young's Concordance*, 'The language spoken in Palestine by the Jews in the time of Christ.

The Sixth Hour

Chas. E. Robinson

Matthew says, "Now when the sixth hour was come there was darkness over all the land unto the ninth hour." 27:45. Our Lord Jesus was passing through the horrors of the crucifixion. Mark says, "And it was the third hour, and they crucified Him. . . . And when the sixth hour was come there was darkness over the whole land until the ninth hour." 15:25,33. Luke says, "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour." 23:44. But listen to John. He says, "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King." 19:14. According to John at the sixth hour He was still before Pilate, and yet uncondemned. "An error in the inerrant Word of God!" some frightened soul cries in dismay.

Matthew, Mark, and Luke used the Jewish method of reckoning, counting the hours of the night from six in the evening, and the hours of the day from six in the morning. Many years later however, when John wrote, and the Roman method of reckoning time had come into common use, the hours were numbered from midnight, as has been universally done ever since the days of Ptolemy. When John and Andrew came to Jesus' lodgings they "abode with him that day: for it was about the tenth hour." If that word with John signified four p. m., they could not have "abode with Him that day." The day would have been all but gone. He talked with the woman at the well at six o'clock in the morning, not at noon when no one would think of carrying water the mile to Sychar. 4:6. We see, too, that the nobleman at Cana did not come at noonday but early, for the fever left the child at seven o'clock in the morning. 5:22. After the Lord had eaten the Passover with His disciples Wednesday evening, or Tuesday evening as we would say—in their way of reckoning, the evening preceded the morning, to make up a day (Gen. 1:19)—He retired to the Garden to pray, and while there was seized by the mob and bullied and harried the rest of the night, till at six in the morning He was sentenced by Pilate.

It might more accurately have been called Syro-Chaldee, being a mixture of the Aramean of Daniel and Ezra, with the ancient Hebrew." Thus it is evident that He was not speaking an "unknown tongue."



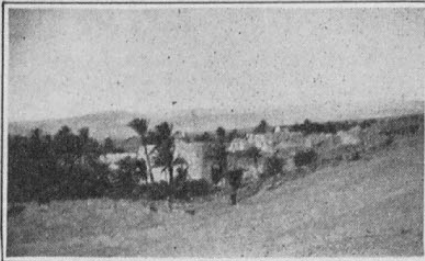
The Gospel in Foreign Lands



SOWING THE GOSPEL SEED AROUND SINAI

R. F. Whitman

On Monday, December 17, we left Ma'an, known to travelers as the present southern terminus of the Hedjas Railway from which Petra and Mt. Hor may be easily reached, but incidentally, as regards missionary work, a real desert outpost where,



Desert town of Aqaba (Elath)

to the present day, neighboring Bedouin tribes raid the Wahhabites and are raided in return. After three or four hours we reached Aqaba, the Elath of the Bible. Here we stayed two days to bargain for camels, and incidentally God opened doors for us to present the gospel message. After much bargaining we secured our mounts for the journey, three camels and their two Bedouin owners to look after them. Our party was then made up of two missionaries, two camel men, and a Ma'an sheik, a typical Arab is a close friend of Brother Breadon, my colaborer, and who stood alone with him last March when the whole town had banded together to drive out "the hated American missionary." There is a reason back of his love for Brother Breadon. This Arab had been very ill and had been spitting blood, but in answer to prayer in the name of Jesus he was relieved and the hemorrhages ceased. Although he is not a Christian, yet the healing he received has no doubt radically changed his attitude toward Christianity, and we feel that some day he will have grace to cut loose and confess Christ.

We were held at the first outpost station until permission to proceed into the Peninsula was phoned for from the Governor at El Arish, and the delay was all for the good since that evening around the camp fire a number of Bedouins heard the old, old story for the first time and received it well, while the next day with the permission to proceed came an order that a soldier accompany us, an unsought favor which was nevertheless a great boon in many ways besides that of mere protection, as we afterwards found.

There followed long days of travel on our

camel mounts beginning at dawn each day, halting after four or five hours to cook our first meal and then on until sunset when we would pitch our tents where desert shrubs provided pasturage for our camels and fuel for the camp fire. We would then take our second and last meal for the day, satisfying our hunger with bread baked in the ashes and some dish concocted out of the supplies that happened to be on hand. Then if we had chanced to find some Bedouins, we spent the evening telling them one of the gospel stories, usually a parable, talking of sin and our need of salvation, and then telling them the wonderful story over again. To us it was wonderful to preach the gospel without rousing a storm of fanatical opposition. How different these simple Bedouin folk are from the more sophisticated townsmen, and virgin soil is here, as elsewhere, the best for gospel work. From the first to the last the reception we experienced, among the Bedouins at least, was most encouraging and on rare occasions only were signs of opposition manifest.

Our Christmas day was spent in traveling. In the afternoon we arrived at a tent where we broke the Arab custom of hospitality by refusing their proffered food, ourselves buying, killing and seething a kid, thus preparing our own Christmas dinner which they shared with us, all eating in true Arab fashion with sleeves rolled up, and hands conveying rice and meat from the common dish to the mouth. We afterwards spoke of the King's Supper and the Wedding Garment to a most attentive audience, and so ended our first Christmas in the desert. Two days later, after losing our way through the deliberate misdirection of a certain Bedouin sheik, who resented camels belonging to other tribesmen being used in his territory, we arrived at Jebel Mousa (the traditional Mt. Sinai). Here is located a famous monastery dating from the sixth century A. D., belonging to the Greek Orthodox Christians. As the monks charge visitors desiring to enter the monastery twenty-five dollars each, we declined and elected to sleep in the courtyard where we had opportunity to reach other Bedouins with the gospel. Next morning we ascended the mountain by steps which the monks had constructed, leading up to the small church

they have erected at the top. Whether this is really Mt. Sinai or not, we were impressed with awe that on such a mighty mountain as this, perhaps even where we stood, God had descended in that tremendous Sinai revelation and where Moses had talked face to face with God. Brother Breadon and I had a blessed time of prayer together there on the summit alone with



Bedouin Camp in the Desert

God. Afterwards we journeyed over those plains where God had sent His heavenly manna. Reaching Suez, we sent our camels on while we made a detour to Cairo and got a fresh supply of food and Scriptures. Three days later we rejoined our camels and traveled on to 'Arish, where we could take a train for Jerusalem, having been out from Aqaba thirty-five days.

One or two incidents must be recorded: one a visit to the iron mines between Tor and Suez, of which existence we had been unaware. Arriving one evening we discovered a light railway leading up from the wharf where a ship was loading iron ore for Baltimore, U. S. A. Upon learning that there were perhaps 1,000 workmen, all Moslems from Upper Egypt, in the mines some ten miles away, we asked permission from the English engineers to make them a visit and to preach the gospel to them. He seemed dubious of results, and we had to press our request several times before the desired permission was granted. Eventually we set off, riding in a manganese truck until we reached the railway terminus. From here we continued on foot, stopping first for a visit to a small company where it chanced that the work was at a standstill for a time. Here we gathered the men together and they listened well. One of the older men inquired so earnestly at the close of our talk as to how one could accept the Saviour and receive His salvation, that we knew the Lord Himself was confirming His Word. Then one of the officials, a Greek by nationality, and Orthodox by religion, after a private conversation knelt and gave his



Some of the happy little folks at Bettiiah

heart to the Lord, rising with the joy of sins forgiven, and we also went on our way rejoicing. After a stiff climb we reached the main mine and made our home in the Police Quarters. Here our policeman host, hearing that we were preachers of the gospel, was at pains to invite every one he met to a meeting in the evening, and so that night we found sixty or seventy men assembled in the sleeping quarters to hear the Word. For more than an hour we proclaimed to them man's sin and guilt, and Christ and Him crucified, man's only hope of salvation. They thanked us for the Word and we praised Him for such an opportunity. But we could not sleep until late that night, for several other groups came in to hear and received the Word, and the next morning also several groups came and listened quietly to the message. But as always the enemy has his agents around, and one or two dissatisfied minds can sway the feelings of the mass. So by the afternoon the atmosphere was completely changed, and the warmth of the previous welcome was changed to chilliness on the part of the groups we spoke with, until in the evening the culmination of a message on the work of the Saviour for and in us was greeted by the Moslem cry "Wahhid Allah" (declare the unity of God) in opposition of course to the belief in the trinity of God; the "la ilah ill 'ullah" (no God but God and Mohammed is the Prophet of God) etc., accompanied with the threatening order to leave at once. We went elsewhere, and meanwhile they had gathered for the "Zikr," that is, the mention of the name of God, when in rhythmic unison they chant and shout the name of God for an indefinite period, but the psychic effect is a pitch of excitement, or more correctly, an influx of Satanic power which not infrequently ends in numbers falling into a trance-like condition or demoniac state. This doubtless was their effort to purify the place from the influences of the polluting presence of Christian infidels, and an effort to revive the spirit of Islam in any would-be inquirers into the gospel message. However, while this was going on, God opened for us another door among those who would listen, and the trouble makers who searched for us only found us when things were quieting down and the mob had dispersed, for we were off apart quietly giving the gospel to a few inquiring souls. Next day we came down from the mine, tired and filthy from the iron ore dust that filled the atmosphere and choked our lungs, and weary from the sense of the powers of evil abroad, but rejoicing that the Word had gone forth, His Word that shall not return unto Him void.

Another encampment visited was in a large oasis. The Lord blessed us wherever we went from group to group telling the message. Two Bedouins, after the close of the message, rose to take us to the next group. On the way one of them said, "If I pray and fast will not this secure my salvation?" "No," we said, "we have been at pains to explain to you that man cannot be his own saviour and therefore God sent us a Saviour, Jesus the Christ, who died for us and now lives in heaven. Accept Him and believe in His shed blood, repenting of your sins, and surrendering yourself

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.

to God and you will be saved." "What is the name of the Saviour?" he said. "Yasua-el Masih." "Repeat it again," he said. And so we did over and over again, he repeating it after us until he was satisfied he would remember it. We asked them both if they would accept the Saviour and they said yes. Then we prayed together that God would for Christ's sake save them, and so we left them rejoicing in the thought of the Name and its power, the Name that is above every name, the Name that is ointment poured forth, the only Name by which we must be saved, *Jesus*, because He it is who saves His people from their sins. These, to the best of our knowledge had never before heard the gospel message and may never hear it again, yet we believe the gospel is the power of God unto salvation, and God in His sovereign grace can reveal the Saviour to the soul even on its first hearing of the Word.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF FEBRUARY

Foreign Missions	
California	\$4058.16
Pennsylvania	2063.16
New York	1487.55
Iowa	1334.68
Ohio	1302.54
Missouri	1100.18
Alaska	1041.03
Michigan	755.63
Illinois	734.37
New Jersey	729.18
Washington	667.67
Oklahoma	588.16
Texas	583.46
Wisconsin	546.74
Kansas	508.05
Maryland	489.06
Canada	480.90
Indiana	399.16
Colorado	371.92
Minnesota	338.36
Oregon	294.94
Florida	244.12
Nebraska	202.71
North Dakota	184.01
Massachusetts	175.00
Arkansas	170.77
Montana	170.77
West Virginia	167.30
Delaware	156.53
District of Columbia	147.00
Alabama	144.34
Connecticut	142.50
Virginia	119.59
South Dakota	116.45
Arizona	81.40
Tennessee	64.19
Kentucky	57.82
Mississippi	56.32
Maine	47.46
New Hampshire	38.00
Louisiana	37.54
Georgia	25.23
New Mexico	24.96
Idaho	22.71
Wyoming	20.18
North Carolina	15.75
Nevada	15.50
Foreign Countries	70.82
Total amount reported minus \$1518.26, given direct and designated for expenses or \$21075.61—	
Total for February.	
Home Missions	
Kansas	\$77.94
Missouri	77.09
Minnesota	54.44
Iowa	42.67
Maryland	40.03
Oklahoma	30.92
West Virginia	28.21
Alabama	26.14
Colorado	24.94

Illinois	22.50
North Dakota	19.69
South Dakota	18.19
Washington	15.95
Texas	14.48
Virginia	12.68
Tennessee	11.42
California	10.14
Florida	9.82
Mississippi	9.24
Wisconsin	8.60
Montana	7.64
Nebraska	7.22
Arkansas	5.46
Kentucky	5.40
Pennsylvania	3.62
New Hampshire	2.75
Wyoming	2.55
New York	2.00
Louisiana	1.73
Georgia	1.65
Indiana	1.00
Total amount reported minus \$33.27, given direct, or \$562.84—total for February.	

DISTRIBUTION OF MARCH, 1929 MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	\$ 351.03	
Allowances of Missionaries on furlough	110.00	
Mission Station Expense	60.00	521.03
EGYPTIAN FIELD		
Allowances of Missionaries	261.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	70.00	
Native workers	40.00	
Lillian Trasher & orphanage	162.00	583.00
FRENCH SUDAN FIELD		
Allowances of Missionaries	516.99	
Mission Station Expense	133.12	650.11
LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	934.42	
Mission Station Expense	87.00	
Native workers	100.58	1122.00
SOUTH AFRICA FIELD—TRANSVAAL		
Allowances of Missionaries	280.00	
Native workers	23.00	303.00
TOTAL DISTRIBUTION—AFRICA		
3179.14		
CHINA		
NORTH CHINA FIELD		
Allowances of Missionaries	825.02	
Allowances of Missionaries on furlough	110.00	
Mission Station Expense	417.38	
Native workers	41.00	
Anglin orphanage (Special offering \$908.97)	1747.47	3140.87
WESTERN CHINA & TIBET		
Allowance of Missionaries	378.40	
Allowances of Missionaries on furlough	49.00	
Mission Station Expense	403.15	
Native workers	103.45	934.00
SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	197.00	
Allowances of Missionaries on furlough	58.00	
Native workers	15.00	270.00
CENTRAL CHINA		
Allowances of Missionaries	137.00	
Allowances of Missionaries on furlough	40.00	
Mission Station Expense	20.00	
Native workers	22.00	219.00
SOUTH CHINA		
Allowances of Missionaries	496.00	
Allowances of Missionaries on furlough	48.70	
Mission Station Expense	37.00	
Native workers	75.00	
South China work & workers	300.00	956.70
TOTAL DISTRIBUTION—CHINA		
5520.57		
INDIA		
Allowances of Missionaries	2919.78	
Allowances of Missionaries on furlough	453.70	
Mission Station Expense	621.30	
Native workers	139.00	
Aston orphanage	191.00	
Leper work	33.00	4357.78
SOUTH INDIA & CEYLON		
Allowances of Missionaries	511.00	
Mission Station Expense	30.00	
Native workers	35.00	576.00
TOTAL DISTRIBUTION—INDIA		
4933.78		
JAPAN FIELD		
Allowances of Missionaries	665.00	
Allowances of Missionaries on furlough	52.00	

(Continued on Page Fourteen)

-:- In the Whitened Harvest Fields -:-

FORTY-ONE SAVED

Pastor U. V. Scroggins, Cushing, Okla., writes: "God gave us an old-time revival, the Thompson evangelistic party in charge. Forty-one saved, several received the Baptism in the Spirit. F. E. Conrad set the church in order with 37 enrolled."

VICTORY AT OKLAHOMA CITY

Brother Morris Kullman and wife, Oklahoma City, Okla., write: "Glad to report victory here. In a 2 weeks' meeting conducted by Sisters Mary Johnson and Madeline Kullman, there were 10 saved and 8 baptized with the Holy Spirit. The work is growing. We are leaving here on March 10, for the evangelistic field."

GREAT REVIVAL AT WHEELER

Pastor Clyde C. Gore, Wheeler Texas, writes: "Our 6 weeks' revival began Jan. 13, Brother J. J. Land, of Erick, Okla., in charge, assisted by Brother John Lakey and Miss Cora Miller. Forty souls were saved, 31 baptized in the Holy Spirit. Among the number were several Methodists and Baptists who came for a deeper experience—one Methodist preacher. Several were healed and a goodly number added to our roster. This is our first real revival effort as it is a new work, set in order Nov. 24th of last year. We feel that Wheeler and the entire countryside has been benefited by the meeting."

DISTRICT CONVENTION

Pastor W. E. Long, Creston, Iowa, writes: "The 16th annual convention of the Iowa-North Missouri-Northeastern Nebraska District held at Creston gave the assembly a boost; the city is interested in the services and in hearing the full gospel. We believe God is going to give a mighty revival. Brother W. T. Gaston was with us in the convention and every message was enjoyed. Brother Roy E. Scott, returned missionary, was with us for missionary service. Any Council brethren passing through will be welcome."

PREJUDICE MELTED

Pastor W. F. Voodre, Warren, O., writes: "We have just closed a 5 weeks' campaign with the Shearer evangelistic party. The meetings proved a great blessing to all. About 40 knelt at the altar for salvation and there was a general revival among the saints. Much prejudice throughout the city was broken down and we expect the revival fires to burn on."

BRIEF MENTION

Word written in the midst of the meeting reaches us, telling of 25 saved and 8 filled, as well as reporting marvelous healings Cache, Okla. Bert Roberson is the evangelist in charge.

A ten days' meeting has just closed in Pillager, Minn., in which 7 came to the altar for salvation, and two testified to healing. The evangelists were Jenson and Beatty.

OUTPOURING OF THE SPIRIT

Pastor Thomas Paino, Linton, Ind., writes: "Just closed a 3 weeks' meeting at the Apostolic Tabernacle, where God poured out His Spirit, saving about 25 and baptizing with the Holy Spirit about 15. God worked among the young people and children. Evangelist W. A. Coxe of Jasonville preached the simple gospel message which gripped the hearts of the people. Many are still seeking the Baptism of the Spirit and the work is moving on nicely."

ONE HUNDRED SAVED

Oda B. Teets, Aurora, W. Va., writes: "We are praising the Lord for the great outpouring of the Spirit in North Tazewell, Va., in a revival which continued almost 5 weeks. Conviction settled down upon the people from the first and many were slain night after night by the power of God. Over 100 were saved and 26 received the Baptism of the Holy Spirit. We enjoyed the fellowship of the assembly and found Brother Peek a most congenial pastor with whom to work."

A SAN FRANCISCO REVIVAL

Pastor R. J. Craig, San Francisco, Calif., writes: "Dr. Price recently came to Glad Tidings Temple for a four days' meeting, during which time crowds came and the Lord so blessed that we decided it would be the will of God for him to hold a three weeks' campaign. The three weeks ended last Sunday night with a great crowd present. One hundred and two were received into the Glad Tidings fellowship while 50 were baptized in water the night before. Dr. Price preached twice a day. He has a very significant ministry during these last days, in which the signs actually follow. Many have been brought to the Pentecostal light during Dr. Price's stay with us and a new faith and vision has captured both pastor and people. Dr. Price was delighted with the co-operation given by the splendid and loyal student body of the Glad Tidings Bible Institute."

CANCER HEALED

For many years I had suffered from the terrible disease, cancer. I was treated by many different doctors and in only a few years was operated on five times; all the time getting worse and worse. After the last operation the doctors decided they could do no more, so when I was taken with a very bad attack they held out no hope for my life, giving me only a few hours in which to arrange my matters. Then we called Brother R. E. Smith and his party who were conducting meetings in Lancaster at that time. They responded at once, and prayed for me. They came off and on for several days to pray. One day as they prayed I received a wonderful experience. Heaven was opened to me and I saw Jesus on the throne, crowned as Lord, and a voice spoke to me saying that He had died for me. While many waited expecting that soon Gust Erickson would be with the departed, God performed a miracle and healed me. The

two places on my stomach where the cancer discharged soon healed over and now for a year I have been feeling fine. The Lord has done great things for me and I want to give Him all the glory.—Gust Erickson, Lancaster, Minn.

Accompanying this testimony is the following:

We are happy to confirm the testimony of Brother Erickson. He was in a hopeless condition. We held on in prayer for a few days when suddenly he had the assurance that he was on the way to recovery. We praise God for this wonderful healing.—R. E. Smith, Roseau, Minn.

HEALED OF STOMACH ULCERS

Three years ago the first of April I was taken very sick and became delirious. My husband called for the saints and they spent the day in prayer. Brother L. G. Moore, of Lansing, Mich., anointed me with oil. The next morning I was a little better but around four o'clock I was taken violently sick. I was trusting in the Lord only. For about a half hour I had hemorrhage of the bowels, when suddenly I began vomiting. After a while I threw up two ulcers about the size of a saucer and it seemed to me they were an inch and a half thick. How they ever came through my throat only God knows. It is beyond human understanding. This left me extremely weak.

The next evening we were compelled to call a doctor. He said I had thrown up ulcers of the stomach and that he didn't think I would recover. I tried to tell him I was healed. He left three kinds of medicine and went away. As soon as he was gone my husband threw the medicine in the sewer. The next Sunday I went to church very weak, but in church the Lord gave me surprising strength.

At this time my husband and I were called into the Lord's service, and in the following December we opened our first mission. From a child I had always been sickly and have taken much medicine and have been treated by several doctors. I am in splendid health and have gained fifty pounds in weight.—Mrs. Hilda Pratt, Latty, Ohio.

(Referring to the above testimony, Elder L. G. Moore, pastor at Lansing, Mich., writes as follows; Ed.)

"The above testimony is true. It was one of the most wonderful healings I have ever witnessed. The ulcers were caused by Sister Pratt's eating walnut shucks when she was a little girl. She has been sickly ever since that time. She and her husband are in the work of the Lord now at Latty, O."

HAND-PICKED FRUIT

"We do not need jolly good fellows in the ministry. We need prophets who stand apart from the jolly crowd: men set apart unto God; men who stay in the presence of God until their faces are white with the light of God, and who hasten with His message to their fellowmen while the light is still on and the fire is still burning high in their hearts."—Author Unknown.

OUR MISSIONARIES

*Forget them not, O Christ, who stand
Thy vanguard in the distant land!*

*In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head!*

*Be Thou in every faithful breast,
Be peace and happiness and rest!*

*Exalt them over every fear;
In peril, come Thyself more near!*

*Let heaven above their pathway pour
A radiance from its open door!*

*Turn Thou the hostile weapons, Lord,
Rebuke each wrathful alien horde!*

*Thine are the loved for whom we crave
That Thou wouldst keep them strong and
brave.*

*Thine is the work they strive to do;
Their foes so many, they so few.*

*Yet Thou art with them and Thy Name
Forever lives, is aye the same.*

*Thy conquering Name, O Lord, we pray,
Quench not its light in blood to-day!*

*Be with Thine own, Thy loved, who stand
Christ's vanguard in the storm-swept land!*
—Margaret Sangster

THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

OPEN FOR CALLS

EVANGELISTIC.—I have resigned the pastorate at Mannford, Okla., where I have been for the past 2 years and will now be free for evangelistic work.—Mrs. Dulcie Hoffman, Box 195, Mannford, Okla.

EVANGELISTIC.—After April 1. Wife and I both preach. My son and his wife who lead singing and play a number of stringed instruments will be with us.—W. L. Selby, Harvey, Iowa.

EVANGELISTIC.—Brother Z. P. Miller, of Tracy, Calif., in fellowship with the Assemblies of God, is visiting relatives in Michigan for a month or so and will be open for evangelistic services anywhere the Lord may lead. Address, c/o E. D. Miller, R. F. D., Brighton, Mich.

Forthcoming Meetings

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

FRESNO, CALIF.—Evangelist Watson Argue will hold a two weeks' meeting at Full Gospel Tabernacle, Divisadero at U Street, April 7-21. Near-by assemblies plan to attend. For further information address the pastor, L. R. Keys.

PHILADELPHIA, PA.—A revival campaign will be conducted at Highway Mission Tabernacle, 19th and Green Streets, by Miss Hattie Hammond, March 17-31. Meetings every night except Mondays, at 8:00. Young People's Rally Saturday night, March 30th.

DAYTON, OHIO.—The Tenth Annual Session of Central District Council, Bethel Temple, Corner Buckeye and Pulaski Streets, April 30 to May 3. All pastors, evangelists and missionaries are urged to be present. Each assembly should send at least one delegate, and two if possible. Lodging and breakfast will be provided for all ministers and delegates. We are expecting Brother Harold H. Moss, field missionary secretary, and acting editor of the Pentecostal Evangel, to be with us. Special services for the missionaries and Christ's Ambassadors on the last day.—Flem Van Meter.

SARATOGA, TEX.—Fifth Sunday rally, March 29-31.—M. E. Stubblefield, pastor.

QUINCY, ILL.—Revival campaign with Pastors R. A. and Adele Carmichael at the Assembly of God, April 14-28.—Zelma Argue.

LIMON, COLO.—The Morton Sisters and Miss Juanita Tubbs, pianist, will conduct a revival campaign in the Masonic Hall, March 3-31.

EAKLY, OKLA.—Revival beginning March 20, F. E. Conrad in charge. Near-by assemblies invited.—Elgin Smith, pastor.

COLUMBUS, GA.—Superintendent J. E. Spence will conduct a Bible convention at the Assembly of God, 3125 3rd Ave., March 27, to April 1st.—Pastor M. L. Smith.

FREELAND, PA.—Revival services at Calvary Pentecostal Church March 17 to April 7, Elder D. H. McDowell, of Washington, D. C., in charge.—Pastor J. Grayson Jones, 702 Birkbeck St.

LYONS, N. Y.—Dr. Wm. Keeney M. Towner will conduct special services March 17-April 7, at the new Full Gospel Center. For information write Mrs. Mary Ross Danforth, 86 Broad St.

KISSIMMEE, FLA.—City-wide campaign March 14-31 at Christ Church, Pentecostal, corner Brack and Oak Streets, Evangelist Wm. A. Espeseth and party in charge.—Perry W. Hadsock.

PHOENIX, ARIZ.—City-wide campaign beginning March 24, Evangelist Chas. S. Price in charge. For further information write Pastor Henry A. Felicy, 721 W. Taylor St., Phoenix, Ariz.

REGAN, N. D.—Evangelist Elsworth E. Krogstead, of Albert Lea, Minn., will hold a series of meetings at the Assembly of God Hall, March 26 - April 7 or longer.—C. E. Oster, pastor, Box 84.

SIDNEY, OHIO.—Evangelist Wm. Emenegger and Brother L. C. Hicks will hold evangelistic services at Mission Church on West Park Street, March 14-31. For further information address Pastor Chas. C. Shie, 202 North Main Avenue.

GREAT FALLS, MONT.—Evangelist Rangnor S. Peterson, of Pelican Rapids, Minn., will conduct a 3 weeks' revival campaign beginning March 28, at the Assembly of God, 213 9th St., N.—Pastor W. Paul Jones, 518 5th Ave. N.

DYERSBURG, TENN.—Fifth Sunday Fellowship meeting. All ministers of the Tennessee District urged to attend. Everybody invited. Free entertainment. For further information write Pastor W. N. Mills, Dyersburg, Tenn.

LUTIE, OKLA.—Near Wilburton, Sunday school rally fifth Sunday in March. We welcome Sunday schools in reach of us, and any friends who may be passing through. Plenty of lunch for all.—Secretary Edna Suttmiller.

ALTON, ILL.—The seventh annual session of the Illinois State Council will be held April 9-12 at 6th and Spring Sts., Alton, A. W. Kortkamp, pastor. Free entertainment for ministers and delegates.—C. M. O'Guin, state superintendent.

ASHLAND, OHIO.—Evangelist Vera Williams and Florence Marker, of Canton, Ohio, will conduct a campaign March 31 to April 21, in the Pentecostal Church, corner Myers Avenue and 11th Street. Services each evening except Saturday at 7:30; Sunday at 10:30 a. m. and 7:30 p. m.—Oliver P. Brann, pastor.

CHELSEA, MASS.—Evangelist Hattie Hammond of Hagerstown, Md., will conduct special meetings at First Pentecostal Church, 113 Hawthorn St., April 7-28. Meetings nightly (except Monday) at 7:45; Sunday, 3:00 and 7:30 p. m. For further information address C. C. Garrett, pastor, 25 Barrett St., Revere, Mass.

LAWRENCE, KANS.—Evangelist Evelyn D. Becker and Helen J. Engle of Baltimore, Md., will conduct a 2 weeks' revival at 14th and Rhode Island Sts., beginning March 17. A cordial invitation extended to nearby assemblies. Musicians, bring your instruments.—Pastor B. A. Farrell, 1344 Kentucky St.

MOOSIC, PA.—Evangelist Delores Lee Dudley will conduct a 2 weeks' campaign at the Full Gospel Tabernacle, Springfield Ave., March 31-April 14, inclusive. Meetings every night at 7:45, Sundays, 10:30 a. m., 7:45 p. m. For further information write Pastor John E. Jenkins, 608 S. Blakely St., Dunmore, Pa.

ELECTRA, TEX.—Evangelist Meyer Tan-Ditter and wife will conduct a revival campaign here March 28-April 14.—E. B. Crump, pastor.

BETHEL CHAPEL, ARK.—Seven miles south of El Dorado, Sunday school and Young People's Convention, April 18-19.—A. W. Tanner.

SENECA, MO.—Fifth Sunday Fellowship meeting March 31. We expect ministers of this District and of Northeastern Oklahoma. Bring full baskets.—Pastor C. E. Friend.

COLDWATER, KANS.—Special meetings at the Assembly of God beginning April 7, continuing as long as the Lord leads. Evangelists Evelyn D. Becker and Helen J. Engle, of Baltimore, Md., in charge.—Pastor F. T. Curry, Coldwater, Kansas.

MANSFIELD, O.—City-wide revival campaign at Four-Fold Gospel Hall, No. 2 South Diamond St., beginning March 25, Wm. F. A. Gierke, of Los Angeles, Calif., in charge. For further information address Oliver P. Brann, pastor.

MALVERN, ARK.—Revival, March 10-31, Evangelist J. W. Dodd in charge. Services every evening at 7:30. A fellowship meeting in connection with the revival, March 29-31.—Pastor P. F. Ramsey.

LE MARS, IOWA.—Revival campaign at Gospel Tabernacle, 302 Central Ave., March 17-April 7, Evangelist Zelma Argue in charge. Services every night, except Saturday, at 7:45.—Pastor Joseph Terlizzi.

NORTH CUMBERLAND, MD.—Four weeks' revival campaign beginning March 10, at the Assembly of God, North Cumberland, will be conducted by Pastor Nimrod Park, of Pittsburgh, Pa. For further information write Pastor Ralph McMakin, 304 Wallace St., Cumberland, Md.

FREDERICK, MD.—Evangelist Homer Peterson will hold a series of meetings in the First Pentecostal Mission, 22 North Market St., March 12 to 31, or longer. For further information address Pastor David Wilson, 112 West 4th St., Frederick, Md.

SAN JOSE, CALIF.—Evangelist A. Watson Argue will be at the Upper Room Mission, Fourth and San Antonio Streets, March 20-31, inclusive. Services every night, except Saturday, at 7:30; Sunday, 10:45, 3:00 and 7:30.—Pastor Max Freimark.

NEWBURGH, N. Y.—Easter Convention at Glad Tidings Assembly, 4 Avoca St., March 24-31. Services—Sundays, 10:30 and 7:30; every evening 7:30. Special evangelist F. Webster Tyler, returned missionary from British East Africa. A welcome to all.—Pastor A. J. Jenkins.

OKLAHOMA C. A. RALLIES.—Bigsby, Feb. 15th; Duncan, Brother Fortenberry, pastor, March 23; Oklahoma City, 1813 W. 2nd St., Brother Kullman, pastor, March 24. Three services each day.—M. J. McClellan, 316 E. Cherokee, Enid, Okla.

GALENA, KANS.—Southeastern Kansas C. A. Rally will be held March 30-April 1. Board and lodging free to visitors. Special features: Orchestra and delegation from C. B. Institute, sunrise praise service on a hill Easter, and missionary program. Outside speakers: Miss Blanche Appleby, Miss Schoonmaker, Miss Gustafson and Arthur H. Graves.—Harold Jones.

LANCASTER, PA.—Meeting for prayer and spiritual edification April 23-25 at First Pentecostal Church, W. Orange and Concord Sts., sponsored by Eastern District Council. Leading ministers will be present. All invited. For accommodations write Pastor Vernon B. Gortner, 44 Parkside Ave., Lancaster, Pa.—W. I. Palmer, 629 E. Delavan Ave., Buffalo, N. Y.

CLEVELAND, OHIO.—Evangelist J. N. Hoover, of Santa Cruz, Calif. (for many years active in the Baptist denomination) will hold a 3 weeks' campaign at Pentecostal Church, Lexington Ave., at E. 55th St., March 17-April 7. Meetings each evening (except Mondays) 7:30; also 4 afternoon meetings weekly at 2:30. Out-of-town visitors cannot be entertained (as to lodging) unless they have first written ahead and made arrangements.—Pastor Harry J. Steil, 451 E. 143 St.

SECTIONAL COUNCIL MEETINGS.—Southwest Section, Duncan, Okla., March 22-23. Pastor E. M. Adams, of Anadarko, has been appointed to fill the vacancy of that section, as Presbyter, Northeastern Section; Collinsville, Okla., April 18-19. South Central Section, 405 Elm St., Shawnee, Okla., May 2-3. All ministers and assemblies of these sections are expected to attend. Those wanting license, ordination or renewal, will make application in person.—James Hutsell, district superintendent.

FLEMINGTON, W. VA.—Revival campaign at the Assembly of God beginning March 24, continuing as long as the Lord leads.—Pastor Albert R. Ark.

COTTONDALE, FLA.—Fifth Sunday meeting at New Bethel church, 7 miles southwest of Cottondale, March 31st. Services 10:00 a. m. and 3:00 p. m. Come, bring your lunch and stay all day.—R. M. Miller, presbyter.

LONDON, ONT.—Evangelist Harvey McAlister will conduct an evangelistic campaign at the Pentecostal Assembly, commencing April 7th and continuing over four Sundays. His address will be 740 Queen's Avenue, London, Ontario.

FOR SALE.—Gospel tent, used but in good condition, 40x60, 2 poles, waterproofed top, price \$150.00.—J. A. Overby, Sister Bay, Wis.

NOTICE.—Brother Robert and Sister Ada Pollard have taken the pastorate at Brookfield, Mo., and friends may address them at 120 South State St.

NOTICE.—I desire to thank those who kindly sent me many back numbers of Pentecostal papers, etc., which were distributed here and in Macon, Ga. I can use more of the same.—James Chapman, R. 1, Box 130, Barnesville, Ga.

NOTICE.—I should like to communicate with anyone who is willing to go into new fields. We are alone here and greatly in need of spiritual help.—V. V. Echols and family, Hatch, New Mexico.

SPRINGFIELD, MO.—The 15th annual business session of the Southern Missouri District Council April 2-5 at Assembly of God, Campbell and Calloun Streets. The credential committee will meet on the 5th. Candidates for ordination or license are requested to meet the committee on that date. The assembly will provide beds for ministers and delegates, but each one must come prepared to pay for his meals.

The Christ's Ambassadors will be given one day for a special program. Let as many attend as possible. Every minister and licensed preacher of the District is strongly urged to be present. For further information write Elder Noel Perkin, 336 W. Pacific St., Springfield, Mo., or A. A. Wilson, district superintendent, Dexter, Mo.

DISTRIBUTION OF MISSIONARY FUNDS

(Continued from Page Eleven)

Mission Station Expense	285.00	
Native workers	40.00	1042.00
PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	566.36	
Mission Station Expense	156.16	722.52
PORTO RICO FIELD		
Allowances of Missionaries	160.00	
Allowances of Missionaries on furlough	30.00	
Porto Rican work & workers	177.00	367.00
CENTRAL AMERICA FIELD		
Allowances of Missionaries	130.00	
Mission Station Expense	100.00	230.00
SOUTH AMERICA FIELD		
Allowances of Missionaries	647.70	
Allowances of Missionaries on furlough	90.00	
Mission Station Expense	14.00	
Native workers	40.00	791.70
PHILIPPINE & FIJI ISLANDS		
Allowances of Missionaries		135.00
WEST INDIES FIELD		
Allowances of Missionaries		100.00
MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	300.00	
Mission Station Expense	101.00	
La Luz	20.00	
Latin-American Institute	40.00	
Mexican workers—Border	200.00	
California workers—Mexico	125.00	
California work	75.00	
Mexican truck	2.00	
Publishing House	45.00	908.00
MISCELLANEOUS FIELDS		
Alaska, Allowance	10.00	
Straits Settlements, Allowance	100.50	
Hawaii, Allowance	100.00	
Samoa Islands, Allowance	53.00	
Persia, Allowance	121.00	
Poland, Allowance	205.05	
Russia, Allowance	115.00	
Latvia, Allowance	50.00	
Bulgaria, Allowance	95.00	
Greece, Allowance	40.00	
Hungary, Allowance	38.00	927.55
Non-Council Missionaries (Designated)		721.92

Total amount missionaries' allowances	19579.18
Missionary Rest Home	50.00
Fares, Buildings, Etc.	1183.07
Deputational work	150.00
	20962.25
Disbursed from Special Accounts	984.12
	19978.13
Shortage in January Funds	564.52
Where Needed Fund	532.96

TOTAL OFFERINGS FOR FEBRUARY 21075.61

HOME MISSIONS DISTRIBUTION

Florida District	\$ 6.65
Illinois District	22.50
Iowa & N. Missouri District ..	46.32
Kansas District	65.07
Mississippi District	17.09
Nebraska District	2.52
New England District	2.75
North Central District	99.36
Oklahoma District	30.92
Potomac District	70.01
Rocky Mountain District	27.49
Southeastern District	21.54
Southern Missouri District	63.21
S. W. Va. W. Va., & E. Ky district	14.13
Tennessee District	13.92
Texas District	5.60
Total	\$509.08

WORLD MISSIONS CONTRIBUTIONS

March 1st to 7th incl.	
All personal offerings amount to \$1582.89	
.30	Assembly of God S S Paragould Ark
1.00	Assembly of God Prichard Ala
1.01	Harper Pentecostal S S Harper Kans
1.12	Assembly of God Ault Colo
1.20	Full Gospel Assembly Michigan City Ind
1.25	First Assembly of God Church Williamsville Mo
1.25	Assembly of God Blue Rock Ohio
1.26	Assembly of God Colusa Calif
1.44	Assembly of God Newark Tex
1.50	Pentecostal S S Davenport Okla
1.50	Assembly of God S S Earl Ark
1.50	Sunday School Wheeler Tex
1.50	Afton Assembly and S S Afton Okla
1.50	Assembly Dorothy W Va
1.65	Monette Sunday School Monette Ark
2.00	Assembly of God Koskkonong Mo
2.00	Assembly of God S S Paris Ill
2.00	Merle Russell Booster Band Cache Okla
2.00	Assembly of God Chester Ill
2.00	Bay St Assembly of God Tampa Fla
2.16	Assembly of God Church Yoakum Tex
2.20	Assembly of God S S Campbell Mo
2.22	Elmer Assembly Elmer Mo
2.24	Assembly of God S S Pratt Kans
2.25	Pleasant Valley S S Downsville La
2.32	Morris Assembly Morris Okla
2.45	Bear Creek Assembly Atlanta Mo
2.49	Assembly of God S S Wright City Okla
2.58	Pent'l Assembly S S Yale Okla
2.61	Sunday School Walthill Nebr
2.70	Hight Assembly Noxapater Miss
3.05	Crocker S S Crocker Mo
3.06	Assembly of God N Little Rock Ark
3.07	Assembly of God Bridgeport Tex
3.44	Pent'l Assembly of God S S Birthday offering Toledo Ore
3.50	Grantham Church Cottonwood Ala
3.50	Assembly of God Marianna Fla
3.54	Assembly of God Midway Ark
3.78	Busy Bee Missionary Band Seagraves Tex
3.85	Red Oak Flat Assembly of God Troup Tex
4.00	Deertrail Assembly Deertrail Colo
4.00	Women's Missionary Council Wichita Falls Tex
4.14	Assembly of God S S McCracken Kans
4.31	Assembly of God Eakly Okla
4.32	Flower Grove Assembly Ackerly Tex
4.70	Thelma Assembly Tribune Kans
4.90	Assembly New Castle Tex
5.00	Assembly of God Cuero Tex
5.00	Bear Creek Assembly Columbia Tenn
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