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The Growth of a Soul

Pastor Donald Gee, at the Springfield
Assembly



"And Samuel said, . . . I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." 1 Sam. 12.

Is not that a magnificent chapter? I love the way Samuel stands up before the nation, in all the integrity of his life and soul, and says, "If I have defrauded anybody the slightest bit, stand up and witness against me." It is magnificent the way they all bear testimony that in everything

He Has Been Perfect and Upright in all his dealings. I have a real admiration for integrity of character and haven't you too? Don't you love to see men absolutely "straight," up and down and through and through? I'm sure you will agree with me that development of Christian character is the great



The Growth of a Soul



thing that matters and is going to count for God. The gifts of the Spirit will never take its place. Speaking with tongues, singing choruses, shouting and saying hallelujah, will never take its place.

Look at Samuel and see him as a full-grown, ripe soul, the sort we want to be. Is there a man who would not like to be able to stand as Samuel did and say, "Now if anyone has anything against me, make it known." It is all right to write books and preach sermons in defense of this Pentecostal revival, but the best defense is our daily life—what we really are. If we live the life, our testimony will be absolutely convincing. I have been in big cities at night, when the whole city was ablaze with dazzling electric signs—everybody is advertizing with them. Why, you almost need blue glasses in Los Angeles at night. Red and blue and yellow and all the colors of the rainbow hit you in the eye. But when you have got through all your big dazzling signs and advertisements there is only one thing that is going to build up business (and every business man knows it), and that is "delivering the goods." If you do not do that, all your advertizing is sheer waste of money and time. Just so with us Christians—unless we are living the life, our testimony will be powerless. May the Lord develop in us integrity of character.

Another charming thing about Samuel was his grace. I do love grace. I am not meaning just the grace of God; though when the grace of God comes in it will make *us* gracious. I think we ought to be courteous and gracious and beautiful to one another. The Book says that in the early church

Great Grace Was Upon Them All.

When some people just look at you, you feel better for it; and when they shake hands with you, you feel uplifted; and when they smile at you, they bestow a benediction—they are simply full of grace. Some people want to be clever, but I believe it would be a good thing to seek first of all to be gracious.

I want you to see the grace of Samuel in the twenty-third verse, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way." Get the background of that statement and get the measure of it. You remember how for years Samuel had been the judge of the peo-

ple, their father and leader. Then the time came when they said to him, "We want a king, we want to be like everybody else and have a king." In the deepest sense it meant they were giving up God as their King and wanting an earthly one; but they were also telling Samuel they were tired of *him* and wanted a change. And so he was pushed aside. Some of us would have said, "All right, I'm going, and you can look after yourselves. I am through with you, so don't bother about me." If there is anything that saddens most of us it is ingratitude. If you are ungrateful I hope you will straighten up and remember to say thank you, and say it with your heart as well as with your lips.

A Nation of Ingrates

The whole nation was absolutely ungrateful toward Samuel. Samuel prayed, and the Lord sent thunder and lightning in the middle of harvest time. Then Samuel gave them a good sermon and rubbed them up properly and they got scared. They thought they were going to catch it. It is wonderful how the people, who think they can do without you when everything is prospering, want you when things don't go right. They came to Samuel saying, "Do pray for us." In our pride and lack of grace *we* would have said, "No, I'm not going to. Pray for yourself. You can do without me as your leader, so you can do without me as your intercessor."

But oh, the graciousness of Samuel. He does not utter one word of complaint for their putting him to one side. He just says, "God forbid that I should sin against the Lord in ceasing to pray for you." I call that an exhibition of a soul ripe in grace.

My brothers, when you can take bad treatment sweetly, you are coming on a bit. When people put you to one side, ignore you, fail to show you the consideration you think they should, and you don't grumble, but return good for evil, and pray for them, turning the other cheek also, then you are really growing in grace. And so I hold Samuel up before you, with those two beautiful characteristics—absolute integrity of character and a magnificent grace.

But Samuel *grew* into that state of ripeness and maturity. Notice however that he was a child of consecration even from before his birth. What a wonderful start he had in life, dedi-

cated before his birth, and growing up in

An Atmosphere of Consecration.

Right next door to our church in Edinburgh the Lord has permitted to be planted a socialistic Sunday school. We have seven of them in that city, and twenty-three in Glasgow. In these Sunday schools the children are taught absolute atheism and blasphemy. As we leave our breaking of bread service on Sunday morning, we hear the strains of a well known hymn tune coming from the place next door, but oh, the awful words that are being sung to that tune! As I look at those little innocent children coming to that place Sunday after Sunday, my heart grows cold within me. What will those little ones grow up to be! The result of their coming next door to our church was that our workers got fired up for children's work, and now we have a big Sunday school that far outranks the one next door. And on Tuesday night we have a special children's meeting and the church is packed from the platform to the door. Recently they have had a revival and many have been saved. Fathers and mothers, give your children the best chance you can; dedicate them to the Lord and let that dedication be real and practical.

The Book says, "The child Samuel grew before the Lord." A better translation is, "The child Samuel grew *with* the Lord." There is only one place to grow and that is in

Fellowship With Jesus.

Some people have an idea that if you want to grow spiritually you must read lots of books. Now books are helpful, but you can read them and still not be growing. Some people have the idea that to grow spiritually you must attend many meetings—meetings, meetings, meetings all the time. Meetings are helpful; but my brother, the one thing that counts is touching God in the meeting and having fellowship with Him. Why do you go to meeting? Because it is sort of a club and you want to see your friends? The Lord help us to go into the house of God with one set purpose—to meet with God. You may leave a meeting feeling you have listened to some stirring hymns, have enjoyed the spirit of the meeting, and you are happy. That is very nice but that is not enough if you really want to grow. I have been in big conventions where there were crowds of people and where we had sermons and solos and all of that, and I have felt, "Oh, if only we could get alone with Jesus." Don't misunderstand me and think I am despising God's precious means of grace; we need one another, we need the fellowship of the house of God, but the necessity for spiritual

growth is fellowship with God. Samuel grew with the Lord.

"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." 1 Sam. 3:7. That is a very striking verse, whatever can it mean? Why he was dedicated before his birth, and was living right there in the service of the temple, and yet it says he did not know the Lord. I believe we can be wonderfully busy in the work of God and yet not know Him. You can be up to your eyes in church work, on committees and boards, etc., and yet not know Him. But what does it mean? In the way that God was now going to reveal Himself, Samuel did not know Him. There have been experiences in my life when God has lifted me to higher ground; and when I got there I have looked back and said, "Well, this is so wonderful I feel as though I had had nothing before this." That was my experience when I received the Baptism with the Holy Ghost. Then

The Bible Became a New Book

to me, and the Lord Jesus became a new and living reality. I sometimes think it will be just like that when the Lord comes and catches us up and we see Him face to face. We will say, "Well, Lord Jesus, I thought I knew you down there, but I can see I did not know you at all. I thought I understood something of your love, but I can see now I hardly knew anything of it." Samuel had been brought up in a godly home and had been engaged in the Lord's service, but now God was going to come nearer. That is growth. Are you growing? A great artist in his declining years looked sadly at one of his own masterpieces and said, "Is it possible that I painted that picture? I could not do it now. I have lost the power." I don't believe God wants us that way in the spiritual life. The path of the just is as a shining light that shineth more and more. I don't want to look back on any time in my life with the consciousness that I knew God better than I do now. I would rather He would take me home than that I should live to grow lukewarm.

How did Samuel come into a new place that night? Listen; Samuel has lain down to sleep when a voice breaks the stillness—"Samuel, Samuel!" He rubs his eyes and runs over to Eli and says, "Here I am, you called me." It was not Eli at all, it was Jehovah. Eli says, "I did not call, go and lie down." The voice calls again, and Samuel runs again. Oh, what a tragedy that Eli has gotten so spiritually dead that when God is speaking in the very room where he is, he cannot hear it! The third time God calls Samuel, and the third time he runs to Eli. Then Eli

dimly realizes that possibly God is calling. He tells the child to go back, and if the voice calls again he must answer. God calls as at other times, "Samuel! Samuel!" I do love the intensity in the Hebrew language, where emphasis is shown by doubling. Is not that a beautiful way of showing emphasis. You will find two or three occasions in the Bible where God uses the name twice in order to show how earnest He is, how deeply He is feeling.

Must it not have been wonderful to have heard that voice of Jehovah echoing with sweet cadence through the temple courts. And yet I almost feel I have. Oh, the lovely, personal touch there is between God and our souls. He does not run us by machinery. They took me over the Publishing House and made me almost breathless with it all. They showed me the latest thing for addressing envelopes, and so on. I admired it tremendously but

On Thy Guard

*"My soul, be on thy guard,
Ten thousand foes arise,
The hosts of sin are pressing
hard,
To draw thee from the skies.
Oh, watch, and fight, and pray,
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore."*

I am so glad God does not deal with us in the way they do there. I am glad He does not put all our addresses in a machine and then turn a handle and get them off that way. Oh

He Loves Us, Knows Us Personally.

He gives an exquisite personal touch to each of us. God does not love us in job lots; He loves us individually, personally, in our own soul. He knows our name and address and all about us.

God stooped over the lad Samuel that night and called him by name; and the result was that God and Samuel were established in an entirely new contact with each other. The word of the Lord was revealed unto him; he came into the position of a prophet of the Lord; he got to a place where God could speak to him intimately; he had an ear to hear; and God and Samuel came into closer contact. I feel it is the Old Testament parallel of the Baptism with the Spirit. It brought him into a new and living place with God, and he grew.

God took Samuel into partnership.

When the people came asking for a king God said, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them." In other words He said, "Never mind, Samuel; don't worry; you and I are in the same boat in this thing." I think that is wonderful. And isn't it sweet to know we can be in fellowship with the Lord in His rejection. The Lord is despised and rejected of men. Are we? If we are, let us praise God and cheer up. How sweet and wonderful and intimate is this fellowship with God. It brought Samuel to where he was a coworker with God; and what God felt, Samuel felt; what God suffered, Samuel suffered. This was a real deep experience into which Samuel had entered.

Some people do not sense the depth there is to the Baptism with the Spirit. They think it is just speaking with tongues and having a good time. Sometimes when I ask, "Why are you seeking the Baptism?" they answer, "Because my friend got it last week and I want to be like her." My friends, the Baptism with the Holy Spirit is given that we may be absolutely one with the Lord. Being baptized with His Spirit I am brought into closer fellowship with Him; and what He feels, I feel. The real gift of prophecy is the expression of the emotion of God. When God is feeling a thing tremendously, the real prophet of God is the one who is absolutely one with Him and feels what He feels. And that is growth.

I want to place before you a life of higher, deeper fellowship with God. Shall we go after it, until we are growing more and more like Him daily? If we share the reproach with Him we also share something else. So

Samuel Called unto the Lord;

and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel." The Lord and Samuel! The partnership is still unbroken. If we will share the reproach with Him, God will vindicate us. It is better to wait and let God do the vindicating than to vindicate ourselves. Somehow we always want to stick up for ourselves. The first time I preached in a certain city I upset one of the ladies in the congregation—which is always a dangerous thing to do. The next morning I got such a letter! Don't you think it is all honey being a preacher. She gave me a real dressing down. I must confess I wanted to write a letter back. I got my typewriter out and wrote her a real beauty, just ticked it off fine.

(Continued on Page Nine)

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COURAGE

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." "If God be for us, who can be against us?" To strive successfully toward a goal calls for courage to keep on keeping on until the goal is reached. We must understand that never was there made any resolution which changed the established course of life one had been pursuing, but what from the very start there were obstacles to be overcome, which called not only for resolution but for courage to carry out what had been resolved. The Bible from cover to cover is made to us by the understanding heart of our God one continuous message of encouragement. While God can in no way condone discouragement He has the utmost sympathy for the discouraged. He has the overwhelming desire to stir up that spirit of courage latent in us which will enable us to lay hold of His grace and win the victory. He met the discouraged Moses in the burning bush; Elijah at Horeb; David at Ornan's threshing floor; the storm-tossed disciples on the sea; and sent His angel to minister courage to Paul. "Have not I commanded thee? Be of good courage."

Courage may find its expression in a number of ways. There is that brilliant, dashing gallantry of courage. It is the spirit of adventure, but usually lacks sound balance. It is not constant; it works only when mightily stirred. Peter's was of this type. When Christ foretold His own impending death, impulsively Peter declared himself willing to die for Him; gallantly in Gethsemane he drew his sword and struck off the high priest's servant's ear; and yet see how he wilted before the centurions and the damsel when Christ was on trial. There are those who will do almost anything when the thrill of adventure furnishes the dynamic force.

Then there is the dauntless, lofty courage that faces issues wholly unselfishly, standing alone upon principle. It is this type of courage that God approves and desires to develop in us. Job has gone down in sacred writ as an illustrious example of that dauntless, lofty courage, which out of the midst of disaster cries, "Though He slay me, yet will I trust Him." The three Hebrew worthies have become heroes, not only of children, but of the saints of God, for that dauntless courage which enabled them to face the wrath of a king, overcome the temptation to sin, regard not the possibility of a torturous death; and yet say, "Our God is able to deliver us . . . and He will deliver us . . . but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image."

Courage is that element of steadfastness, which, comprehending the right, supports the resolve to *do* the right at any cost.

The Oriental shepherd was always *ahead* of his sheep. He was down *in front*. Any attack upon them had to take him into account. Now God is down in front. He is in the to-morrows. It is to-morrow that fills men with dread. *God is there already*. All the to-morrows of our life have to pass Him before they can get to us.—F. B. M.

The days of the believer upon earth can not all be days of balmy breezes and warm sunshine. Some days there must be stormy winds and chilling rains. These things are necessary to make the soil ready for a fruitful harvest. There is a Master-Controller in back of all that comes. He allows nothing but what is for your highest good.—R.

HYPER-SENSITIVENESS

Dr. Maltbie Babcock says that hyper-sensitiveness may come from overwork, or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our lives. We cannot afford not to. But there is an irritability that is not physical. It is moral—or immoral. It comes from being self-centered. We live, but will not let live. We want our way any way. If we are interrupted, we are visibly annoyed. Interference, corrections, suggestions, light our firecrackers and we explode. Other people's pleasures and pains, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the cross of Jesus and learn to love. We shall always be in relations in the world. Let us make them loving relations. Let us look out for hyper-sensitiveness. It means peril body and soul.

OVERCOMING GRAVITY

A young West Hartlepool scientist is claiming that he has overcome the law of gravity. He claims to have discovered a new metal which when placed on the floor will enable a piece of similar metal placed above it to remain suspended in the air.

The press correspondent thus describes his enquiries: "It is nothing less than a new force which defies the laws of gravity. A piece of metal remained suspended in the air absolutely unattached to anything and, simple though the operation appeared, it was a most uncanny sight."

Whether this discovery is reliable or not, we do know that God's power can absolutely overcome gravitation. Some day God's people are to be caught up into the air, and have their capital in a Foursquare City suspended between heaven and earth.—Sel.

Some people's feelings stick out so far you can't be near them without hurting them.—Sel.



Preliminaries

It is quite easy to spoil what promises to be a good service by long-drawn-out, uninteresting preliminaries. This does not seem so serious when we think only of a particular meeting, but when we think of souls that are in the balance, and that their receiving a proper impression might mean their eternal salvation, the matter becomes serious indeed.

The success of the preacher's entire ministry, as well as that of scores of his fellow laborers in the church, may be tremendously enhanced by his using tact and dispatch in getting the meetings properly under way. It is next to impossible to build up a congregation, when the leadership persists in inflicting thirty minutes dire punishment upon the people before offering them anything that is of interest.

Preliminaries cannot be dispensed with entirely—they can be shortened and objectionable features eliminated. Our aim should be to make the entire service interesting and elevating. We should not forget that we are living in the age of the radio and the airplane. Modern life is full of snap and ginger. If we would interest the restless throng in a religious service, there must be life and animation. Why should a minister drowse like a man in the first stages of sleeping sickness, while attending to the routine matters connected with the service? The papers record that a man was run over by a hearse—he was probably a preacher.

There are many ways in which the preliminaries may be a bore to strangers and those who are not prepared for any considerable time of watchful waiting. The choir leader may be slow in getting singers and instruments ready, and when at last they get started, they may proceed mechanically without the inspiring touch of love and real worship that bring rest and refreshing.

Our choirs should be made up so far as this is possible with consecrated Christians who have no desire to show off themselves, but rather to exalt Christ, and to make His praise glorious. We are exhorted in the Scriptures to serve the Lord with gladness

and come before His presence with singing; to enter into His gates with thanksgiving and into His courts with praise. Nothing is more fitting as an introduction to a religious service than a season of singing and making melody unto the Lord, but here, as everywhere, we need the exhilarating energy of the Holy Spirit. It is the definite responsibility of the minister to emphasize this fact.

I thank God for the army of consecrated, Spirit-filled singers, whose ministry is being blessedly used of God in the Pentecostal revival, but I must protest here against the encouragement of carnal Christians parading their ability to make beautiful tones in the house of God. If I mistake not, there is a decided tendency to glorify music, or to employ music for its own sake. God forbid that we should lose the attraction of the Cross and the pure spiritual content of the gospel, and foolishly endeavor to make up for the loss of these spiritual treasures with high-grade entertainment.

Now concerning the collection, I will venture a few suggestions. This is a necessary part of the work and has a true spiritual value. I sincerely pray that there will come among us a deeper sense of reverence and godly fear in relation to this part of the service, and that more and more we may learn to give as unto the Lord in a cheerful, worshipful manner. I cannot see the propriety of telling a cheap joke every time before passing the baskets. This cheapens the service and lowers the spiritual temperature. Neither do I see any necessary connection between long-facedness and the offering for the Lord's treasury. But above all things to be avoided are the scolding, haranguing, high-powered salesmanship methods in getting folks to part with their money. A good natured but reverential attitude is most becoming at such a time.

Everything should be in readiness. There should be no waiting for deacons to saunter off into some ante-room and hunt up the collection plates. The ushers should move quickly and meth-

odically. Everything in connection with the gathering of money in the Lord's house should have the genuine ring of pure and unselfish devotion to Christ. People will give more to the cause of Christ if these matters are handled in such a way as to create and maintain confidence.

It is quite natural and altogether fitting that the preacher should want to announce the services and get as many as possible to attend. But what is the use of taking five minutes to announce in sepulchral tones that "the Dorcas Society will meet at the home of Mrs. Jones, Tuesday at 2:00 P. M. sharp." Why use several minutes of valuable time to thoroughly acquaint the people with details of which strangers care nothing, and of which others are familiar? Why strain to the breaking point the patience of the folk with needless repetition? As preachers we should remember that while we may enjoy hearing our own voice, the people get very tired of it, unless we are saying something that is worth while. A word to the wise is sufficient.

Public prayers will never tire even the irreligious when those who pray are fervent in the Spirit, but there are those whose prayers are characterized chiefly by a multitude of words. They pray all around the world but do not get us anywhere. Call upon those to pray who are in touch with heaven's dynamo, and who bring the divine glow of life into the meeting. There can be no better preparation for the message of the hour than prayer that lifts the people into the realm of worship and leaves a fragrance of heaven in the very atmosphere.

In conclusion, I offer this little comprehensive suggestion, which I believe we may without mistake apply to preliminaries: Make them snappy. I would further suggest that we avoid following a fixed order in these things. If we keep in the Spirit, there will be no monotony. We shall often have the last first and the first last. But wherever we begin we should start in humility, carry on in simplicity, and always under the Divine anointing.

SPECIAL NOTICE TO SUNDAY SCHOOLS

On account of the unexpected increase in orders for the Teachers Quarterly for the second quarter, our supply is completely exhausted.

We are indeed sorry that we shall be unable to fill any more orders for the Teachers Quarterly for the second quarter, but we assure you that we will have enough on hand to fill all orders for the next quarter.

We still have a sufficient supply of all other Sunday School literature to meet your needs.—Mgr.

-:- Hallowed Be Thy Name -:-

Sara Endicott Ober

"In the beginning GOD." Gen 1:1. Finite mind reels as it tries to conceive that beginning—looking back beyond the limits of history—through ages, eras, aeons, cycles, into eternity. And it is the greatest assurance to know that in the beginning was *God*. That *He is* now—and ever shall *be*—even when this earth shall have passed away—when the heavens are no more—the elements shall have melted "with fervent heat"—*God* lives forevermore. 2 Peter 3:10. He is the Alpha, and the Omega—"the first and the last." Rev. 1:8. In that beginning also was the *Word*—"who was with *God* and . . . was *God*," (John 1:1), speaking out *God's* very heart of love. In the beginning also was the Holy Spirit, brooding over chaotic voids, densest darkness, quickening them into form, light, life. Gen. 1:2-4.

In the Scriptures several different words are used as names of God. Always, from the earliest days of man's existence on the earth, owing to His consuming love for man, God has sought to reveal Himself to man. This is one of the reasons He has called Himself by different names. A meaning attaches to Hebrew names, and by taking a different name God sought to reveal more fully His character to the men and women He loves. But wicked men have seized upon this use of different names and made it into an argument whereby they try to convince men that God speaks falsely when He tells us the first books of the Bible are the words of God written down with infallible accuracy by Moses by the inspiration of God. It never seems to get into their dull minds that God might choose to call Himself by various names. But then this is not to be wondered at. They are natural men, and to such men the things and words of God are foolishness. It seems to them in their foolishness that the change in the use of a name for God, shows a change in the author of the writing. How dark indeed are the minds of worldly wise, deeply learned men who have not been born of the Spirit.

The primary name for God was *Eloah*, with its plural *Elohim*, signifying the *Creator*, or the *Strong One*. The Arabic name, *Allah* has also the same meaning. It is used thirty-two times in Genesis.

Another primary name, *Jah* or *Je-*

hovah, means *to be, to exist, or the self-existing God*. This was held in such reverence and veneration by the Hebrews, that they avoided pronouncing it, considering it too sacred for utterance. They substituted the title *Adonai*, meaning *Master*, in its place. It was originally written without vowels, *J.H.V.H.* and was called the "unpronounceable Word." Whenever the word LORD is written in capitals in the Scriptures, *Jehovah* is meant.

Two parties of Scriptural writers or students have disputed over these primal names, termed the Elohistic party and the Jehovistic party. The Elohistic code dates from Gen. 1:27, and was called the Book of Origins, the Priests' Code, and the Law of Holiness. A portion of Leviticus, from the seventeenth to the twenty-sixth chapters are in this code.

Both names are used all through Genesis, into Exodus, to the sixth chapter, when Moses learned to know *God* as *Jehovah*, although to the patriarchs, He had been known as *El Shaddai, God Almighty*. The name *Jehovah* is used uniformly in Exodus, in the most of Leviticus, Numbers, and Deuteronomy, also in the first part of Joshua. It is also used in the first, third, fourth and fifth books of Psalms, and throughout the Prophets.

The plurality of *Elohim* caused great controversy among the worldly-minded Bible students, and critics. Some regarded it as indicative of ancient polytheism, and others that the Hebrew divinity was like heathen gods. But to the spiritually-minded it indicated the *Trinity* of the Godhead. It went to prove the divinity of Jesus Christ, and of the Holy Spirit, and established their presence with God in the beginning, and throughout the ages. This belief is borne out by Scriptural authority.

In the Psalms, Moses and David used chiefly the title *Jehovah*. But in the second book, *Elohim* is mostly used, and Asaph with the Korahites used this title.

The names of *God* in the Old Testament denote a progressive revelation of *divinity* to men, as representing distinct characteristics of God.

El Elyon—the Most High God, the Creator. Gen. 14:18-24.

El Shaddai—God Almighty. Gen. 17:1-10.

El Roi—God Seeth. Gen. 14:3-16.

El Elohe Israel—God, the God of Israel. Gen. 33:19, 20.

Immanu-el—God with Us. Isa. 7:14.

The patriarchs knew *God*, obeyed and worshiped Him, but Abram had a closer relationship with Him, and such faith, that he left kindred and country, "going forth, not knowing whither he went." Gen. 12:1-9; Heb. 11:8-10. Through Melchisedek, King of Salem, he attained a new comprehension of God as *El Elyon*, the *Most High*. Later he learned to know Him as *El Shaddai, God Almighty*. Gen. 14:18-24; 17:1-19.

God in His infinite compassion and mercy has often revealed Himself to the humble and lowly. So to poor outcast Hagar, bondslave and concubine, He came as a helper. She learned that God seeth, and named the place where she met Him, *El Roi*, and her child *Ishma-el*, God Heareth. Gen. 14:3-16.

Fugitive, homeless Jacob discovered in the wilderness that he "could not drift beyond God's love and care." He visioned the ladder of faith and prayer, the angel-linked means of communication between God and man. He found there *Beth-el*, the House of God. Gen. 28:11-22. Years after when there wrestled with him the unseen One, his victory transformed him from Jacob, the supplanter, to *Isra-el*, one who had "power with God and man." And he named that holy place *Peni-el*, the Face of God. Gen. 33:19, 20. At Shechem, Jacob erected an altar and named it *El Elohe Israel*—God, the God of Israel. Gen. 33:23-32.

There are seven Jehovistic names of God in the Old Testament.

Jehovah Jirah—The Lord will provide. Gen. 22:14.

Jehovah—The Great I Am. Ex. 6:2-4. Jehovah Nissi—The Lord My Banner. Ex. 17:15.

Jehovah Shalom—The Lord send peace. Judges 5:24.

Jehovah Rapha—The Lord who healeth. Ex. 15:26.

Jehovah Tsidkenu—The Lord our Righteousness. Jer. 23:6.

Jehovah Shammah—The Lord is there. Ezek. 48:35.

To Moses was given a new understanding of God in the revelation of *Jehovah*—the great *I Am*. The patriarchs knew Him as *El Shaddai*, the *Almighty God*. But Moses and the children of Israel would now comprehend Him as a more *near*, strong, wonderful One. Ex. 6:2-8. At Marah where the bitter waters were sweetened, they learned that He was *Jehovah Rapha*—the *Lord their Healer*. Ex. 15:26. When they won the victory over Amalek they found that God was *Jehovah Nissi*, their *Banner*, or *Leader*. Ex. 17:14-16.

When in troublous times, the children of Israel reaped the bitter harvest of their transgressions, God raised up a deliverer for them, Gideon the Abiezrite. Then the Spirit of God "clothed Himself with Gideon," and through him accomplished a marvelous deliverance. Then was known the reality of God's attributes—the "peace that passeth understanding," in *Jehovah Shalom*—the *Lord is Peace*. Judges 6:11-24.

To David came the concept of God as *Jehovah Ra-ah*, the *Lord my Shepherd*. And he crystalized it in that psalm that has been the comfort and inspiration of human hearts for centuries. Psalm 23. Moses and David used mostly the title *Jehovah* in their psalms, but Asaph spoke of God as *Elhoim*. He wrote many of the psalms, especially from the seventy-third to the eighty-third, and in the fiftieth Psalm he urges his people to serve and glorify *Elhoim*, the *God of gods*—a timely exhortation as the Israelites had turned from God to worship idols. He concludes his psalms with the petition that "men may know that *Thou*, whose name alone is *Jehovah* art *Most High* over all the earth." Psalm 83:18.

Isaiah, that prophet of boundless vision, glimpsed through the centuries God's redemptive plan. He visioned beyond the then present defeat, devastation, desolation, and distress of his beloved people, the dawning of a new day—the passing of the old dispensation, the establishment of a new. He sensed the most intimate relationship of God with men—culminating in that most wonderful name of divinity—*Emanu-el*—*God with Us*. Isa. 7:14. All through his marvelous prophecies runs that golden thread of hope and assurance—*God with us*. And through them God speaks to-day to human hearts as He did centuries ago: "Fear thou not, for I am with thee." Especially in the Psalms from the forty-first, to the forty-sixth or those precious assurances found. Isa. 41:8-19; 43:1-16; 44:2-9; 45:2-6.

To Jeremiah came that prophetic vision of the *Branch*—the *Saviour* and His work of redemption, epitomized

in the name *Jehovah Tsidkenu*—the *Lord our Righteousness*. Jer. 33:15, 16. Though everything seemed lost, his country desolated and laid waste, his people captives, the holy temple desecrated and despoiled, the prophet visioned that imparted, imputed righteousness that would eventually come, not alone to his own people, but to all the world. Dan. 9:24; Mal. 4:2.

To Ezekiel came the vision of the Holy City—prophetic of the time when God would dwell with men—when He would make His temple in human hearts—as *Jehovah Shammah*—the *Lord is there*. Ezek. 48:35.

So down through the ages have come these progressive revelations of God's relationship with men. First as awe-inspiring, *Most High God*—*Creator* and *Ruler* of the universe. Then gradually He has been known as *Provider*, *Leader*, *Healer*, and *Companion*



of men. These revelations are connecting links in that eternal chain, that unites divinity with the human race. Down through the ages it reaches, bringing earth into touch with heaven, reaching on into eternity in the fulfillment of God's great plan of redemption. Through the Old Testament the chain ran to that manifestation of the Word, "that was made flesh and dwelt among us," that divinity who was indeed *Immanuel*—*God with us*.

We need to know more of God—that "High and lofty One, that inhabiteth eternity, whose name is Holy. Who dwells with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the spirit of the contrite one." Isa. 57:15. We need also to exalt His name (Psalm 34:3), to reverence it, for too often is His glorious name taken in vain. For our God, though merciful and forgiving, is also one whose name is *Jealous*. Ex. 34:14.

"The name of the Lord is a strong

tower." Prov. 18:10. Let us take refuge in that mighty name, for He says, "In all places where I record My name, I will come unto thee, and I will bless thee." Ex. 20:24.

"The name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt-sacrifice. Grant thee according to thine own heart, and fulfill all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners." Psalm 20:1-6.

"You Would Not Let Me"

John 5:40

When his father was a young man, writes Gipsy Smith, a band of their people, the gipsies, fifty or more of them, had been picking a field of hops on a farm near Tenbridge. These gipsies had finished one field, and were crossing to another field on the other side of the Medway. They mounted the wagon—men, women and children—and away the horses started, and with songs and laughter the gipsy folk made music for other toilers in the fields they passed. As they turned a bend in the lane they saw the unsafe wooden bridge, over which they hoped to pass safely. But the river was in flood, and flowing freely over the roadway, and when the women saw it they were frightened and some of them screamed, for gipsy women are much like other women; and before the drivers could silence them, the horses, startled by the screams, ran away, crashing into the side of the old bridge, and instantly, all were thrown into the flooded river.

A brave gipsy boy, seizing one of the horses drifting down, watched eagerly for one who was dearer to him than any other in the world—his mother, for the natural boy loves his mother. Presently he saw her, and after many struggles he reached her. But she clutched him in such a way that he could not manage to save her, and at last she sank. When the day of the funeral came, there were over thirty gipsies buried, and people gathered from all the countryside to show their sympathy with these poor people. Forgetting the crowd and clergyman that day, this poor boy crept down into the trench which contained the coffins, and kneeling beside his mother's, he cried: "Mother! Mother! I tried to save you. I did all a man could do to save you, but you would not let me. *You would not let me.*"—*King's Business.*

-:- Sheltered 'Neath His Wings -:-

By J. R. Elsom

It was in the days when the great Canadian prairies were being settled and when little of their sod had been broken, that a homesteader built his home far from the nearest neighbor. In the late spring and summer months the broad plains were covered with a heavy growth of green grass, but in the fall and early spring the grass was brown and dry as tinder. At such times prairie fires were frequent. Often have we watched the flames at night romping over the distant hills, gleeful that they had consumed so much, happy there was so much still to devour. A beautiful but awful spectacle which thrilled us with its grandeur but gripped us with a sense of strange foreboding.

As a means of protection furrows had been plowed by this homesteader around his little home and other buildings. Then another larger circle had been plowed outside the first, and the grass between had been burned off, making a fire guard of several yards in width around his hard-earned and cherished possessions. The time for the spring fires had come. Possibly the season would pass, the grass turn green again, and the danger until autumn would be over; but probably a carelessly thrown match or a locomotive's spark a hundred miles westward would start the blaze.

One morning as the farmer went to feed his stock and do his early morning chores he thought he smelled the smoke of burning grass. By noon he was sure the wind carried to him the harbinger of danger, and in the afternoon he could see as a haze the smoke ascending many miles away. He knew that it would not reach him until the next day or possibly even until the next. He slept that night, but early in the morning he was up. There was no doubt now, the smoke was fairly dense, causing the rising sun to appear large and near and red. He harnessed a team of horses and drew several barrels of water from the nearby pond, soaked the stack of hay, the grass inside the guard; and then filling the barrels again left them standing between the buildings and the guard on the side towards the approaching fire, with a pail and some old sacks near by.

The smoke grew more dense as the day passed by, and when night came down he could see away toward the west the long undulating line of approaching flame. He did not sleep that night but watched the beautiful

though destructive element as it played among the hills. Daylight came, and with it the fire. Its progress had seemed slow, but now that it was near it raced toward him and his possessions with a menacing sullen roar that seemed to speak of pent-up hate and wrath and vengeance, and withal to laugh and dance as if in merriment at the certain prospect of accomplishing again a deed of devastation. Sparks were flying high; and bits of burning grass lifted by the draft created by the heat and borne by the wind lit new fires in advance of the hurrying wall of flame, only to be overtaken and consumed by the parent conflagration. It was from these that the watcher looked for danger. They were lighting now a hundred yards outside the fire guard. With full pail in one hand and with a soaked sack in the other he scanned anxiously the grass inside the furrows, the stack of hay, the barn, the house. The next two minutes would decide his fate. Several clumps of fire had fallen on the plowed or burned fire guard, only to die unassisted. Then inside they fell, and the fight was on. Quickly he rushed about dousing water where the grass began to burn. At times it seemed that the fire had too great a start before he could arrive, but God fought on his side against the awful foe. With splash of water or with the soaking sack he drenched or beat out the flame and even when the stack of hay began to burn, his arm was strengthened, his aim directed by his Helper. With a

"This thing is from Me."—1 Kings 12:24.

"This is from Me," the Saviour said,

As bending low He kissed my brow,

"For One who loves you thus has led.

Just rest in Me, be patient now,

Your Father knows you've need of this,

Tho' why perchance you cannot see.
Grieve not for things you've seemed to miss.

The thing I send is best for thee."

Then looking through my tears, I plead,

"Dear Lord, forgive; I did not know.

'Twill not be hard since Thou dost tread,

Each path before me here below.
And for my good this thing must be.

His grace sufficient for each test.
So still I'll sing, 'Whate'er it be

God's way for me is always best.'"

hateful hiss the flame high up on the stack's side died, leaving only a patch of black to show where it had been.

The fire passed to seek less cautious victims, or those perchance who trusted not the Lord to help at times like this. The farmer, tired but relieved and happy, walked about the place hunting for other sparks that might grow into flames. None were found. As far as he could see to westward all was black, as if in mourning. Here and there smoke was still rising from slow-burning matter, but he and his were safe. He was thankful. Soon the hills would be carpeted with a deeper green than if the fire had not been.

Now he crossed the fire guard to feel a greater freedom. He was no longer the prisoner of grim circumstances, the slave of his enemy, he was free. The fire threatened him no more; he would walk where it had been. As he strolled along outside he noticed a little mound some distance off. It might be a charred hat or coat or some such thing; he would see. Coming to where it was, he was puzzled. Then with his foot he kicked it, rolling it away; when before his startled eyes there scattered a brood of downy, fluffy, yellow chicks. Reverently now he rolled the seared object over, finding that it was a good old mother hen that had willingly given her life to the hideous flames that her little flock might be saved.

With blackened horny hand he took the soiled and battered hat from his bowed head and stood in reverential meditation. Memories of the day when he first sought shelter beneath the outspread protecting wings of God's abundant grace were borne in upon him as he saw before him the Saviour and the saved. The tender words of the blessed Christ when He had said, "Jerusalem, Jerusalem . . . how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not," had a new and fuller meaning. He knew now that the fires of hell had spent their awful fury upon Him who bore the sins of many, and that all might escape those fires by sheltering in the shadow of the Cross. His eyes were dim, there was tightness about his throat, and there was the hallowedness of great gratitude's deep devotion filling his expanded breast as he went to get a box—two boxes; one in which to bury the heroic mother, the other in which to place her peeping babies.



Questions and Answers

Conducted by Ernest S. Williams

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

39. In Rev. 20:4-6 the saints who are martyred during the reign of Antichrist are spoken of as being in the first resurrection, yet it is taught that the Rapture takes place before the Great Tribulation. Since Rev. 20:5 clearly states, "This is the first resurrection," how could there possibly be a resurrection before the reign of Antichrist?

Rev. 20:4 seems clearly to indicate two companies of believers. First company: "And I saw thrones, and they sat upon them, and judgment was given unto them." Second company: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Both companies: "And they lived and reigned with Christ a thousand years." The second resurrection is at the close of the Millennium. Rev. 20:5.

40. Is rebellion the cause of unbelief, or is unbelief the cause of rebellion in one who is willing that God may have His way?

Rebellion may cause unbelief, and unbelief may cause rebellion. But such unbelief in either case is not simple doubt, but is characterized by disobedience. "They could not enter in because of unbelief. This unbelief made them disobey. And their disobedience also prevented their having faith. There ought not be any rebellion in one who is willing that God might have His way, since rebellion is opposing the will of God. The question is somewhat similar to that old one: "Does the oak come from the acorn, or the acorn from the oak?"

41. Why is it that a child of God who has the witness of the Spirit, and who desires nothing but to please God, yet remains in a state of unbelief and never seems able to rise to a place of faith; and if he does claim the promises, nothing comes of it: and when trials are on, he gets no comfort from the promises?

Promises are not always immediately fulfilled. Abram waited twenty-five years for Isaac. "That the trial (proving) of your faith, being much more precious than of gold that per-

isheth, might be found unto praise and honor and glory at the appearing of Jesus Christ." Some do not receive comfort and courage because they allow Satan, the accuser of the brethren, to keep them looking at themselves, rather than taking their position in Christ. See your position in Eph. 2:4-9; Rev. 12:11. Heaviness, as well as joy, is a part of our Christian inheritance. "Though now for a season, if need be, ye are in heaviness through manifold temptations." 1 Peter 1:6.

42. What is self denial in prayer?

Anything that denies self, or the natural. It might be persevering against hunger, or fatigue, or sleepiness, or the desire to do something else. Daniel denied himself pleasant food until his prayer was answered. Paul fasted often, and spent nights in sleepless watchings.

43. Is there such a thing as being too careful in matters of obedience so that one thinks he has sinned when he has not?

One cannot be too careful. "Strait is the gate, and narrow is the way, which leadeth unto life." Yet, when one has been faithful, Satan often tries to make him think he has not been; and, when one comes under the chastening hand of his heavenly Father (Heb. 12:5-14) often the accuser tries to rob him of his faith and peace. Remember, slavish fear and labors performed under its yoke, are not of the Lord, but of the adversary. Christian obedience brings liberty. "Be not entangled again with the yoke of bondage."

44. Should one who is waiting to be endued with power of the Holy Ghost keep altogether aloof from all sinners until the Holy Ghost comes in, knowing that he cannot keep himself unspotted until he has God's power?

The person who cannot keep himself unspotted when among sinners is not yet a fit candidate for the Baptism with the Holy Ghost, but needs the New Birth. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. 5:17, 18. Any saved person may seek to win sinners to Christ, but no Christian should wish to associate with them in their evil ways.

THE GROWTH OF A SOUL (Continued from Page Three)

But just as I was going to mail it a voice said, "Now don't post that." I had such a battle with myself; because one of the things I preach is that we should not listen to "voices," for generally speaking I don't believe in them. But I do believe there is a real voice of the Holy Spirit. That morning I hesitated and waited and tested, and when confident it was really the voice of the Holy Spirit I put the letter in my pocket.

After two days she came again to the meeting, and when it was over she asked to speak with me. She said, "I am the one who wrote that letter. Mr. Gee, will you forgive me? I have been so convicted over writing that letter and am so sorry I wrote it. I absolutely misjudged you." I said, "Sister, I forgive you with all my heart," and I went home and thanked God I had not mailed my letter, and that I had let Him vindicate me. If you are willing to enter into partnership with God in His rejection, when He is spoken against, I tell you God will partner with you in vindication, just as He did with Samuel.

The way to grow into that delightful ripeness of character exhibited by Samuel is by fellowship with God, a closer, closer, ever closer fellowship with Him. The Lord help us to have a passion for growth in grace.

On the Cross With Christ

Dr. F. B. Meyer says that he once became so absorbed in writing a sermon about the Cross of Christ that, while he was dressing before the mirror, he exclaimed, "Have I ever been on the Cross? Yes, I was potentially there with Christ. But in my own experience, have I felt the nails in my hands, the spear in my side, the crown of thorns on my brow?"

Then he prayed, as he stretched his arms out, "O God, nail these hands with Jesus to the Cross!" It was as though he saw himself actually hanging with Jesus on the Cross, until the peace of God so filled his soul that his ministry was with greater power after that experience.

Have we crucified the affections and the lusts? Are we dead with Him and risen into newness of life? Dead bodies are not susceptible to sensations; being dead to sin, one does not yield to temptation. Being alive unto God, good impulses throb the soul. If we have suffered with Him, we will live wholly for the glory of His kingdom.—*The C. U. Herald.*



The Gospel in Foreign Lands



TWO NEW MISSIONARIES

Friends of Mr. and Mrs. Leonard Bolton will be pleased to learn of the arrival of Robert Joseph, born February 26th, 1929, at Yunnanfu, China. Mrs. Bolton was formerly Miss Ada Buchwalter.

We are also happy to announce that Anita Eleanor came into the home of Mr. and Mrs. Gordon Bender, Tokyo-Fu, Japan, on March 22nd, 1929. May the blessing of the Lord overshadow these two little lives and use them for His glory!

NEWS FROM MANY LANDS PURULIA, INDIA

Maynard Ketcham

During the past month we have held a series of special meetings and God has honored us with a manifestation of His power. Previously the burden of our heart has been almost entirely in connection with the untouched villages of our district, but while this burden has not one whit lessened, we can no longer resist the cries of the thousands of hungry hearts in Purulia. All our speakers were used of God to a marked degree, and all who attended, whether of the official class or of more common folk, Hindu, Mohammedan, or Christian, were very much impressed. There is a Christian church in Purulia which represents the fruit of the labors of Lutheran missionaries who were in Purulia before the war, but who were interned by the British Government at the outbreak of the war. The members of this church, since they have had no one to minister to them of late, were constant in their attendance and many have expressed a desire to join with us, as they are hungry for that spiritual food which has been denied them for all these years. At their special request we are arranging for services at a convenient hour, where we can give teaching on the deeper life. We are carefully following up the cases of the unsaved who were touched in the meetings and who have come in for prayer. There are several and we are praying earnestly that they may have the courage to take the step which means to them the loss of much, but the eternal gain of all things. Praise God for His working in our midst!

COLOMBO, CEYLON

Walter Clifford

During February we had special meetings for about ten days with Brother and Sister Burgess from Travancore, South India. Brother John Derr from Dhond, India, also was with us. During the month some thirteen souls came out to the altar seeking salvation, all of whom testified that they had the witness of salvation. One of this number (a Hindu) has been prevented from going on with God through fear of his relatives who have threatened to kill him if he becomes a Christian (water baptism is considered the dividing line between the two religions). Two who had given proofs of a born-again life were immersed in the sea, one of whom had been a Hindu. The other had been a nominal Christian woman, a

Tamil, who had been saved and baptized in the Holy Spirit according to Acts 2:4. She has since been admitted into our membership. Our Sinhalese worker in the Galle district reports the salvation of one man who he hopes will be ready for baptism at Easter.

SOWING THE SEED IN INDIA

J. H. Boyce

The Trevani Mela again this year witnessed the tearing up of the Gospel portions by a sect of Hindoos who have banded themselves together as a society to hinder the progress of the gospel in the towns and villages of India. Some even had matches



Indian Native Converts

with them with which they burned the Gospel portions in the sight of the people and in many instances gave to the people double the price that they had paid for the Gospel portion in order to get it away from them and destroy it. But in the last year or two there has been enacted a law that no faction shall be allowed to revile the religion of another in India. To escape the clutches of the law they have been paying for a copy, rather than forcibly taking it away from them for the purpose of its open destruction. Even this is now forbidden by law, but we missionaries suffer them to violate the law without prosecuting them.

Notwithstanding, we are glad to report that we have taken in twelve souls in the past three weeks from this field of sin for which we praise the Lord. So the Lord is encouraging our hearts amidst all the hostility that is being stirred up against the

gospel in these days, on account of the political situation in India.

Our orphan boys who have now grown up into young manhood are now taking upon themselves the burden of evangelizing their own people. We wish you could have heard one of them preach in our Sunday evening service a few Sundays ago and we are sure that you would say that it pays to rescue these orphan children from the fields of heathenism and of gross sin in India. May the Lord continue to bless, lead and guide us in the planting of His church in this corner of His vineyard at Siswa Bazar.

The picture is of two of our native converts whom we baptized just before Christmas after laboring for nine years to win them.

BOWAH, LIBERIA

Emily De Groat

I am glad to report in the time that I have been back on the field that I feel much has been accomplished in getting this new station ready for work. By the middle of December I had two houses up, one for the boys and one for myself, also a cook galley. All of these houses are made of mud, that is the walls and floor with a thatched leaf roof. The townpeople built all the houses without pay. The women came and put white clay on the walls of my house and it is some improvement to the dead brown color of the mud. I am having the boys put a second white coat on so as to give the walls a clean white appearance. As the floors get thoroughly dry they will crack and will have to be beaten again. The chief also sent over one hundred men to the Cape and to Blebo to fetch my things for me. This too was done without pay. I could not have come and started the work alone had they not promised to do all this. The expense to equip the station has been very heavy yet I have been able to meet it.

The doors and windows in my houses are made from hand cut plank, not more than two or three inches wide. They are not fitted very closely together, and are not much more of a protection at night than a lattice work. The first night that I was alone there I had two little girls sleep in the house with me. Soon after that Miss Dobbins came from Newaka and stayed with me two weeks. After she left I called two little boys to sleep in my house at night. The driver ant has been coming in at night and it was good to have these little boys to get up and drive them out. This is done with a lighted torch. By faith I have called two sawyers to come and saw a few planks so that I can have some doors and windows made.

It has been very hard to supervise all this building alone, doing all the measuring, and many times taking the saw and the hammer in my hand and doing the work as these natives many of them, have never before seen tools. It has taken a great deal of time and I am glad the building is finished. I will not do any more unless I can hire some one who understands something about it. If you could see how they build their own houses you would wonder how

I could get them to put up the houses I have.

I have visited all the sections in the tribe, but not all the towns. I think there are five which I have not visited. Where I have been I have had a good welcome and the people have listened well. Many times they have sent word for me to come again and several of the towns I have been to many times. In some of these towns I found a few who were trying to do "God way." A few young men who had been down to the coast and there heard the Word have been trying to tell the people what little they know. Some of the boys have been definitely saved and are seeking the Baptism in the Spirit. It takes them some time to even learn how to pray and to understand the Word. Since Christmas one old woman who had been coming to the meetings when I was in town has had a definite experience in salvation. She has much influence over the younger women in the town and has been bringing many to the Sunday meeting with her. Another has received the Baptism in the Spirit. She loves to go with me to preach and give her testimony, but her husband is much against her and persecutes her because of the stand she has taken, at times not letting her go with us. She is one of eight wives and has a real hard time. Many times she has begged me to redeem her so that she may live in the mission and be free to go and preach. For this she is praying.

I find my hands full with all the work in the yard to oversee, and with the school and sewing to do. As yet I do not have a native worker to help me with the school work.

While Miss Dobbins was with me, we visited three towns during the week and on one Sunday I was up at five in the morning and with her boys and girls whom she had with her, and with my boys we walked to a town about forty minutes away. We had a very good meeting. Some mission people in that section came over and helped us. We were back in the yard about tenthirty, tired, hot, and hungry for we did not stop to eat before we went. I had the afternoon and evening meetings too. When the day was done I felt I had put in a full day.

RAE BARELI, INDIA

Margaret Felch

The people are very willing to hear the gospel but few are willing to take the final step and be baptized. We feel, however, that many are secret believers, and if we are faithful in sowing the seed, it is God who has promised to give the increase. I am so glad it will be the "good and faithful servant" who shall hear himself approved, for so few can say they are successful. We plow in hope, praising Him for what will come in the line of results. There is much suffering among the village people, some having only one meal a day and many only wearing rags for clothing. We have done what we could to help.

BARQUISIMETO, VENEZUELA

Theodore Bueno

At present we are helping Brother Bender with the work here, while he visits the outstations. We believe it will take him more

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.

than a month longer. The Lord has been blessing in the meetings. A woman was saved the other night, and she is very happy and determined to go through in spite of much persecution. Praise the Lord! We were in El Tocuyo for nearly four weeks, while the missionary there was away. Some gave their hearts to the Lord who had traveled twenty-four miles on burros to the meetings, never having attended before. We received a letter from the missionary in charge of the work there (Brother Vetter) saying that these people brought another man with them who also gave his heart to God and bought a Bible to read to his family when he got home.

A TRIP IN INLAND CHINA

Mrs. Anna Andrews

In our last letter to you we wrote that we were planning "the Lord willing" soon to leave for that far-away place three weeks journey up country, called Likiang, bordering the land of Tibet. We are writing now to say that after days of packing, and twenty-seven days on the road we have arrived safely. Indeed we can say, *Goodness and mercy* have followed us all the way.

When leaving Yunnanfu, we knew we must pass through a bandit-infested district. There was no other possible way for us to get to our destination, but I naturally felt a little fearful and asked the Lord to comfort my heart, whereupon He gave me these words. "There shall no evil befall thee." My heart responded, "I will fear no evil," but when the test came I found it not so easy to keep up courage as I had thought.

Before leaving Yunnanfu we were told that between Tali and Likiang there was a robber chief with quite a number of men, and that we should be risking our lives by going at this time, but we had prayed and believed that the Lord was leading was leading us on. After five days at Tali we were ready for what we knew to be a robber-infested district. Horses and men were engaged and we were on the road again. The first day out from Tali on the Likiang road was not so dangerous, though village after village had been burned down by robbers. One never knows when they will turn up in a village and it was a very anxious time. The second day was a most beautiful day traveling on the banks of the river, but we had only gone about half the stage when our escort came up and said we must go around Er-Len and not pass by Kan-Hai-Tsi, as this notable robber makes his refuge around there. This meant that we had to go twenty Chinese miles out of the way, but the worst part of this journey was that one of the men who carried me took sick and I had to walk about fourteen English miles, as I found it very difficult riding the horse Mr. Andrews had, for he used the Chinese pack-saddle, and I could not balance myself

on it very well. It made me very tired indeed not being used to walking such long distances and in tropical heat and over very bad roads. We finally found a little place where we camped for the night. My husband that night called on the military officer who was not willing for us to go on but told us we must go back to Tali and wait there until the roads were in better condition for traveling. The following day was Sunday and we planned to rest and give ourselves over for prayer, after which we felt that the Lord was drawing us to go on to Likiang, so we called on the Major-General again and asked him if he would kindly help us to go on, but still he refused to let us go forward and desired us to return to Tali. We told him we were quite sure we could get through if only he was willing to help us by giving us permission and supply an escort. He said that he could do nothing to help us as his men were out on the mountains fighting the bandits and all the soldiers there were his body guard. Mr. Andrews began to talk to him about the importance of a man's soul, and as he was concerned about man's body, we were concerned about his soul, and after much prayer he finally said, "You shall go on in the morning." We left his presence at once lest he would change his mind, and our hearts were overwhelmed with joy just to think we were going on in the morning with his permission. Even though we had this promise from the Major-General, we had many others who were discouraging us, but we were in the hands of our heavenly Father.

So we set off, and we were taken into the mountains and remained there all day. At noon we were met with about 400 ragged-looking men who told us that they had come to protect us. My husband who had gone on ahead was standing in their midst making arrangements to go right on. As I arrived on the scene and saw this host, had I not known these savage-looking men had come to help us, I should have believed him to be in the hands of bandits. These poorly clad men traveled with us all day and proved to be friends to us. This was a very long day and very strenuous. The distance we traveled that day was 120 Chinese miles and we did not know when we would be attacked by brigands, but the Lord gave sweet comfort to my heart with these words, "There shall not a hair of your head be hurt." The mountains were just the kind robbers would like for we were under cover of the woods, but still there was one who covered us with His wings, so we were under a double covering during that day. When the shadows of the evening began to appear, we were far from the place where we were to rest that night. Darkness came down—still we had miles to go. The escort who had been with us went on and we were left alone for a very long way, but they waited for us in any place robbers might be lurking, but the Lord took all fear from my heart. We reached our place of rest that night after nine o'clock. The Lord gave us a full moon to lighten up the way before us.

We praise Him for His loving care in bringing us right through in safety, and now can you not with us say that goodness and mercy hath followed us all the way?

(Continued on Page Fourteen)

-:- In the Whitened Harvest Fields -:-

A GRACIOUS REVIVAL

A. J. Berry writes: "Pastor-Evangelist E. R. Winter, assisted by Elder W. E. Kimbell and daughter, began a revival at Hill Dale school house, near Seagraves, Tex., March 12, continuing 3 weeks. Seven were saved, 8 reclaimed and 18 filled with the Holy Spirit—16 of us were Baptists! God confirmed His Word with signs following; a brother was healed of serious stomach trouble, an elderly sister, of rheumatism, besides many others. Any Council brethren passing this way will receive a hearty welcome."

BAPTISTS PRAISE GOD

We have the following report from Eldridge, Mo.: "The Holy Ghost fire has broken out in Baptist timber. After some seed had been sown by Sister Wyatt and Brother Lewis, the Lord sent us Brother W. O. Cox who cultivated the crop with the gospel plow while God sent the rain. A number of good, honest-hearted Baptists are praising God for the infilling of the Holy Ghost. The meeting started in a private home, but interest increased until a large church was opened to us. Twenty were at the altar the last night of the meeting. Many received the light and say they are determined to tarry until they are filled with the Spirit. The Lord's presence was here to heal."

NEW MISSION OPENED

Guy T. Lawrence, pastor-evangelist, writes: "The full gospel message is being preached again in Greenville, Texas. A mission has been opened at 2703 Stonewall Street in the business section. A tabernacle is to be erected for the summer revival campaign which is already under way, with services every night at the mission. God is pouring out His Spirit upon the people and many have expressed a hunger for the Pentecostal blessing. We desire the services of an evangelist for a few weeks' campaign and would like to hear from some one. A young man and a young woman have been raised from sick beds by the Lord, and have given their hearts to God. This has brought a shout of praise in the camp and baptized believers have rallied around the altars again. There is also a tarrying service from ten to twelve o'clock each day, and these are bringing wonderful showers of blessing. Attendance at the Sunday school on the third Sunday passed the fifty mark, and the children seem happy for a place to meet again. Christ's Ambassadors were organized and we are praying God's definite blessing upon this work."

SOUTHERN MISSOURI DISTRICT COUNCIL

The Annual District Council Meeting for the Southern Missouri District was held at the assembly in Springfield, Mo. The blessing of the Lord was upon the meeting from the very beginning in a most exceptional way. The services opened Monday evening; Brother Bert Talcott of Sedalia brought the message. Other district brethren brought

the evangelistic messages of Tuesday and Wednesday evenings, and Brother W. T. Gaston on Thursday evening. Devotional services preceded each of the business sessions. On Wednesday afternoon the senior class of the Central Bible Institute visited the Council, and Brother A. G. Ward, principal of the school, addressed the body on the need of placing our Bible students in the work. Three of the members of the senior class were granted a license and are to be placed in this district. It was decided to divide the district into sections and to select a presbyter for each section to carry on the work under the direction of the District Superintendent. The annual District Camp Meeting will be held at Sedalia, Mo., July 18-28. The same officers were reinstated in their respective offices. The following district presbyters were elected in addition to the officers: Brethren Henry Hoar of St. Louis, Bert Talcott of Sedalia, Harold Moss of Springfield. The Christ's Ambassadors gave a program on Thursday evening, the orchestra of C. B. I. co-operating with them. An ordination service was held on Friday morning, at which time a number were ordained and others received license. Brother Moss delivered the ordination sermon. His subject for the occasion was, "A Ministry from the Heart."

PRISONER SAVED—CALLED

We have the following report from Michigan City, Ind.: "Brother J. B. Jones accepted the pastorate here October 14, 1928. There have been 25 saved through faith in the precious blood, and 18 baptized with the Holy Ghost. A prisoner was saved, baptized, and called to preach."

NEW FIELD

Evangelist Chas. Pepper writes: "We have just closed a revival at White Hall, Ill. Much prejudice was broken down. Some were saved, and 3 baptized with the Holy Spirit. This is practically a new field for the Pentecostal message. They have a lot, and plans are under way to build a tabernacle."

GOD BLESSES IN SIOUX CITY

Pastor Willis E. Smith, Sioux City, Iowa, writes: "Just closed a 3 weeks' meeting with Miss Marjorie Mahaney, of Kansas City, evangelist. The Lord blessed in saving sinners, reclaiming backsliders and baptizing 3 in the Holy Ghost. The Lord met us in a wonderful way at the Easter morning sunrise prayer meeting."

NEW ASSEMBLY

The Baker evangelistic party writes: "A victory has been won for God in Murphysboro, Ill., in the past 5 weeks. When we came there was no congregation, no spiritual backing, but we rented a building and began services. In a week's time the place was packed and men and women began to get salvation. The truth of the Baptism in the Spirit has gone home to the hearts of many Christians and they are 'tarrying until.' Brother Kortkamp has been with us

2 evenings this week and has set the church in order with temporary officers until a pastor comes to take charge. Twenty-four have placed their names upon the roll as charter members."

REVIVAL AT THE CAPITAL CITY

Pastor Harry L. Collier, Full Gospel Tabernacle, Washington, D. C., writes: "The Lord gave us a blessed visitation during the revival conducted March 3-24 by Brother Willard C. Peirce, pastor of Evangel Temple, Toronto, and Mrs. Christine K. Peirce, evangelist, assisted by Mrs. Mattie Z. Kerr, well-known worker in full-gospel circles. The Bible messages by Brother Peirce were full of instruction and help to the saints and the evangelistic messages brought by Sisters Peirce and Kerr were strong and convincing. A number of clear conversions and healings were reported and several were filled with the Holy Spirit. Many strangers came and the auditorium was often packed to capacity. At the close a fine group of members was added to the church."

BRIEF MENTION

Brother D. V. Robinson has charge of the work in Searcy, Ark., R. 2, and invites passing brethren to visit the assembly.

Evangelist Bessie Downing has just closed a successful 3 weeks' meeting with Pastor Minnie Barker, of Rock Island, Ill. Five souls saved and many heard the truth.

Pastor Mrs. S. E. Pearson reports a 2 weeks' time of seed sowing in Broken Bow, Okla., Brother A. W. Turner, of Wesson, Ark., in charge. Three saved, and one conversion and one Baptism since meeting closed.

Sister Lora Price reports a 2 weeks' meeting at DeQueen, Ark., where several were saved and 1 baptized with the Holy Spirit. She has opened a mission two and one-half blocks north of the depot and invites any minister who can do so to come and help.

Pastor Roy Crane, Elvins, Mo., writes that the work is progressing, 14 names having been added to the roll since January, 2 baptized with the Holy Spirit and many interested. Brother Draper, of Alton, Ill., has just closed a revival there in which many souls prayed through.

Word comes from Pastor C. E. Shields, Imperial, Calif., of a meeting conducted by Brother A. H. Rieder in which souls were saved in the old-fashioned way. Council brethren passing by will be welcome. Services Friday night, Sunday and Sunday night. Assembly is located at 10th and Park Streets, El Centro; residence 220 E. Main, Imperial.

Brother Irvin E. Smith, Gran Quivira, N. Mex., writes of a revival with Evangelist Omer Jarrell and wife of Oklahoma, in charge, assisted by Brother Milton Little,

of Portales, N. Mex. He speaks in high praise of the preaching and says that eternity alone will reveal the good done. The saints have been greatly encouraged.

The Easter convention at Newburgh, N. Y., was a great blessing to all who attended, and God poured out His Spirit in great measure. Brother F. W. Tyler, missionary-evangelist came to us with God's anointing upon him, and every service was owned and blessed of the Lord. The attendance was extra good and the last night of the meetings found the house filled with hungry hearts. The altar was crowded with seekers and a real hunger is upon the saints for more of God. Our brother is a safe and sane Pentecostal evangelist and missionary, who has seen service in Africa and traveled in India and other fields.—A. J. Jenkins, pastor.

SINUS TROUBLE HEALED

For two years I was afflicted with sinus trouble and was examined by two doctors. I took treatments from one but never got relief until I humbled myself before the great Physician and asked Him for faith. While I was still on my knees I was instantly delivered. This took place a year ago and I am still well.—Mrs. J. S. Bergthold, 749 G, Reedley, Calif.

BABY HEALED OF ECZEMA

Our little boy was afflicted with eczema from the age of five months. It started on his face and ears and then spread all over the crown of his head. It was terrible to look upon. He had it until he was about sixteen months' old. In that time we tried four different doctors and almost every remedy we heard of. They would seem to help at first, and then he would get worse again. In February, 1928, we turned to the great Physician, and had him anointed and prayed for according to James 5:14, by Pastor Howard Pratt and his wife. He was healed gradually. After a little over three months, during which time he steadily grew better, he was well. It is entirely well to-day—April 6, 1929.—Mrs. Hal Northrup, Latty, Ohio.

This testimony was vouched for and sent in by Pastor Howard Pratt, of Latty, Ohio, who wishes us to say that he will be glad to pray over handkerchiefs that are sent to him.

HEALED OF DROPSY

For several years prior to last October I had been afflicted with dropsy. My feet and limbs were swollen badly and I could not walk. I was scarcely able to arise from my chair. I had been saved several years, and knew the Lord is able and willing to heal. My husband had been raised in answer to prayer from what was supposed to be his deathbed, and had lived and witnessed to the fact for nine years. Learning that Brother F. N. Ahern, pastor of the United Brethren Church, believed in healing, I sent for him to come and anoint and pray for me. He and some others came the last week in October. When they prayed and laid hands on me the power of God went through my body and I was healed. The dropsy went out and has never come back. I feel real well and can walk around and

do a good bit of the housework. I rest well at night, a thing I had not been able to do for a long time. I shall be seventy-three my next birthday.—Mrs. Mary Cassey, 709 E. Main St., Clarinda, Iowa.

Editor's note: The above testimony is vouched for by Mrs. Cassey's daughter, and by Pastor Ahern.

WHERE TWO OR THREE ARE GATHERED

When it was decided to close the prayer-meeting in a certain village church, a good woman declared that she would be there if no one else came. She kept her word and reached the prayer-meeting room on time. Next morning some one asked her, "Did you have a prayer-meeting last night?" "Ah, that we did," she replied.

"How many were present?"

"Four."

"Why, I heard you were all alone."

"No," she said, "I was the only one who could be seen, but the Father, Son and Holy Spirit were there, and we were all agreed."—Publisher Unknown.

THE HOMING PIGEON

One of the mysteries of nature, manifesting God's hand, is the homing pigeon. No man can explain why and how this bird unerringly finds its way home from amazing distances. The "Illustration Round Table" of the *Sunday School Times* told of an Arab called by the natives "the man with the dove," who had made himself famous by leading parties of travelers across the Arabian desert. "And this is the secret of his success. He always takes with him a dove, which he carries in his breast. When in doubt and in need of direction he takes the dove from his breast, ties a string to its foot, and allows the bird to ascend in the air, and notes the direction it takes, and, having restored the dove to his breast, follows that direction, and finds it to be the sure way home."

Surely it is not mere coincidence that the Holy Spirit is likened to a dove. When the Lord Jesus was baptized, "Lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him." The Holy Spirit's mission on earth to-day is to show men the only way home to God. That Way is Christ, and no one could find the Way unless the Holy Spirit made Christ known. Our Lord foretold this as He said: "When He, the Spirit of truth is come He will guide you into all truth: . . . He shall glorify Me: for He shall receive of Mine and shall shew it unto you."

ONE AT A TIME

Daniel Quorm

When I was a little boy, helpin' mother store away the apples, I put my arm around so many o' them and tried to bring them all. I managed for a step or two. Then one fell out, an' other, an' two or three more, till they was all rollin' over the floor. Mother laughed.

"Now, Daniel," says she, "I'm going to teach you a lesson." So she put my hand quite tight around one.

"There," she said, "bring that an' fetch another."

I've often thought about it when I've seen folks who might be doing ever so much good if they didn't try to do too much all at once. Don't go trying to put your arms around a year, and don't go troublin' about next week.

One day at a time, one hour, one minute—yes, one second—is all the time we get at once. So our best course is to "do the next thing next."

CUTTING—SMART—SARCASTIC!

By R. H. Boll

"The servant of Christ *must not strive, but be gentle toward all, apt to teach, forbearing, in meekness instructing those who oppose themselves*" (2 Tim. 2:24). It is very easy to "speak unadvisedly with our lips"—to let the flesh have control, and perhaps even to make a virtue of impatience, intolerance, and selfish irritation, as though that were the mark of the valiant soldier of Christ. Doubtless there are those who think they are doing God a service when they run full tilt at and over any and everybody in or out of the church whom they consider to be in the wrong, or who differs with them on one point or another. But that sort of attitude does not need to be encouraged. In fact most right-thinking brethren will agree that there has been entirely too much of that sort of thing already. That is not what is meant by "contending earnestly for the faith once for all delivered to the saints." It requires neither piety nor spirituality, nor a very high order of courage, to blaze away, and "skin the sects," to be cutting, smart and sarcastic, and to condemn at wholesale those who are out of line with the "sound doctrine." But to speak "the truth in love," not to be contentious, to be gentle, showing all meekness toward all men, is God's appointed method for reaching the hearts of men with the gospel of the grace of God. One cannot cast out Satan by Satan.

THE PATRIARCHS

"Longevity," says Bishop Gore's *New Commentary*, "such as is described in Genesis is physiologically incompatible with the structure of the human body." But I would like to point out that the aged man of Cro-Magnon—a fossil man—who was over six feet tall, with a skull which one authority says was equal to that of Bismarck, and of whom Professor Dawson says that the skeleton gives evidence of "immense muscular development," was evidently very old, for though every tooth was sound, *they were worn down to the sockets!* And Sir Arthur Keith declares that this Cro-Magnon race "was the finest the world has ever seen," while Macnamara, another scientist, says, on the evidence from their skeletons, that the tradition of a race of giants, as stated by the Bible, "was no myth."

Several of these Cro-Magnards were six feet four inches high; and, judged by the bones and skulls alone, it is concluded that they were far and away above the average men of to-day in both physical vigor and mental capacity; and Henry Fairfield Osborn has recently declared:—"I have every reason to believe that the Cro-Magnon 'cave-man' could enter any branch of the intellectual life of this University (Columbia)

on equal, if not on superior terms, with any of the 30,000 students here."

Yet this Cro-Magnon race is said not to be antediluvian but only early postdiluvian. If therefore the evidences go to show such wonderful physical and mental endowment of postdiluvian man, then what must have been the case with antediluvian human beings? I have no doubt at all that when man was first created, man and woman were magnificent specimens—both physically and intellectually; and when they came fresh from the hands of the Creator their vital force was wonderful; and that doubtless carried them to such great ages. What should have caused the subsequent degeneration is obscure; but in this connection I quote a significant passage from Professor William Dawson, prince of geologists, which perhaps may shed some light on the subject of man's shortened life span, though it was not written in connection with man's age. He says:—"Nothing is more evident in the history of fossil animals and plants of past geological ages than that degeneracy is the rule rather than the exception: . . . we may almost say that all things left to themselves tend to degenerate, and only a new breathing of the Almighty Spirit can start them again on the path of advancement."—E. Stuart Panton.

POWER IN PRAYER

A woman came to a missionary and asked him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew she was being prayed for she replied, "I used to perform my worship to the idols quite comfortably, but for sometime past I have not been able to do so. Besides, he told me at the time that he was praying for my family, and now my son and two daughters have become Christians. He is always bringing things to pass with his prayers."

SPECIAL NOTICE

Did your *Evangel* come to you wrapped in a pink wrapper last week? If so, that was a notice to you that your subscription will expire with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this splendid magazine.

A TRIP IN INLAND CHINA (Continued from Page Eleven)

Now we are busy in the work at Likang and I desire your prayers that the Lord will help me to bring the light of Jesus to these poor people. I have a woman's meeting twice a week and go from house to house with the Bible woman. Then there are the children's meetings each week of which I take charge. Last night 111 came to the meeting. They have already committed to memory the first Psalm. We shall be very pleased if any one at home having old post cards, etc., would send them to us so that we might give them to the little ones as prizes for learning the Scriptures. There are quite a number of villages around the district and we want to take the gospel to these far-distant villages. May the Lord open a way whereby a good substantial work can be promoted and carried on for the Lord Jesus.

NOTICE.—Brother J. C. Terry's address is changed to Box 224, Kaw City, Okla.

QUIET, COUNTRY COTTAGE.—Furnished room and kitchenette free of charge to any Spirit-filled lady evangelist that can board herself, and wishing a little retreat for rest and prayer. With opportunities for jail, hospital work, etc. Write to, Lelia M. Conway, Hurlock, Maryland.

OPEN FOR CALLS

EVANGELISTIC.—Shall be glad to join a good preacher as his song leader or coworker. Can furnish any references desired.—George Solomon, Box 12, Kramer, Ind.

EVANGELISTIC.—Am resigning the pastorate at Wynne, Ark., May 1. Have a gospel tent and would consider calls to places that have no assembly. Should like to communicate with a man (or man and wife) who plays, with a view to traveling with us this summer.—J. T. Smalling, Box 214, Wynne, Ark.

Forthcoming Meetings

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

WEWOKA, OKLA.—Brother Thomas Gray will begin a campaign April 13, followed by Brother P. Peppers, May 5th.—Pastor M. A. Malone, Box 638.

AUSTIN, TEX.—Evangelist C. L. Musgrove will conduct a 2 weeks' revival meeting at 409 W. 37th Street, beginning May 5th.—Pastor O. W. Edwards.

COFFEYVILLE, KANS.—Revival campaign at the Assembly of God, 7th and Linden Streets, May 1-19, Evangelist Zelma Argue in charge.—Chas. Sheall, pastor, 602 W. 11th Street.

LOUISVILLE, KY.—The dates of the revival campaign at Bethel Temple to be conducted by Delores Lee Dudley, have been changed to April 21-May 5, or longer. For further information address Pastor A. E. Baker, 2111 W. Broadway.

ATTICA, KANS.—Revival meetings beginning April 30, Evangelists Evelyn D. Becker and Helen I. Engle, of Baltimore, Md., in charge. Near-by assemblies cordially invited.—Pastor V. G. Greisen.

THEDFORD, NEB.—Evangelist W. E. Thurmond and wife, of Cairo, Ill., will conduct a revival campaign at the Bethel Church, April 7-May 1. For further information address Pastor C. E. Thurmond, Thedford, Neb.

NORTH LITTLE ROCK, ARK.—Evangelist Meyer Tan Ditter and wife will conduct a revival campaign at Bethel Tabernacle, 305 Palm St., April 24-May 12.—G. S. Hardcastle, pastor, 302 Palm St.

COEUR D' ALENE, IDAHO.—Evangelist R. S. Peterson of Pelican Rapids, Minn., will be with us for an old-time revival meeting, April 21—May 12. For further information write F. W. Houghton, P. O. Box 626, Division Avenue.

LEBANON, PA.—A city-wide evangelistic campaign, May 8 to June 5, will be held in the auditorium, 513 Cumberland Street, by the Chas. A. Shreve evangelistic party. Services daily at 10:00 and 7:30 (except Saturday); Sunday 2:30 and 7:30.

ATLANTIC CITY, N. J.—Revival campaign at Grace Pentecostal Tabernacle, 507 Madison Ave., April 21 to May 5, or longer, Dr. Charles Shreve, whose message has blessed thousands, in charge. Services week nights (except Saturday) at 8:00; Sunday services 11:00 and 7:45.—J. J. Ashcroft, pastor.

FOSTORIA, OHIO.—Evangelist Wm. Emmenger and L. C. Hicks, soloist and chorister, will begin a series of meetings at the Assembly of God, N. Lynn St., May 5. These services are to be preceded by a 2 weeks' Bible and prophetic conference with Wm. F. A. Gierke, of Los Angeles, Calif., in charge.—C. C. Vander-sall, pastor, 1208 N. Cory St., Findlay, Ohio.

GRAND RAPIDS, MICH.—The Michigan Christ's Ambassadors' rally will be held in Grand Rapids Sunday, April 28. Speakers for the day: Mrs. Alvin Branch, morning; Dr. M. R. De Haan, afternoon; Brother R. M. Severance, evening. Every one should attend if possible; an interesting program is being arranged.—Helen Kline Floreck, secretary.

OAKLAND, CALIF.—Perks' evangelistic party, Vancouver, B. C., will hold special evangelistic meetings at the "Glory Barn" 2946 E. 14th St., starting April 28th. For further information address the pastor, R. H. Moon, 1260 E. 34th St., Oakland, Calif.

DURANT, FLA.—Camp meeting at Pleasant Grove Camp Ground, May 9, 1929, continuing 10 days. Brother G. E. Smith, of Miami, and other ministers of the district will be the leading speakers.—N. A. Bell, secretary, 1907 N. B. Street, Tampa, Fla.

BUFFALO, N. Y.—Evangelistic meeting with Sister Hattie Hammond, of Hagerstown, Md., May 5-26. Services every night 7:45 except Monday; Sundays 3:00 and 7:30, at the Pentecostal Tabernacle, E. Delavan Ave., at Chelsea Place, three blocks west of Grider St.—Walter I. Palmer, pastor.

PHILADELPHIA, PA.—We are glad to invite all our friends to hear Brother J. N. Hoover, for 28 years a Baptist minister and convention speaker. The subjects on which Brother Hoover will speak are different from many, and his ministry will interest and bless. We expect a very large attendance. Highway Mission Tabernacle, 19th and Green Streets, May 5-19.—E. S. Williams, pastor.

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.

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, 620 Geneva Road, Residence Park, Dayton, Ohio.

WORLD MISSIONS CONTRIBUTIONS

April 5th to 11th inclusive
All personal offerings amount to \$1495.43.

- .33 Sunday School Paragould Ark
- 1.00 Hershey Pent'l S S Hershey Nebr
- 1.40 Assembly of God S S Walthill Nebr
- 1.42 Childress S S Cardwell Mo
- 1.43 Assembly of God S S Campbell Mo
- 1.55 Monette Sunday School Monette Ark
- 1.60 Sunday School Class Reeds Mo
- 1.72 Assembly of God Blue Rock Ohio
- 1.72 Sunday School Jerseyville Ill
- 1.90 Midway Assembly of God Hoxie Ark
- 2.00 Assembly of God S S Chester Ill
- 2.00 Assembly Barnum W Va
- 2.50 Assembly of God Church & Junior Christ's Ambassadors Davenport Okla
- 2.50 Assembly of God Boyd Tex
- 2.62 Full Gospel Mission Washington Mo
- 2.71 Christ's Ambassadors Pleasant Hill Assembly Mt Ayr Iowa
- 2.75 Red Oak Flat Assembly Troup Tex
- 2.77 Glad Tidings Tabernacle St Charles Mo
- 3.00 3 S S Classes Bethel Tab'n Lodi Calif
- 3.00 Sunday School Birthday offering Seminole Okla
- 3.00 S S of Christian Co-Workers Millville N J
- 3.12 Elmer Assembly Elmer Mo
- 3.25 Bethel Assembly of God Elkhart Ind
- 3.27 Bear Creek Assembly Atlanta Mo
- 3.28 Full Gospel S S Hereford Tex
- 3.39 Pentecostal Assembly of God Casper Wyo
- 3.67 Assembly of God Milan Mo
- 3.75 Assembly of God S S Avant Okla
- 3.75 Assembly of God Sullivan Mo
- 4.00 Bascom Assembly Tyler Tex
- 4.00 Assembly of God Colony Okla
- 4.10 Pent'l Full Gospel Assembly Chula Vista Calif
- 4.21 Thelma Assembly Tribune Kans
- 4.30 New Bethel Assembly Fort Smith Ark
- 4.42 Sunday School Siloam Springs Ark
- 4.50 Assembly of God S S Booneville Ark
- 4.65 Assembly of God S S Golconda Ill
- 4.91 Warrior Assembly S S Warrior Ala
- 4.95 Sachse Pent'l Church & S S Sachse Tex
- 5.00 Magnolia Park Women's Missionary Council Houston Tex
- 5.00 Pentecostal Pilgrim S S Smoke Run Penna
- 5.00 Calvary Tabernacle Waynesboro Penna
- 5.00 Bear Creek Assembly Franklin Tenn
- 5.55 Pentecostal S S Grafton Ill
- 5.64 Pentecostal Assembly Paonia Colo
- 6.00 Assembly of God S S Wellington Tex

- 6.00 Sunday School Grand Prairie Tex
 - 6.00 Assembly of God Findlay Ohio
 - 6.00 Ronda Assembly Ronda W Va
 - 6.50 Assembly of God Beaumont Tex
 - 6.53 Prayer Band Sunnyside Wash
 - 6.80 Sunday School Easter offering Austin Tex
 - 7.12 Assembly of God Gray Iowa
 - 7.15 Assembly Loveland Colo
 - 7.39 Pentecostal S S Port Lavaca Tex
 - 7.72 Miller Assembly of God Hill City Kans
 - 8.00 Busy Bee Missionary Band Tazewell Va
 - 8.08 Chaneyville Assembly Chaneyville Penna
 - 8.62 Assembly Fort Madison Ia
 - 8.67 Assembly Medicine Lodge Kans
 - 9.00 Glad Tidings Tabernacle Pueblo Colo
 - 9.00 Pinedale Assembly Clanton Ala
 - 9.00 Prairie Lee S S Ingalls Kans
 - 9.00 Russian Polish and Ukranian Church Chelsea Mass
 - 9.05 Assembly of God Church Tyler Tex
 - 10.00 Bethel Mission New York N Y
 - 10.00 Christ's Ambassadors Houston Tex
 - 10.00 Full Gospel S S Tulare Calif
 - 10.00 Weed Patch Full Gospel Church East Bakersfield Calif
 - 10.00 Full Gospel Assembly Washington D C
 - 10.40 Gospel Tabernacle Oceanside Calif
 - 11.03 Glad Tidings Christian Assembly & S S Chester Penna
 - 11.01 Assembly of God S S and Church Puxico Mo
 - 11.16 Assembly of God Swanton Md
 - 11.25 Assembly of God Holland Ohio
 - 11.30 Assembly of God Malvern Ark
 - 11.34 Assembly of God Church Plymouth Ill
 - 11.38 Port Arthur Assembly S S Port Arthur Tex
 - 12.00 Grace Pentecostal Assembly Johnstown Penn.
 - 12.00 Sunday School Electra Tex
 - 12.00 Pentecostal Assembly of God Raven Va
 - 12.20 Assembly of God Farmington W Va
 - 12.23 Christ's Ambassadors Miller Assembly Hill City Kans
 - 12.50 Enterprise Assembly Enterprise Ala
 - 12.50 Assembly of God S S Rush Springs Okla
 - 13.20 Scott St Assembly of God Knoxville Tenn
 - 13.27 Full Gospel Church Los Banos Calif
 - 14.00 Assembly of God Mortonville Ky
 - 14.50 Peniel Assembly of God Massillon Ohio
 - 14.98 Rosen Heights Assembly of God S S Fort Worth Tex
 - 15.03 Christ's Ambassadors & Childre's offering Eagle Bend Minn
 - 15.05 Houston Pentecostal S S Edmo'd Kans
 - 15.25 Desert Rose Assembly Deertrail Colo
 - 15.42 Assembly of God S S Carthage Mo
 - 15.55 Assembly of God Bazine Kans
 - 15.50 Assembly of God Nelsonville Mo
 - 15.70 Elk St Assembly Eureka Springs Ark
 - 16.00 Friends in Bradford Penna
 - 16.20 Excelsior Assembly Versailles Mo
 - 16.41 Pentecostal Church Des Moines Ia
 - 16.45 Bethel Chapel Assembly Bethel Mo
 - 16.53 Full Gospel Assembly Black River Falls Wis
 - 17.05 Houston Heights S S Houston Heights Tex
 - 17.51 Assembly of God Miami Okla
 - 17.72 Assembly Westernport Md
 - 18.84 Campbell Pentecostal Mission Campbell Calif
 - 20.00 Assembly of God S S Wichita Falls Tex
 - 26.00 Ceres Assembly Ceres Calif
 - 21.57 Oak Park Holiness S S Tampa Fla
 - 21.90 Assembly of God Joliet Ill
 - 23.00 Assembly of God W Monroe La
 - 25.00 Gospel Light Pent'l Church & Bethel Mission Harrisburg Penna
 - 25.00 Cleveland West Side Assembly Cleveland Ohio
 - 25.00 Assembly of God S S Miles City Mont
 - 25.10 First Assembly of God Fort Worth Tex
 - 29.51 Full Gospel Tabernacle and S S East St Louis Ill
 - 30.16 Assembly of God Westby Mont
 - 32.20 Full Gospel Mission S S Sawtelle Calif
 - 32.94 Christ's Ambassadors Rally Galena Kans
 - 33.94 Pleasant Grove Assembly Durant Fla
 - 34.20 Assembly of God Topeka Kans
 - 35.00 Lighthouse S S Brooklyn N Y
 - 36.00 Full Gospel Church Morgan Hill Calif
 - 40.00 Hammond Full Gospel Tabernacle Hammond Ind
 - 40.00 Sunday School Taft Calif
 - 42.00 Assembly of God German Branch Benton Harbor Mich
 - 43.51 Upper Room Pent'l Mission San Jose Calif
 - 45.00 Pentecostal Church Akron Ohio
 - 45.72 Eagle Bend Assembly Eagle Bend Minn
 - 50.00 West Caldwell Union Church West Caldwell N J
 - 56.67 Ohio State Christ's Ambassadors
 - 63.47 Latah Assembly Latah Wash
 - 86.17 Full Gospel Tabernacle Meckling S Dak
 - 121.47 Full Gospel Tab'n S S & C A Tulsa Okla
 - 150.00 Pentecostal Church Jeannette Penna
 - 1010.00 Highway Mission Tabernacle Philadelphia Penna
- | | |
|---|--------------|
| Total amount reported | 4611.70 |
| Home missions fund | 110.67 |
| Reported as given direct to home missions | 6.21 |
| Expense fund | 84.86 |
| Reported as given direct to missionaries | 32.94 234.68 |
| | |
| Total for foreign missions | 4377.02 |
| Amount previously reported | 2418.71 |
| | |
| Total amount to date | 6795.73 |

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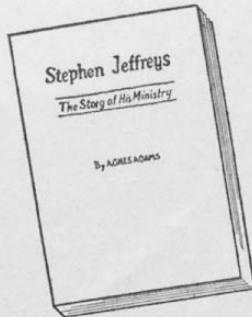
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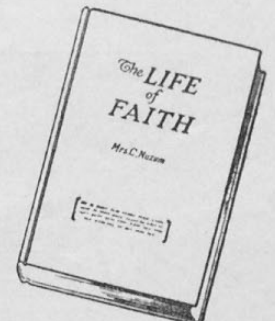
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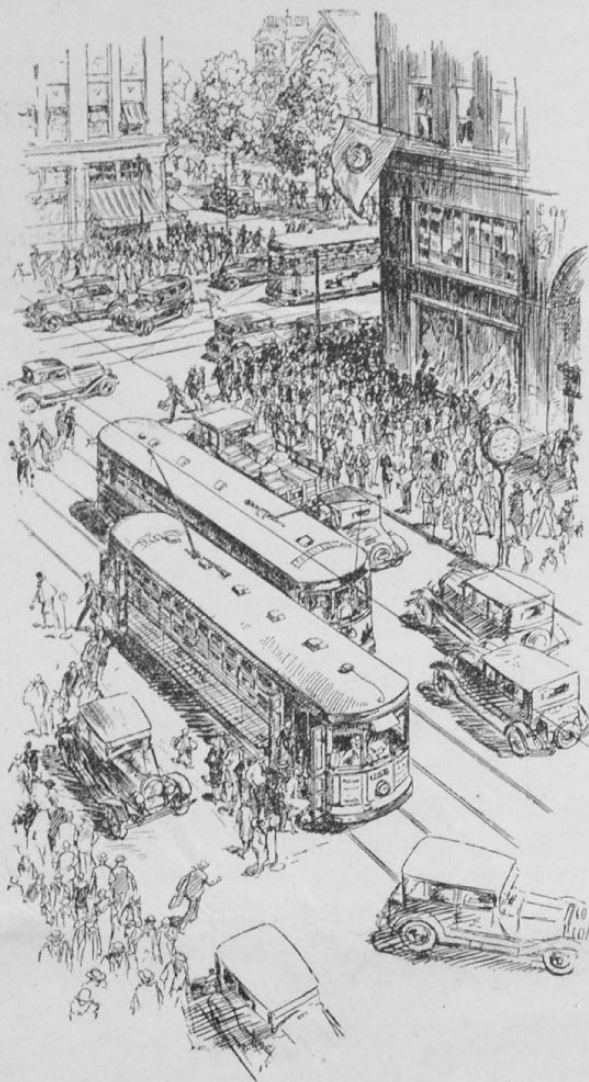
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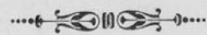
If Jonah were sent to Chicago

Nineveh was a large city, for its day, probably containing at least a half million people. The Assyrian customs, however, made it possible for Jonah to reach them all by word of mouth.

If a modern Jonah were sent to Chicago, how do you suppose he would reach the people?

Well, just as the *spoken* word was the accepted means of communication in Nineveh, so the *printed* word is the accepted means of communication in our day.

There were many voices in Nineveh, but God used Jonah's voice to take His message to the people. In the same manner, amid the great abundance of literature which is calling for people's attention to-day, God is reaching many hearts through the printed page.



We can't expect people who are not interested in our message to buy our literature. Neither can we afford to give it away in large quantities as we would like to do. But we can *lend* it almost indefinitely!

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