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THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

No. 797

Springfield, Mo., May 11, 1929

Price 5c

...The Heart of the Home...

Be the home where it may, on the hill, in
the valley,
Hemmed in by the walls of the populous
town,
So fair where the corn lifts its plumes to
the rally,
Or perched on the slope where the tor-
rent rolls down,
Still ever the heart of the home is the
same,
Still ever the dearest of names is the
name,
And ever the purest of fames is the fame
Of the home-queen, the mother, whose
gentle command,
Unchallenged, bears rule in our beau-
tiful land.

—Margaret E. Sangster

ROD
HATZFELD
19129

-:- When God Sets the Table -:-

By Florence R. Smith

While the Scriptures were written primarily to teach the way of eternal life, they contain sufficient suggestions in regard to physical life, to enable us to live out our threescore years and ten in good, yes in excellent health.

Have we ever stopped to think, when the Scriptures omit so many details, why they have always given the exact bill of fare, whenever the Creator set the table for His children? Since ninety-five per cent of all disease is caused by improper eating, surely we can with profit study the half dozen or more menus of Him who not only made the food, but the wonderful machine that changes it into body tissue.

In the beginning He gave our first parents just herbs and fruit, as we learn from Gen. 1:29. When He fed His children in the wilderness with bread from heaven, we know it was one thing, manna for forty years; and by a special request, quail for a month as a side dish, which made them sick.

And He sent the ravens to feed Elijah, as we read in 1 Kings 17:6: "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook." How long he was kept on this simple diet we are not told, but since it was "until the brook dried up" it must have been some time. At the end of this time, if he had been like most of us, he would have said to the widow, whom the Lord had chosen to feed him, "I'm so tired of bread and meat, can't you bring me something different?" But he even asked less—"Bring me, I pray thee, a morsel of bread in thy hand." So for the remaining part of the three and one half years of famine, he with the widow and her son, lived on the bread made from the meal and oil which "wasted not." Then followed the memorable contest on Mount Carmel when God answered by fire. If Elijah had been a member of the modern church, surely they would have proceeded to banquet him, but the Great Head of the church knew what was best for His servant, and permitted persecution to arise, so he had to flee for his life. While resting from his hasty flight into the wilderness, an angel awakened him saying, "Arise and eat." Doubtless the modern dietitian would have said, "He needs a change of food," but no, there was the cake (of bread) baked upon the coals, and a cruse of water. This

was repeated and we read, "He went in the strength of that food forty days and forty nights." With such an abstemious diet, little wonder there were no toxins in his body for disease-germs to prey upon; so God took him to heaven by way of a chariot of fire.

The only apparent reason we find in the first chapter of Daniel for God's giving him and his three friends, "The favor and tender love of the prince of the eunuchs," was "that they might not eat of the king's meat." Those who understand the processes of the body, know that there was a scientific as well as a divine reason why these four youths who lived on vegetables and wa-

He provided the food, the menu was bread and fish. Then we read of John the Baptist, "His meat was locusts and wild honey."

Certainly, we who believe in the inspiration of the Scriptures cannot believe that there was no lesson on the simple life in all the above mentioned cases. Of course the query arises, "Why then did He make such a variety of fruits, grains, vegetables and meat?" Reason answers, that since variety is the occasion of most overeating, which leads to so much human suffering, our benign Creator never intended the variety to be at the same meal, but from meal to meal.

However it is never safe to draw conclusions from the Scripture when there is no direct statement; but we find it in Prov. 23:1-3, "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat." They are deceitful because they make such an appeal to the palate, that some who profess to have denied themselves and to have taken up their cross, have even said, "I would rather eat what I want if it does shorten my days." Such folks must not consider that people cannot always die when they want to, but often live to be a burden to themselves and to feel they are to others also. Then is it just to our Lord, who redeemed us at such a cost, to shorten our days of service for Him?

Dr. Dio Lewis' saying, "Men dig their graves with their teeth," has almost passed into an aphorism. It is so evidently true. "We eat too much," is a statement that gains instant assent in almost any assemblage.

Because of these truths, and their evident critical bearing on the teaching of divine healing, and because eating too much is commonly caused by the large assortment of foods on our tables, we are very glad indeed to give space to this article.

The menu chosen by God, whether for His people in the wilderness journey, for Elijah, or for Daniel and his comrades, as well as that chosen by the Lord Jesus in feeding the multitudes, in His own case in the room with the disciples, or when He prepared breakfast on the shore of the lake, was in every case extremely limited as to variety.

If we expect God to heal our bodies when we are sick, it is highly proper that we follow His example in regard to the variety of things we put together on our tables.

ter, "appeared fairer, and they were fatter in flesh than the youths that did eat of the king's dainties."

We know that the heathen look upon paralysis, cancer, tuberculosis, and such diseases, as so many evil spirits, ready to pounce upon them without any previous cause or fault of their own; but thank God, we do not have to live under any such fear or dread. If we will but take the trouble to study, we shall learn that there are no nerves going to the conscious centers of the brain from the stomach, liver, and kidneys. For this reason they may be very much out of order and not occasion pain; hence the importance of learning the art of abstemiousness, a thing that the animals know by instinct, and which the Saviour taught both by precept—"If any man will come after Me, let him deny himself"—and by example—three times when

This may give a new setting to the words of Paul, "If ye live after the flesh ye shall die"; and—"I keep under my body and bring it into subjection."

The athletes in our colleges know that if they are to win out, they must "be temperate in all things." Try one who is in training with some dainty that his training-master has forbidden and hear him bravely say with a smile, "No, thank you."

On the other hand, go to one who has enlisted under the banner of King Immanuel and whose body is loggy and incapacitated for a long hard pull, and hear him accept with alacrity an invitation to a big church dinner or banquet! Perhaps he has never considered that the inertia with which he and the audience have to struggle in the service following such a bountiful meal, is but the logical sequence of the "deceitful meat."

"Your young men shall see visions." Yes, they catch visions of laurels to be won on the campus of our colleges, but are we helping them to catch visions of victories won in consequence of tarrying in the upper room, rather than in the supper room? It was while the church was fasting that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them."

When we eat and drink things that we know are unhealthful just because they taste good, we are coming dangerously near the class of whom Paul said, "Whose god is their belly—who mind earthly things."



A Beautiful Soul



Miss Z. I. Davis

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

So sang the sweet-faced young mother of three, as she went about the various tasks of setting her house in order for the following Lord's day. Recently she had learned that it was her precious privilege to pray while she was about her work, and many prayers had been answered.

One bright, happy year had sped on its shining way, since her husband's conversion. Previous to that time, he had suddenly become estranged from her. Harsh looks and harsher words had been meted out to her when she sought to discover the reason for such a change in her dear companion. Bitter indeed had been the truth discovered that another had come between her and the father of her little ones. Another star had risen in his horizon, and like many other young men, he had decided that his marriage had been a mistake which he was bound to rectify.

"Love is strong as death," she read one day in the good Book. "*May God put love in my heart for him.*" As she turned the mirror inward upon her own soul, she saw how many faults were hers. "Can I be saved from my self, and from the adversary?" she asked herself over and over. "Who will deliver me?" She shuddered at every recounting of a death from family quarrels. Alone in her closet, she cried day after day to Him who "notes the sparrow's fall." One dreadful winter night she found the "Peace that the world cannot give and which the world cannot take away." Then followed such a change in her that her husband began to realize that the coming in of

Which shall we choose, the gratification of the palate with its attendant ills; or the simple diet with the buoyancy of life and health that makes work a pleasure and achievement sure?

Oh, that the church would be lifted out of the sordid pleasures of earth into the heavenly "joy that is unspeakable and full of glory!" If she would adopt the simple life as set forth in all the Scriptures, she could save millions of dollars for the spread of the gospel, and it could not long be said, "There are more heathen on the earth than when Christ gave the Great Commission."

the Christ Spirit means something. The home took on such a sweet, gentle atmosphere. The children grew dearer to him every day. He began to take his meals with his family oftener, and the food tasted so good to him that he wondered he had not noticed it before. The gentle look of his wife smote him more than a sharp knife, and "the other star" went into eclipse.

No, the mother of his darlings did not chide him by word or look. If she had, he thought he could have borne better the remembrance of how he had failed her. But the outpouring of that continual love and thoughtfulness touched him as nothing else, except thoughts of the Saviour, could have done.

"If that is Christianity you have," he said one quiet Lord's day evening, "I want it too. Wife, you prepare the children for church and we shall go to-night."

Why should his declaration surprise her? was it not what she had been crying for so long? She knew he was miserable in his selfishness. She wanted him to be happy, hopeful, as she had come to be since she knew Him—her Lord, her crucified Saviour.

Together they went and he yielded his heart to God. He saw himself as never before, and amid sobs and confessions, he was converted and found the Lord as his Master.

Now what a change has come into their home since she and her husband have been walking together in the footsteps of Jesus. Now the family altar is set up. Now they sing together the sweet hymns of salvation. Now they share with each other that blessed hope, and are heirs together of the grace of life.

Now she no longer spends her time

thinking of making beautiful dresses for herself. It is enough to be neatly and comfortably clad. Her desire now is to have a beautiful soul, that has fellowship with God.

AN ATMOSPHERE OF PRAYER

M. B. Cline

This is a true story told me when I was a young mother, and it so impressed my heart that I want to tell it to other mothers; for I feel the atmosphere of prayer is a real necessity for our babies' well-being from the first days of their little lives.

The little mother of my story was one who had knelt beside her baby girl each evening regularly at the hour chosen for baby's bedtime. She had allowed her baby to hear her voice in audible prayer each day of its little life. When the child was about two years of age she was taken sick. The mother called a physician, who came day after day, only to find baby worse in spite of his valiant efforts. One evening he came and stayed a long time, studying the case with deep interest and anxiety. As the little mother stood at the foot of the bed watching the face of the doctor, she realized as she had not done before how very ill her baby was.

Finally the doctor said, "She wants something. She needs something. I can't understand this restlessness. I've tried everything I know to do. If we knew what the little body needs we might see this fever broken."

Chancing to glance at the clock, the mother saw that it was just baby's usual bed time, and said timidly, "Doctor, always at this hour I have prayed with her. Do you suppose she needs my prayer?"

The doctor bowed his head and said, "Try it," then left the room. The mother knelt beside the little bed and prayed. In a short time she went to the door and asked the doctor to come in again. He found the child sleeping quietly, and said, "Mother, your prayer has saved your babe."

The heart of the baby girl had become so accustomed to prayer that it reached out naturally for its vital breath. The response was equally as normal and instant. Is it any wonder they so crave our prayers when they are so lately from the hand of God?

TREES OR POSTS

Every congregation is divided into saved people and unsaved. I call them trees and posts. When you put in a tree it begins to grow. When you stick in a post it begins to rot. We pastors have a delightful time watching trees grow. But it is a sad business watching posts decay.—Dr. A. C. Dixon.

POSTAL ENTRY

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

The PENTECOSTAL EVANGEL

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

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J. R. EVANS, Sec'y-Treas.

PUBLISHED WEEKLY
(50 copies a year)
by the

Gospel Publishing House

336 W. Pacific St.,
Springfield, Mo., U. S. A.
Subscription Price in the U. S. A. and Possessions, \$1.00 per year; Canada, \$1.50; Gr. Britain and Possessions, 6/6.
In quantities: 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80.

FAITH

"All things are possible to him that believeth." Confidence is the assurance of rightness. In this there is rest. Faith is the begetter of confidence. Without faith confidence can be shaken, while courage, resolution, and endurance are left without support. When the disciples were being tossed about upon the stormy sea they lost all of these moral attributes through an overwhelming fear of disaster. Escape seemed to them impossible, even with Christ in the boat. Their fainting hearts cried, "Master, carest Thou not that we perish?" They had lost confidence. Why? When Jesus, awakened by their cry, met their fearful hearts, His first words were, "Why are ye so fearful; how is it that ye have no faith?" They lost their confidence for the lack of faith. They had not comprehended Christ.

God is deeply concerned with the development of *our faith* as well as with the imparting of *His faith*. The father of the demoniac came to the Master with the seeds of doubt sown in his mind because of the failure of the disciples to heal his son; and yet the first thing that Christ did in the matter was to say to this fearful, doubting heart, "If thou canst believe." What a mighty challenge! How could he believe! He had just had his confidence wrecked; and yet he is asked to believe! God sometimes has to permit a desperate situation to arise in our lives; the utterly impossible to confront us with seemingly unconquerable opposition, until we feel that everything is lost. Then in the face of our despair He cries to our troubled heart, "Believest thou that I am able to do this?" "If thou canst believe, all things are possible." Undoubtedly the desperateness of the need and the Lord's challenge to believe, combined to stir the father to put forth an effort, however feeble, to believe—"Lord, I believe; help Thou mine unbelief." In the very putting forth of that effort, faith grew, and the channels of his heart were opened for the impartation from the Lord of a new impulse of faith. The son was healed; healed because the father dared to accept the challenge of the Lord Jesus Christ, dared to look beyond the weakness of the disciples, dared to move out upon God alone.

Faith grows stronger as it is continually exercised. Abraham staggered not at the promise of God through unbelief . . . being fully persuaded that what He had promised He was able also to perform." Abraham was kept waiting twenty-five years, but the very waiting was a means of strength to him. God had promised him Isaac. After the birth of Ishmael he made an error through an honest effort to assist God in fulfilling God's promise; but the disillusionment that must have come to his heart when he discovered his error, did not shake his assurance that what God had promised God was able to and would do. Despite his own failure, he kept on believing that God had not failed; and God says this very faith was set to his account as righteousness. When the process of faith development was finished, God fulfilled the promise and gave him Isaac. Faith developed gives us confidence that all things with our God are glorious possibilities.

EVANGELIZED IN THE WELL

"And they said, Believe on the Lord Jesus." John Z. Moore tells of a Korean Christian who could not get her husband to join the church. He invariably answered to her pleadings, "Eh, I will believe little by little," a common Korean phrase. One day this man fell into the well. His wife threw him a rope and proceeded to pull him out a very little at a time and then

would rest. He became angry and wanted to know why he was being pulled out so slowly. She said, "I am pulling you out little by little, and shall continue to do so as this is the way you have always said you would believe in Christ." He cried hastily, "If you will pull me right out of this place, I will not delay, but stand up and confess Christ next Sunday." He saw the point and became a faithful attendant.—*Missionary News*.

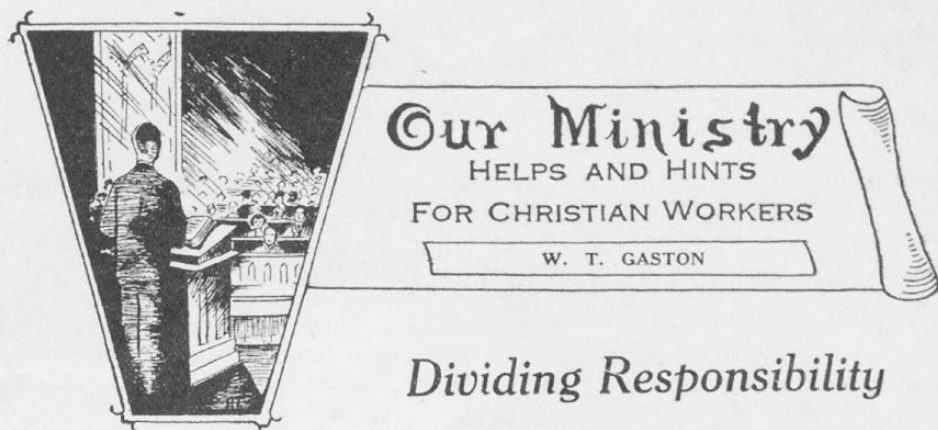
ONE THING NEEDFUL

There is no substitute for sitting at His feet. Nothing can take the place of the quiet hour; the daily contact with Him in the study of the Word, and in prayer. It is useless to go to the lost with sermons or tracts if we have not first been with the Master.

There is no soul rest equal to that which He gives to the one who takes His yoke (His will) upon him.

The "One thing needful" is that you and I, *live the life that is Christ*. If Christ in His beauty, in His loveliness, is seen in us, some will be attracted, some will acquire the secret of such a life, some will want to be like Him.

It is said that a kindergarten missionary once started a little mission in the slums of Chicago, and gathered the filthy children of the street into a little tidy room. She did not begin by preaching a sermon or giving them a lesson in morals and religion, but she brought in and set on a table in front of them a great and beautiful calla lily, white as an angel. The effect of this object lesson on one little child was marvelous. The moment she saw it she turned and looked at her own dirty hands and clothes, and with a little blush of shame slunk out of the room and hurried to her wretched home, where she quickly washed her face and hands, combed her unkempt hair, fixed up her dress and put on some little touches of color, and then came back evidently feeling much more at home in the presence of the beautiful flower, and she gazed at it and drank in its beauty to her heart's content. The sight of that spotless lily revealed her to herself, and then drove her by an instinctive impulse to try to be like it. So the vision of God, the revelation of Jesus in His purity and glory, convicts us of sin and awakens in us longing for His likeness. Let us ask Him for the vision and for the cleansing; and let us not be afraid when the light comes to reveal the darkness, but let us remember that He who brings the light in one hand carries the blood to cleanse in the other.—A. E. Bishop, missionary of the Central American Mission.



Dividing Responsibility

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:1-4.

This remarkable portion of church history is indeed illuminating and suggestive. When the number of the disciples was multiplied the difficulties of the apostles were increased. Preachers are apt to feel that their one great problem is getting the crowd—and it is a problem. No small part of the time and energy of ministers is consumed in strenuous endeavor to obtain a hearing. The good news of Christ is for all the world, and it is not the part of wisdom to be satisfied with a small crowd, when by diligent effort one may enlarge his sphere of usefulness. However, the text may serve to remind us that there are many troubles that can come to preachers other than that of enlarging their congregations.

When the number of the disciples was multiplied the situation became more complex and not so easily managed. Some of the folk began to grumble and complain, and this time it happened to be the women. Certain women had been neglected, or thought they had, and they were not slow (they seldom are) in airing their grievance. When this complaint reached the ears of the apostles they immediately took steps to rid themselves of responsibility for work which others could do as well, in order that they might give themselves continually to prayer and to the ministry of the

Word. The wisdom of this choice is too apparent to require comment. It indicates that this company of believers was blessed with wise leaders who themselves were being led by the Holy Spirit.

Preachers are called not only to work for God, but to inspire and assist others in doing the same. It is not enough to labor faithfully for the people; we must learn to work with them. Sometimes it requires more wisdom and effort to get others to work than it does to do the work; and for that reason we find some who attempt to carry the entire load. But this is a serious error. In the first place it deprives converts, blessed with gifts and latent possibilities, of normal growth toward maturity. No one can prosper as a Christian worker who is denied altogether the exquisite joy and pressing burden of responsibility. In the second place, the preacher who attempts to do everything will not succeed in doing anything well. It is therefore a part of our business to locate men and women to whom responsibility may be delegated, and assist them into the service of the multitude.

This text marks the beginning of church machinery. The precedent was set by the apostles of our Lord in the early dawn of church history; and its uses and abuses, since that memorable day, have been legion. This first attempt to divide responsibility and introduce system in handling intricate and pressing details, was occasioned by the growth and prosperity of the church. When necessity was laid upon them the apostles rose to the occasion and arranged for such order and system as was necessary to carry on with safety and efficiency.

Here I would pause long enough to say that this same thing was true in the beginning of this latter-day Pentecostal revival. There was little system or co-ordination in the work and but little need for it when the movement was in its infancy; but the great increase along all lines, through the blessing of God, made some general sys-

tem and order imperative. Herein lies the reason for the voluntary co-operative fellowship known as the General Council of the Assemblies of God.

I am convinced that the apostles were not moved by any desire to make life easier for themselves, or from any peevish reaction to criticism; but they were acting upon a principle. The exigency of the work itself demanded that they find men and appoint them over this business. No doubt in that splendid company of believers there were many men qualified and willing for this work. But be it observed that none of those good men ever intimated that the Holy Spirit had ordained them to this place. In these last perilous days some ultra-spiritual ones have come to frown upon what they term human appointments, or ordination, insisting that they received theirs direct from the Lord. But such spirituality (?) was unknown in the early church.

"Look ye out among you seven men." The number of the disciples was no doubt several thousand at this time, for a mighty revival was on and believers were the more added to the Lord, multitudes both of men and women. Yet the apostles asked for an official board consisting of only seven men. It seems so difficult to keep a proper balance relative to such matters. Some well-meaning but misguided souls insist upon no order at all. They make a form of refusing to recognize form, while others swing to the other extreme and introduce complicated and unnecessary machinery. For instance, I visited a church not long ago having little more than one hundred members, which had an official board of more than thirty—all the men of the church, with a few exceptions. Such an arrangement is inconsistent and unwarranted, and instead of helping to lighten the pastor's load may serve materially to increase it.

"Men of honest report." It must not be assumed that most any man may be trusted with official responsibility in the church. Such men should not only be honest, but of honest report; that is, men whose lives have consistently manifested the principle of honesty and integrity. Here is what the dictionary has to say of the word *honest*: "Held in honor or respect; worthy of honor; characterized by fairness and straightforwardness in conduct, thought, speech, etc.; upright, just, equitable, trustworthy, truthful, sincere, real, faithful; free from fraud, guile or duplicity." The church of Jesus Christ cannot prosper without this sterling quality in its membership, and especially in its leadership. We should not be swept off our feet by glittering, obtrusive qualities, where

(Continued on Page Eight)

--:-- Next to the Love of God --:--

There Is Nothing So Wonderful as the Love of a True Mother



*N*OW there stood by the cross of Jesus, His mother." The supreme hour of testing had come to the life of the Lord Jesus. Rude hands had been ruthlessly laid upon Him.

Without just cause He had been arrested and haled before Caiaphas, Herod, and Pilate in rapid succession, rushed from one mock trial to another, without any one to represent Him. Alone He suffered the ignominy and shame. What a travesty of justice! The cheering crowd had become the jeering mob. Friends of yesterday were now crying for His blood. "Give us Barabbas, give us Barabbas!" rang into the soul of a frail mother, till it reverberated like peals of thunder. Her son accused, her son by that very cry made to be worse than Barabbas!

What could it mean? Had not that crowd listened to her son at the feast of Cana; had there not been a need there which her son offered to fill and did fill? Was there any time he ever had failed? No, he was her son, he could not fail. Was it not true he had even spoken words of a kindness and of a depth that few understood, but which her mother-heart had caught and held and pondered? for Mary pondered the sayings of Jesus her son, and cherished them with the passing of the years.

All through the torturous hours of the trial she prayed—hoping, believing, pleading, waiting. Surely he must vindicate himself. Why didn't he defend himself? Her son was not guilty of those awful charges. What is the matter with Peter? Why doesn't Peter rise up to his defense? He said he loved him. Where was Nicodemus? Why didn't he speak for him? Or Joseph of Arimathea? Surely these influential men could do something. Not one of them was there. The weight of the thought of her son suffering thus alone must have well nigh crushed her mother-heart. Mary was a mother. Close study of the life of Mary would show her to have been all that God or man expects a mother to be.

The trial over, the long march to the place of the skull was begun. Her son was laden to the breaking point of his physical strength with the heavy cross. Gladly would she have carried

it, had she the strength—she was a mother. One little ray of comfort sifted through the dark cloud of suffering when they lifted that cross from the shoulders of her son to the shoulders of Simon the Cyrenian. But the tiny respite was short-lived, for soon there were hammer blows, the crunching of bones, the flow of blood from vein and artery, and presently her son hung suspended in awful agony of body and soul upon Calvary.

The disciples of Jesus (all but John),

At the foot of the cross, clinging close to its rough-hewn base, a broken-hearted woman wrestled in agony of soul. Every taunt from the jeering mob, aimed at the Man of Galilee, was a knife thrust through her own heart. Lines of grief and suffering furrowed her pallid face. Why should she suffer thus? Why should she add to the tragedy of Calvary? Why? Because she was a mother. Whatever He was Himself, or had claimed before others to be, the Man dying in unthinkable shame upon the cross above her, was her own son. Were it possible, she would have gladly exchanged places with him. That desire could not be granted so she did the only thing left for a mother to do; she stood while others fled, a mother to the end.

Perhaps nowhere in the annals of human history can you find a more touching or glorious tribute to the courage and dignity of motherhood than in the simple but sublime statement of our text, "Now there stood by the cross of Jesus, His mother." There could be no other place for her. Mary was a mother, a true mother, and a mother is always where she is needed the most. She was needed now; her son was suffering. All the power of mother love rooted her to the cross, nor could aught have moved her from her station.

Next to the love of God there is nothing so wonderful as the love of a true mother. Mother! The very name has charm! But what a burlesque on the sacredness of motherhood is the attitude of a great many modern married women. To this class children are in the way, unwanted. If children are born at all in such homes it is merely the unwelcome result of unbridled passion. There is no looking forward to the joy, the glory, the dignity of parenthood. Such an attitude is mean and selfish and far from the true thought and purpose of God. "Lo, children are an heritage of the Lord, and the fruit of the womb is His reward." Psalm 127 :3.

True motherhood is the most unselfish thing in all the world. The price of motherhood is travail. The joy of motherhood is the giving of life. The glory of womanhood is mother love, a love that understands, that sac-

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"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her.

"She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou (such a mother) excelleth them all." Prov. 31:10, 11, 12 and 27-29.

haunted by doubts as to his divinity, and by horrible fears of the rabble, forsook him entirely and fled. There, suspended between heaven and earth, in agony and shame, hung the Son of God, forsaken by friends, accused of man, mocked by foes, and reckoned accused of God. It was the supreme hour of the testing of the Son of God, but into the same crucible, with the same fires of testing, another life was plunged, to suffer the pain, the agony, the torture of it all. Not in the physical sense of suffering, but in that deeper sense—the suffering of the heart.

The Ministry and Evangelism

P. C. Nelson

In the forefront of all we have to say on this subject, let us place the great illuminating text found in Paul's Letter to the Ephesians.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

The ministry in all of its variety of service is the lone gift of the ascending Christ to His people on earth. Eph. 4:8. It is His provision for the propagation of the gospel, the planting and developing of the church, and the edifying and perfecting of individual believers.

1. *He gave some to be apostles.* The Lord Himself chose the Twelve, and named them apostles. Luke 6:13. This word is derived from the Greek, as the word *missionary* is from the Latin, both meaning one sent forth. John 20:21. They were chosen, taught empowered, and sent forth by the Lord Himself. At Pentecost they received an endowment of the Spirit to qualify them to be witnesses to the resurrection of Christ. John 15:27; Acts 1:21, 22. Paul saw the Lord and talked with Him and became one of the chief witnesses to His resurrection, and he labored more abundantly than the rest. 1 Cor. 15:8-10.

So essential to the planting of the Christian church were the apostles that the church is said to be founded on the *apostles and prophets*, Jesus Christ Himself being the chief corner stone. Eph. 2:20. In the foundation stones of the heavenly Jerusalem—typical of the church of God—John saw "the names of the twelve apostles of the Lamb." Rev. 21:14. And these twelve were promised the honor of "sitting on the twelve thrones, judging Israel." Matt. 19:28. The apostles ranked first in the ministry. Eph. 4:11.

2. *He gave some to be prophets.* Another order associated with the apostles in the founding of the church were the New Testament prophets. Read again Eph. 2:20. That some New Testament churches had prophets is specifically declared. Acts 18:1. That they foretold future events is also certain. Acts 21:10-13. The prophet was next in rank to the apostle. Eph. 4:11; 1 Cor. 12:29. The prophetic

gift appears to have been lost for many centuries, but is being restored in our times. It is not to cease till "that which is perfect" is come. 1 Cor. 13:8-10. Paul puts the gift of prophecy above the gift of tongues (1 Cor. 14:5) and exhorts us not to despise prophesyings. 1 Thess. 5:20.

3. *He gave some to be evangelists.* The New Testament evangelist was a missionary who carried the good tidings—the evangel—to those who had never heard the great message of God's redeeming love. We still have a few "sod-breakers" as they have been called in our times, but most of the "evangelists" go from assembly to assembly. Not many feel able to cope with the problems of opening up new fields. The work is not easy but it can be done and must be done if we are to obey our Lord's commands. Mark 16:15; Matt. 28:19, 20. The work of opening new fields at home is usually much easier than opening up new mission stations abroad. The method of Philip as seen in the Samaritan revival (Acts 8) is still the most effective way. The Samaritan revival can be duplicated if Philip can be reproduced. Christ's method of evangelization, as followed by Himself (Matt 4:23), and given to the Twelve (Matt. 18), the Seventy (Luke 10), and to the whole church (Mark 16:15-18) has never been superseded and is the most effective ever known. It consists of three elements—teaching, preaching, and healing. Matt. 9:35.

In the beginning of the Pentecostal movement, every minister was an evangelist or missionary. There were no assemblies to call them as pastors. The evangelists suffered much for the privilege of telling the glad tidings, but they were rewarded by seeing one mighty revival after another. We need to have the fires of evangelism kindled anew in our hearts. God grant that it may burst into flame, as it did following the first persecution in Jerusalem. Acts 8:1-4.

4. *He gave some to be pastors and teachers.* The pastor is to take over and foster and complete the work of the evangelist. The evangelist gives out the message and gathers a flock. His duties call him away. The pastor takes charge of the flock and tenderly cares for it, thus supplementing the work of the evangelist. The word "pastor" is the Latin word for shepherd, the correct translation of the Greek word. In Heb. 13:20 it is applied to our Lord as the great Shep-

herd or Pastor. In 1 Pet. 2:25 He is called "the *Shepherd* and *Bishop* of our souls." In 1 Pet. 5:4 Jesus is called the *chief* Shepherd or Pastor. The whole text is so significant that we cannot forbear quoting it. "The elders which are among you I exhort, who am also an elder and a witness of the suffering of Christ, and also a partaker of the glory, that shall be revealed: feed (shepherd) the flock of God which is among you, taking the oversight (the superintendence, bishopric) thereof, not by constraint, but willingly; not for filthy lucre (base wages), but of a ready mind; neither as being lords (like the modern hierarch) over God's heritage, but being ensamples (examples) to the flock. And when the *Chief Shepherd* shall appear, ye shall receive a *crown of glory* that fadeth not away." 2 Pet. 5:1-4.

The word "pastor" is synonymous with the word "bishop," and "overseer or superintendent." In some New Testament churches there were several overseers or bishops. See Acts 20:28. The word translated *overseer* is the same elsewhere rendered *bishop*. Luke identifies these overseers with "the elders of the church." Acts 20:17. See also Titus 1:5, 7. The qualifications specified for bishops in 1 Tim. 3:1-7 and Titus 1:5-7 are the qualifications essential to pastors. Among these necessary qualifications is "aptness or fitness to teach." 1 Tim. 3:2. Jesus preached with great power, but He gave more time to teaching than to preaching. The disciples were really learners or students in the school of Jesus. They were commanded to go and *teach* (make disciples of) all nations. Matt. 28:19. The first converts "continued steadfastly in the apostles' doctrine" (teaching). Paul continued in Corinth "a year and six months, teaching the word of God." Acts 18:11. At Ephesus he taught "publicly and from house to house." Acts 20:20. He calls himself a "teacher of the Gentiles." 1 Tim. 2:7.

There is a crying need of pastors who are "apt to teach." Our assemblies need to be fed the solid meat of the Word (Heb. 5:12 to 6:3), or they will remain in perpetual childhood:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. Eph. 4:14, 15.

The children of God should not contend for their rights, except at the throne of grace.—The Silent Evangelist.

A Spiritual Language to the Father of Spirits

"He that speaketh in an unknown tongue speaketh not unto men, but unto God." Then do you mean to say that no one is able to speak to God unless he speaks in tongues? We say nothing. The Word says there is praying in the understanding, and praying in the Spirit. Paul says, "I will pray with the spirit, and I will pray with the understanding also." There is also a communion of the Holy Spirit. But here it clearly states in the Word that he who speaks in an unknown tongue, his conversation is not earthward but heavenward, not to men but to God.

You say, "I don't understand it." You are not meant to. *But you are meant to experience it.* People cannot understand salvation. They can experience it, and they won't fully know what salvation means until they hear that song—"Now is come salvation, and strength, and the kingdom of our God."

Speaks unto God! Converses! Not in thought, not in mind, but in actual voice. The God-given language. The God-inspired tongue speaks to God Himself and *He listens.*

What about all the saints who have gone before who have not had this gift, mighty saints, mighty men of God? If they were mighty saints, mighty men of God, God made them mighty, and they knew God who made them mighty. That in itself was their reward. Your question in no wise nullifies the statement that he that speaketh in an unknown tongue speaks to God. "But," you say, "I don't like to hear it. It is a jabber, it is a babbling. I don't understand it."

Nor do the matter-of-fact, old-fashioned, stereotyped bachelors understand the prattling of the babe. Ask the father what he thinks of his first born's prattle. He will close the Victrola door and open the nursery door in preference. Caruso takes a back seat, and the baby takes the front seat.

By and by the baby grows older and can converse with its father. There are babes in the spiritual, yes, and in their experience of the Baptism in the Spirit; and there are those who by exercise have become strong.

Speaks unto God! Argue against it, underrate it, explain it away, villify it, say it is from below, criticize the class who have the experience, and empty the dictionary of abusive adjectives, and yet the inspired Word of God still holds good: "He that speaketh in an unknown tongue speaketh not unto men, but unto God." Sin broke

the converse between God and Adam. God came down in the cool of the evening to speak with Adam. Adam had hid. But the last Adam restored the communication, the conversation. He said, "I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me always"; and He it was who also said that believers should speak in new tongues. The new creation entitles you to the new tongue. And the Holy Spirit supplies the need.

Speaks to God! Converses! What on? Mysteries. Sacred secrets. *He takes the man, the child of God, into the holy of holies.* "And there I will meet with thee, and I will commune with thee from above the mercy seat." Exodus 25:22. Sacred secrets, mysterious things, concerning the kingdom.

This gift brings the soul so near to God that he is made a confidant of, though the natural of the man may not understand. A spiritual language to the Father of spirits, inspired by the Spirit, pertaining to the things in the spirit world. No wonder the apostle was inspired to write the words, "Forbid not to speak with tongues." 1 Cor. 14:39.

Every soul that forbids another speaking in tongues is going contrary to the Word of God and will suffer accordingly for breaking God's command. Those who knew the Lord's will and did it not will be beaten with many stripes, and those who knew it not and did it not will be beaten with few stripes.

Don't be a candidate for the many stripes by forbidding to speak with tongues, but rather drop the resistance to His blessed plan and will and seek to be brought by the Spirit into that secret place where you can SPEAK to God of mysteries, of sacred secrets. Amen.

DIVIDING RESPONSIBILITY

(Continued from Page Five)

rugged honesty is not also apparent.

"*Full of the Holy Spirit.*" The apostolic standard here enunciated runs counter to men's idea of running a church. Subsequent history will show that choice of leadership among carnal believers has usually been made from among those with money, business acumen, and social standing, while spiritual qualifications have rarely been insisted upon. I trust the time will never come when this movement, raised up of God to emphasize the supernatural, will attempt to get along in any department of church work without the

Holy Spirit. We need Him at all times and in every thing; whatever other qualifications men may have, here is one that cannot safely be dispensed with. Deacons and other leaders in church work *may have* money and social influence. These things may be turned to account when there is true humility and consecration. But if we are to build according to the pattern, they *must be* filled with the Spirit and living with the divine touch upon them.

"*Filled with wisdom.*" To be filled with the Spirit does not necessarily qualify a man to be a leader in the church. A lot of folk have the Holy Spirit who are short on wisdom. Our people have made great blunders by assuming that any man who is spiritual is qualified for office in the church. Such is not the case. This work requires men with *hot hearts and level heads*; men with Spirit-energized emotions and Spirit-taught intellects. Some churches have failed of their purpose through a *lack of fire*, while others have ceased to be a power for righteousness in the community because of *wildfire*; and this latter condition may be traced to a lack of mental poise and balanced judgment on the part of the leadership.

In conclusion, I would remark that while God's standard is high, it does not demand perfection. The church is on its way to perfection but she has not yet arrived. Preachers should know themselves sufficiently to make due allowances for others. But the apostolic picture is here before us, and we may well ponder the character of men with whom the apostles were willing to divide responsibility. The church was not told to look for men, not even for saved men, but for a certain type of Christian men. Here again is the formula, and it is a splendid combination—Christian character, spirituality, and sound judgment.

NEXT TO THE LOVE OF GOD

(Continued from Page Six)

rifices, that believes all things, that defends, that sustains, that is true to the end. A true mother is thankful that God has crowned her life with motherhood, and appreciative children are thankful that they ever had a true mother. They "rise up and call her blessed."—H. H. Moss.

REALIZATION OF HELL

One has said: "Not to realize hell is not to prize the cross." Those who realize the hell of their sin's deserving are quick to recognize the sufficiency and suitability of the Saviour's substitution.

"Our heaviest burdens are those we borrow."



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.

61. Does Gal. 4:27 refer to Isa. 54:1?

Gal 4:27 is quoted from Isa. 54:1.

62. I should like to know the correct time, or the place in God's program, of the second resurrection.

The last resurrection occurs at the time of the final judgment, after the Millennium, and just before the time of the new heavens and new earth. See Rev. 20:5, 11-14.

63. Does 1 Cor. 11:5 mean that a woman should wear a hat when in church?

If one lives in a community where the sentiment is strong that the women should wear their hats while in church, it would be well to wear one's hat lest, by omitting it, one offend. But it was not the hat, which was not worn in Paul's day, but the veil which was worn by the women, that is referred to in 1 Cor. 11:5. Paul would have the women to know that Christian liberty did not give them license to throw off those restraints which attended modesty. To quote from Dr. Adam Clarke, "It was a custom both among the Greeks and Romans, and among the Jews an expressed law, that no woman should be seen abroad without a veil, and if a woman should appear in public without a veil, she would dishonor her head—her husband. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery. Propriety and decency of conduct are the points which the apostle seems to have more especially in view, as a woman who dresses loosely, or fantastically, even in the present day, is considered a disgrace to her husband, because suspected of being not very sound in her morals."

64. In John 9:2, 3 what did the disciples mean when they asked, "Who did sin, this man or his parents, that he was born blind?"

It was a popular doctrine that every peculiar disaster pointed to some special or particular sin. The answer given by Jesus in this case should forever put away such teaching. Disaster and sickness are often not because of personal sin.

65. Please explain Matt. 5:25, 26.

These verses are self-explaining. Christians are to be peace-loving, and peace-seeking people. Let them avoid lawsuits, etc. "As much as lieth in you, live peaceably with all men." Rom. 12: 18.

66. Please explain Matt. 10:15.

This verse means that increased light brings increased responsibility, and, if rejected, results in greater judgment.

67. What Baptism is it that Jesus means in Luke 12:50?

He refers here to His baptism of suffering and death.

68. Please explain Heb. 7:3.

Many explanations have been given, the more reasonable probably being that Melchizedek being without father, without mother, having neither beginning of days, nor end of life, means that he had no priestly genealogy. He was not after the order of Aaron as was the Hebrew priesthood, and so also, our Lord Jesus was without such, being from the tribe of Judah. In these respects Melchizedek became a beautiful type of Christ.

69. Are the Jews rebuilding their temple at Jerusalem, and if they are, when did they begin?

They are not, and cannot until such time as the present site on which the Mohammedan Mosque of Omar now sits, can be secured by the Jews.

60. Does Romans 13:8 mean that it is unscriptural to have a bill or mortgage against one's property, or can this scripture be otherwise interpreted?

Romans 13:8 calls for careful, honest living. It is both un-Scriptural and unwise for one to involve himself in debts with nothing with which to meet them. Some most excellent saints are in debt, feeling that they were forced into it. While I do not believe it refers necessarily to one's having a mortgage on one's property, yet one should be very careful before placing a mortgage. As Christians, all of our business dealings should be very carefully conducted. There is also a deeper meaning to this verse, and perhaps the meaning more in mind when Paul was writing. In earlier verses Paul was showing the duties which Christians owe to civil governments. He now proceeds to show the duties which we owe to each other which he sums up

in mutual love. We ever owe a debt of love to all men. Let us by loving continue to make payments on this debt.

A TRUE BEAR STORY

Speaking of law and the enforcement of discipline in Yellowstone Park, I heard the story of a bear there which I consider exceedingly important, not only as a comment on the discipline of the park, but as a moral lesson to parents in domestic obedience. The story is literally true. Mr. Kipling says, "The law of the jungle is—obey." This also seems to be the law of Yellowstone Park. There is a lunch station at the upper basin, near Old Faithful, kept by a very intelligent and ingenious man. He got acquainted last year with a she bear, who used to come to his house every day and walk into the kitchen for herself and her two cubs. The cubs never came close to the house, but remained at the edge of the woods. The keeper got on very intimate terms with the bear, who was always civil and well-behaved and would take food from his hand without taking the hand.

One day toward sunset the bear came to the kitchen, and, having received her portion, she went out of the back door to carry it to her cubs. To her surprise and anger, the cubs were there at the door waiting for her. She laid down the food, rushed at her infants, gave them a rousing spanking. "She did not cuff them; she spanked them," and then drove them back into the woods, cuffing them and knocking them at every step. When she reached the spot where she had told them to wait, she left them there and returned to the kitchen for two whole hours, making the disobedient children wait for their food, simply to discipline them and teach them obedience.

The explanation is very natural. When the bear leaves her young in a particular place and goes away in search of food for them, if they stray away in her absence, she has great difficulty in finding them. The mother knew that the safety of her cubs and her own peace of mind depended upon strict discipline in the family. Oh, that we had more such mothers in the United States!—*Harpers Weekly*.

"WHEN YE PRAY, BELIEVE"

Abraham believed God, and said to sight, "Stand back!" and to the laws of nature, "Hold your peace!" and to a misgiving heart, "Silence, thou lying tempter!"—He believed God.—Joseph Parker.

"Trials do not weaken us. They only show us that we are weak."



The Gospel in Foreign Lands



A TRIP TO THE MISSION FIELD

Sister Vida Baer

JAPAN

I am having a most wonderful time visiting the mission field and surely do praise the dear Lord for the privilege that is mine. After leaving America we stopped just one day in Honolulu and then on to Japan. We were one day at Yokohama from whence I ran over to Tokio but was not there long enough to meet Brother and Sister C. F. Juergensen, for which I was very sorry. However, when we reached Kobe, I was met by Sisters Marie Juergensen, Jessie Wengler and Miss Gale, and how grateful to the Lord I was to see them. I think I should have been a little bit afraid to have left that ship all alone in a foreign land, and yet I am never alone for He has been with me every step of the way. Praise His name!

When on board ship every one is asked to contribute something for the entertainment of the other passengers, so that I gave my stereopticon illustrated talk on the Holy Land and Egypt which was very well received and I took opportunity to pack into my talk as much Bible as possible. After leaving the steamer and passing through the customs I went in company with the missionaries on a visit to the orphanage where Sister Marie Juergensen gave a talk to the children and I had a good time although I did not understand one word said. There is an unuttered language that spells fellowship in the Spirit which is after all better than words and that I understood. It was bitterly cold and I did not get warm until I was in bed, which, by the way, was heated with a hot-water bottle under what seemed like a mattress on top of me as well as underneath. I spent two weeks in Kobe visiting shrines, temples, shops, markets, missions, and other places of interest. It was all of interest to me. Miss Wengler and Miss Gale took turns in showing me around. I gave my illustrated talk on the Holy Land in Dr. Meyer's church, to the pupils of the Canadian college near by, and also to the Japanese Congregation of a Holiness church. The pastor interpreted, and oh, how the Lord did bless in the last place, and how those people did have the very shine of the Spirit on their faces. As they opened the service they sang a hymn that had the word Hallelujah in it and I knew that word and I told them the Holy Spirit was all over the world gathering out a people from every nation and tongue and tribe and after a while we shall all meet in the glory with Him and there will be one word we shall all know which expresses the highest praise to Him—"Hallelujah"—and what a shout went up as we all said it together. I did not see any nicer-looking or cleaner children in all Japan than I saw at Miss Straub's orphanage. She is being ably assisted by Jessie Wengler and Miss Gale who are taking her place while on furlough. Miss Gale is so splendid in her devotion and helpfulness to the children. But oh, how they need larger and better and more comfortable buildings. Bitter cold and only paper partitions to keep out the weather—only it doesn't

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.

keep it out—it's in. But it was wonderful to be a part of it all—whether cold or warm—for a short time. I had a bath in a Japanese bath tub—you know they all get into the same tub one after the other. Maybe I'm not a good missionary, but I did have a sneaking desire to be the first one in that tub and I was, and never enjoyed a bath more than that one. But the day came when I had to leave the clatter, clatter, clatter, and pat, pat, pat of the wooden shoes on the stone walks and the babies on mothers' backs and all these interesting little people running hither and thither on Jinrikishas and tram cars and take the *President Polk* for Shanghai after saying a reluctant farewell to it all. Miss Wengler, Miss Gale, Mrs. Taylor and others came to bid me good-bye. It was bitter cold and they left the dock long before we sailed that night.

CHINA

As we drew near to Shanghai we were impressed with the large numbers of little boats—houseboats—where whole families live. All kinds of fishing smacks with queer sails and strange oars which they work in a way so unlike anything I had before seen. How they endure the cold out on those little boats I do not know. Miss Mayo met me as I was ready to leave and I surely was glad to see her. We had to go on a launch to the customs jetty and then to dear Miss Jewell's where we received a very warm welcome. What a very wonderful work in China the four sisters, the Misses Jewell, have done in helping to start the Door of Hope through which thousands of girls have passed. They have come under Christian influences after having been sold by their own parents to live lives of shame and have been rescued and given to the care of this refuge by the courts and later have gone out to build Christian homes and live Christian lives. And then there is the home for people passing through that Miss Martha Jewell has here which is so restful, so comfortable, and withal in it there is such beautiful fellowship in the Spirit. The house was full of missionaries, many to leave the next day. They wanted to see pictures of Palestine, so we had pictures that night. Sunday was Chinese New Year celebration and the streets are full of people in gala attire and decorations—everywhere lanterns and firecrackers, Punch and Judy shows, acrobats and everybody doing some stunt, brass bands and weird music all very strange to our unaccustomed ears. We went to Miss Emma Daechert's mission and I spoke through an interpreter. The doors wide open and very cold, no fire anywhere. However, there was

a real spirit of prayer on the people and I was impressed with their earnestness. I went with Miss Jewell on Monday and gave my talk on views in the Holy Land to several hundred girls in the refuge. On Tuesday we gave the talk to the Door of Hope girls. Had dinner first with the teachers, a number of consecrated women, who labor so faithfully and are doing such splendid work. Many of the girls seem very bright and intelligent and responsive. We gave pictures and had tea with Mr. and Mrs. Young of the Turner Mission. They have a beautifully clean and attractive assembly room, and were enthusiastic over the pictures. I also gave them at the place of the Misses Kohn and Daechert. The Chinese have wondered whether there is such a place as Jerusalem and when they see pictures of the real place and meet one that has actually been there, it is a real revelation to them and God's Word becomes more real to them. I was glad to go with a nurse, Miss Hawkinson, from one of the other denominations who was returning to her hospital at Ningpo, since I wished to visit Mrs. Nichols' work. An all-night trip up, one day there, and Mrs. Nichols came back with me. I was glad to see the splendid school and home and dormitories and chapel, being built, all under one roof, and a campus for the playground. I talked to the children and workers for a time and we all had real blessing. Miss Bloom is there and being made a real help and blessing to the home. Children love her and she loves them.

We reached Hongkong where I met Brethren Phillips and Kelley. I wonder if I ever shall get home as I just want to stay every place I stop. I have promised myself that this is my last long trip but the more I see the more I am not sure but that I may come back. Oh, how I wish I were twenty years younger, but if the Lord can't get young men and women He may send old women like me. Who knows?

(A further account of Sister Baer's travels will appear next week.)

WORK EXTENDS IN PORTO RICO

John Howe

We have been very happy to note the fine results from the ministry of a native who recently received the Baptism with the Spirit. Through his help we were able to build up one of the best Sunday schools in this locality.

About a month ago an owner of a large plantation visited this brother during a Sunday school session and wanted him to leave immediately in order to take a position he was offering. However, the brother did not feel like closing the Sunday school in such a rush and told the man he must come again when he was not occupied. God did not allow His servant's faithfulness to the affairs of the kingdom to hinder his chance for getting the position since the plantation owner returned and again made his proposition which the brother this time accepted. On reaching the new place he was not satisfied merely to labor for a living, but, in view of the fact that he was a servant of

the Lord, he soon collected a little group of enquirers to whom he ministered the Word of life.

I visited the place in company with a helper, arriving at our brother's home about dark. In less than half an hour after our arrival the house was full and many were standing outside. My helper and I were very tired, but when we saw these hungry souls and heard their testimonies we were inspired afresh to minister to them.

The next day we went out visiting from house to house and not knowing any of the people we unwittingly dropped in on a fellow whom we later found out to be the liquor dealer of the district. He said everything he could to contradict the truth we gave out and while I prayed my helper, Brother Pancito Hernandez talked. In the natural we might have been endangering our lives since this man at first thought we were really after bootleggers. However, we praise God that He worked in the man's heart, and he and his companions came to the night service, and when the altar call was given they, together with a number of others, held up their hands for prayer.

When we were preparing to leave the place one of the town officials came and asked us to visit them again. We hope that a meeting place may soon be arranged for the little company of believers there. The testimony of one of the converts is typical of the rest. He was at one time a spiritualist and a dealer in black magic. He says, "I am free and happy now and am not in constant fear of the power of Satan."

WHAT GOD HAS WROUGHT

Esther Harvey
NAWABGANJ, INDIA

God has been with us this past year in a wonderful way and our hearts rejoice as we look back and see what great things the Lord has done for us and for our people. We had three wonderful revivals last year. Seventy-six were baptized in water and seventy-eight were baptized in the Holy Ghost. Many found the Lord in a real way and lives have been transformed. Four of our boys are in Bible school preparing for the ministry and one boy whom we sent to Bible school for two years is now in the work with us and striving earnestly to win souls for Jesus. We visited his station a short time ago and were delighted with the way he has taken hold of the work. His wife received her Baptism during one of the meetings, and she was anxious to do something for the Lord so he opened up a little school for her. She has some twenty children and each morning she teaches them from the Bible and has prayers with them and on Sunday they have a little Sunday school at which some thirty people attend. She not only does this but she prays much for the husband while he is out. They only get a salary of twenty-four rupees (or \$9.00) but they were paying for the children's school books out of this. They have caught the real vision of service.

We were short of funds at Christmas time and were not able to do much for our people but we asked God to make it up in spiritual blessing and He did. Sister Beach came Christmas day with fifteen of her people to attend the meetings and we had a prayer meeting in the drawing room that

night and one of the young women received the Baptism with the Spirit. God put His seal on the very first meeting in this way. How earnestly the women sought God and, after praying day and night, nineteen received the Baptism. Eight were Miss Beach's girls and the others our own. We called home nine of our school girls who are attending other schools. We felt we could not afford to send for them but were anxious to have them in the meetings to seek God, so felt we should call them and sacrifice in some other way to pay railway fares. Five of these received the Baptism and two others had received before, so we were repaid for calling them home. We can never praise God enough for all He has done for our people. There have been times when we felt the burden so heavy that it seemed we would die under it and there have been times when we have felt the spiritual burden until we have cried out like Moses to save them or blot our name out; so can you won-



Chinese women for sale

der that our hearts are overflowing with praise now when we see God working in their hearts and lives?

CHINA'S NEEDY MILLIONS

Brother Leonard Bolton writing from Yunnanfu, China, under date of February 27th states:

"We expect to be leaving here early in April, and it will take a month's journey to reach our destination at Wei Hsi. The snow on the roads is very deep, especially over the mountain where the road ascends to a height of 12,000 feet. The robber chief on the Wei Hsi road has been killed and his head was cut off and carried through the Tali Fu streets as a warning to the people of the consequences of turning robber.

"In the picture I am sending you are two of the many women and girls who through this city. These particular two are for sale as slaves and may be purchased for \$5 each but nobody wants them.

"I make a practice of visiting the prisons

where men are dying every day for lack of care and proper food. Sickness, suffering and death are on every side. Pray for this needy country."

SAVED BY HIS GRACE

Sister Edna Dobbins writes from Liberia: "It is somewhat sad news we must give at this time concerning little Semika Joe. He had been sick ever since the first of December, starting with dysentery. He got better for a little time and then grew worse and we discovered he had worms. We cared for him for that and he would get better then worse again. Somehow we couldn't bear to see him go. We had no assurance that he was saved. As we would pray Miss Martin would say, 'O Lord, I just can't stand to see him taken.' He got better and was well enough to walk about the yard a little. As we had a number sick we had fixed up the little room over the shop for them, since we found it so much better than trying to care for them in the boys' house.

"On Saturday night of February 9th, Miss Martin and I were awakened by loud singing. We listened and found it was Joe. As he had been so sick we felt anxious and couldn't determine from the house whether he might be delirious or not so we went out to see him. Just one look at his face told us that it was God dealing with him. I said, 'Joe, did God talk to your heart this time?' He said, 'Yes ma'am, He give me peace for my heart.' We went back to the house and Joe sang the rest of the night. It was precious to hear him, his voice was so clear and sweet. Had he been doing it in his own strength in his weak condition he would have been exhausted. After that night he was changed, the look on his face was different, and he was made a new creature in Christ Jesus.

"On Tuesday, February the 19th, he seemed not so well and on Wednesday was taken with violent pain in his stomach. He suffered much of the time Thursday, and all day Friday we were with him. I stayed up with him all night Friday. Saturday morning he suffered very much until about one o'clock when he got rather quiet and a bit drowsy. He had had quite a bad hemorrhage in the morning. He peacefully passed away at 2:30. This time as we prayed for him our prayer was: 'Lord, if it's Your will, take him out of this suffering.' This time the Lord spoke to Miss Martin and said, 'Let Me take him while he is ready.' We could not be reconciled before because he wasn't saved. Before he died I asked him if he knew his sins were all washed away and if he was ready to go to God's country. He said, 'Yes, ma'am.' Again I asked him if he wanted to get well and walk about again or if he wanted to go to God's country now. He looked up at me with his big black eyes and said, 'Oh, Miss Dobby, I want to go to God's fine country.' While he was nearing death he asked to see his father. We told him we had sent for him. He said, 'If my father stays long I can't live again.' He told us he was going to die and he did not fear to go. We are confident Joe was ready to meet His Lord."

The greatest victories ever witnessed by the people of God, have been the results of fasting and prayer.—Shaw.

In the Whitened Harvest Fields

SINNERS CONVICTED—SAVED

Pastor Everett Phillips, Muncie, Ind., writes: "April 14, we closed a 3 weeks' meeting conducted by Evangelist Geo. Bauerlein, of Hammond, Ind. From the first the blessing of God rested upon the meeting. It was blessed to see sinners convicted by the Holy Spirit and losing the burden of sin at the altar. The last week of the meeting was especially marked by the presence of the Holy Spirit. A real hunger gripped the hearts of the saints and in the last service 2 received the Baptism. We are now taking steps to buy the tabernacle we have rented."

THIRTY SAVED

Brother Cyde C. Jones, Weverton, Md., writes: "Just closed a 4 weeks' meeting conducted by Sister Margel Knabenshue and Ruth Duberg, evangelists of Grafton, W. Va. This is a new field for Pentecost but God has been blessing our work here. There was a marked presence of God in every service. About 30 have been saved, several reclaimed and 17 baptized in water, most of these being young people. God has been blessing in this place since last July, when Brother and Sister Thomas Kelly, of Baltimore, Md., began holding cottage prayer meetings. The attendance became so large that more room was necessary. After praying for a building the Lord gave us the Church of God building in which there had been no services for several years. Many of the backslidden members of that church were revived and there now exists a sweet spirit of love and unity among all the saints. We now have a young people's meeting regularly and a Sunday school organized. The whole community has been greatly benefited by the revival."

SUCCESSFUL PASTORATE CLOSED

Brother C. A. Lasater, Fort Smith, Ark., writes: "I want to sound a note of praise from this part of the Lord's vineyard. I have been in Fort Smith 10 years, pastor of the Southside assembly 9 years, and have had the privilege of seeing many souls weep their way to the Lord. I have resigned as pastor, but can say that the assembly has been loyal to me, and that the members are in perfect unity with each other, also with their outgoing pastor, for which I praise God. I can highly recommend the assembly to some good pastor who really wants to work for the Lord. I am much grieved to leave the good people here. Having been with them so long we are just like one big family; but I am praying that God will supple them with a man who will go beyond any mark I have made. May the Lord bless and keep them true until Jesus comes. I have no definite plans for the future, but will consider a few campaigns this summer. My address will still be 1900 South R St., Fort Smith, Ark."

BRIEF MENTION

Secretary C. M. Vance, Belen, N. M., writes: "Our 2 weeks' revival closed April 14. Brother Jarrell did the preaching and

Sister Jarrell conducted the music. Two backsliders were reclaimed and the saints are greatly encouraged. Brother J. B. Marval is serving as pastor and laboring hard. We have the promise of a better located building for our assembly."

Pastor Joseph Sexton reports a 3 weeks' meeting at Howe, Okla., in which 2 were reclaimed and one filled with the Spirit. Services were conducted by J. A. Hamil.

A new mission has just been completed in Amarillo, Tex., Brother W. A. Vanzant having been called as pastor. Any Council minister passing that way will be welcome.

Pastor Ralph McMakin reports good results from the meeting at North Cumberland, Md., conducted by Brother Park. Several were saved and some new families added to the church.

Brother and Sister Sappington write that the 2 weeks' meeting conducted at Palmyra, Ind., by L. D. Warren, of Versailles, Ky., was blessed of God; the fire fell and the saints were greatly encouraged.

Brother W. R. Eckles reports a meeting at Sumner, Mo., conducted by Brother Lawrence McKinney and Brother and Sister Watkins. Good interest was manifest and one converted.

Word comes from Pastor C. Walter Sigafosse, Monrovia, Calif., of a meeting in progress conducted by Evangelist Jacob Miller in which many are receiving the Baptism of the Holy Spirit, a number saved and reclaimed.

Sisters Young and Holbert have just closed a 10 days' meeting at Ashley, Ill. Many there are concerned about their soul. Baptist people hungry for the Baptism of the Spirit, though a little afraid of "Tongues." One Baptist brother tarried.

VARIETY OF BLESSINGS

Pastor W. J. George, Meckling, S. D., writes: "The revival spirit is prevailing in this community. Several were filled with the Spirit and several saved before the opening of our campaign with Brother Bert Webb, who came to us from Granada, Minn., where he is now serving as pastor. Our hearts rejoice as we reflect upon those splendid meetings. Several more received the Baptism of the Holy Spirit and several saved. The attendance was fine and many new people were reached with the full gospel. We also had access to station WNAX which proved an asset to the meetings. Recently, too, we were privileged to enjoy a series of uplifting Bible lessons by Brother Jamieson. We also enjoyed the ministry of Brother Joseph Terlizzi of Le Mars, Iowa, for 4 days. He brought with him his tabernacle band consisting of 20 pieces which added to our jubilee."

A tract has turned the destiny of many a life.

WORK MOVING ON

Miss Elsie Catlett writes: "We have a large band of saints at the Oak Hill assembly, Hanna, Okla., having splendid services and a fine Sunday school. Brother Claud Snyder, pastor, baptized 8 on Easter Sunday. Pentecostal friends passing through are welcome at Oak Hill."

STIRRING REVIVAL

Pastor M. E. Stubblefield, Saratoga, Tex., writes: "Just closed a 3 weeks' meeting with Sister Nataline F. Dawson, evangelist. God stirred Saratoga as well as near-by towns. Around 50 were saved, 36 filled with the Holy Ghost and 34 baptized in water, others to follow. Twenty-nine added to the assembly roll."

ENTIRE COMMUNITY STIRRED

Mrs. Chas. G. McIntire, Amorita, Okla., writes: "In an old-fashioned revival which lasted 20 days, conducted in the Church of God by Evangelist W. W. Clark, 48 were saved, many healed and 33 buried with Christ in baptism. Many are praying for the Baptism with the Holy Spirit. The meeting has been a blessing to our entire community."

SWEEPING VICTORY

The W. H. Merrin Evangelistic Party write: "Just a few lines for the *Evangel* by way of short report of our meeting at Bethel church, Newark, N. J. The church was filled. The power and glory of God was in our midst. Between 40 and 50 people at the altar for salvation. Several received the Holy Ghost as in Acts 2:4. Closed with sweeping victory."

POWER FALLS IN OREGON

Evangelist H. Jansen, writes: "The Lord is blessing up here in Walla Walla, Wash., in a revival we began a week ago, having come from Baker, Ore., where we had a 3 weeks' meeting. There were some wonderful services there; God's power was manifest in saving many souls and baptizing believers with the Holy Spirit, reclaiming backsliders and healing bodies. Brother C. C. Douglas is now pastor there and God is blessing his ministry."

DEDICATION AT WOODWARD, OKLAHOMA

April 21, the fine new house of worship, built by the Assembly of God at Ninth and Webster Streets, Woodward, to replace the old tabernacle in the same location, was dedicated to God. The building cost about \$2,500 and was built while the church has been pastorless. Three hundred dollars was raised at the dedicatory service, and Brother George H. Tune, who has taken the lead in raising funds and directing the work and who donated forty-eight days of labor in addition to a liberal gift of money, promised to attempt to raise the remaining \$300.00 indebtedness. Pastor P. C. Nelson of Enid, preached the dedicatory sermon, taking as his subject, "The Building of an Assembly of God." His son, M. A. Nelson, directed

the music. Evangelist Ethel Musick of Borger, Texas, who the same night closed a four weeks' campaign in this building, offered the dedicatory prayer. Other ministers were present and participated in the all-day services and in the fellowship dinner.

REVIVAL AT LA HABRA

Pastor O. E. Gregg, La Habra, Calif., writes: "In response to the call of God, we leased a large dance hall with a seating capacity of over 500 close in on the main street of La Habra, a thriving town of about 4000, situated 22 miles northeast of Los Angeles, where Evangelist Vincent B. Alexander had just closed a campaign. Interest increased from night to night. Thirteen souls were saved and 14 received the Baptism of the Holy Spirit. A Sunday school of 73 members was organized, and there will be young people's meeting and children's services."

AT REST

Few lives have been more self-sacrificing than that of our dear collaborer, Miss Mary Droegmiller, the late matron of the Chicago Missionary Rest Home, who went to be with the Lord on April 10, 1929.

After seven years of arduous, untiring service in behalf of missionaries on furlough, the strong body with which she had been endowed began to weaken and she felt that perhaps the work to which God had so definitely called her, and which she so loved, was to end with the seven years. But because of the exigencies of the work and because it seemed a part of her, she continued another year (with the exception of a few months), and entered the rest she had so well earned at the close of her eighth year of service.

Her passing will be felt throughout the world, for from every continent missionaries have sojourned in the Rest Home, enjoyed its comforts, and partaken of the food her loving hands prepared. She had all the qualities to make a thoroughly competent matron, which one rarely finds in one person. Besides having exceptional ability to look after the temporal needs of the missionaries and splendid business management and thrift, she was spiritual and consecrated, and above everything else desired that a spiritual atmosphere should radiate from the home and that the prayers from that place should affect every corner of the globe.

The committee of management feel they have lost a faithful friend and one whose services will be hard to duplicate.

The funeral services were held from the home, conducted by Pastor S. A. Jamieson. The loving representation and floral tributes from the Chicago assemblies bespoke the high esteem in which she was held.

She gave her life for the great cause of missions which is so dear to all our hearts, serving her Master by ministering to the necessities of His servants.—Secretary to the Committee of Management.

WONDERFULLY SAVED AND HEALED

When I was ten years old I ran away from home, leaving my godly, praying mother begging me not to go. I entered at once upon a life of crime. I lived a life of violence, robbing banks, robbing trains, and

living generally the violent life of a desperado. During this time I was often hunted and shot at. I had many fights and desperate encounters. I have been killed, as it was supposed, and left for dead nine times. But my mother's prayers prevailed and I am still alive. Finally, with three ribs cut in two in a fight, by a knife; with my throat gashed so that three stitches had to be taken in it; with my shoulders both broken; with eight bullets still in my body, and bearing the marks of many less vital injuries, I changed my way of living. No one of those living around me (except discreet and trusted friends), knew my past, and as a supposedly decent man, I married.

After five years of married life, through remarkable providences of God for which I praise Him, I was induced to attend a revival meeting. When I went to that meeting I had a constant hurting in my side, my shoulders pained me so that I could sleep but little, my voice was so weak and husky that I could not be heard across the street, and my right knee was so irritated by the bullet lodged in it that I had to limp along on my toes.

When the altar call was given I shouldered my way through the crowd, kicking chairs right and left, rushing to the altar. On the way to the altar all the sins of my life came before me, and they were all forgiven. My voice was restored so that it was not only strong but was a powerful voice. My knee was healed and I walked freely on my right foot just as if no injury had ever been received. This all took place on my way to the altar so that when I arrived there I was saved and entirely healed.

But I fought the receiving of the Holy Ghost Baptism. The Lord bore with my rebellion for about two years, when He allowed me to be stricken down with double pneumonia. With this disease, I was violently sick for eleven days and nights. Finally I asked that prayer might be offered for me that I might be healed and baptized in the Spirit. The minister and the saints came and prayed, but seemingly without result. I was spitting blood, my cough was dry and hard, and I suffered tremendously. The latter half of the night I prayed incessantly. Finally I called my wife to come and get hold of God, telling her I could never again endure what I had been through the preceding night. When she approached the bed it seemed to me she brought God with her. The power of God struck me and I was under the power for about ten minutes. At the end of that time I was in perfect health, but my night clothes were could be made any wetter than they were. My hair was dripping with sweat. My wife gave me a sponge bath and clean clothes. I didn't need any help to get into them. I called for food. While my wife prepared a good meal I sat at the dinner table reading the Bible. When the meal was ready I ate heartily, and then sat by the fire and read the Bible till nine o'clock at night. I have not been sick a minute since. That was three years ago last February.

Ten days later I received a most wonderful Baptism with the Holy Ghost which, if I had space to relate the circumstances, would seem as amazing to the readers as were my conversion and my two healings. So long as I stay entirely in the work of

the Lord I am in perfect condition, but when I return, as I have a time or two since I received my Baptism, to secular work, the old pains in my body and shoulders return. Thus I know, if in no other way, that God is pleased with my being in the work of the Lord.

My wife and I are now in Springfield, Mo., where, assisted by Viola Netttrou, a sixteen-year-old evangelist who does the preaching, we are holding a revival.—Buster Smith, 1217 West Madison Street, Phoenix, Ariz.

FOR SALE.—Saxophone, "C" melody, price \$45.00.—Mrs. W. Waltke, 27 Lincoln St., Jersey City, N. J.

WANTED.—To buy used folding organ, tenor banjo, guitar or other instruments, for street work.—Dan Cornell, 109 South Walnut, Sapulpa, Okla.

WANTED.—A pastor in good standing with the Council to take charge of two churches. Write J. A. Faircloth, Columbia, Ala.

NOTICE.—The permanent address of Evangelist Cornelia Jones Robertson is 1911 Broderick St., San Francisco, Calif.

WANTED.—Used Evangelists and other full gospel literature, for free distribution in outlying districts, in barber shops, dentists' offices, employment agencies, etc. Mail to Ida E. Cummings, 324 Justicia St., Los Angeles, Calif.

HEALTH RESORT.—The assembly at Wickenburg, Ariz., a health resort for T. B. and asthma sufferers, covet the privilege of praying for the healing of those who come there. Communicate with Brother Fred Oeltjenbruns, 922 East Fillmore, Phoenix, Ariz.

OPEN FOR CALLS

EVANGELISTIC.—I have a good tent and car and can go anywhere the Lord leads. A brother and his wife will travel with me. Twenty-one years' experience as evangelist and pastor.—W. S. Price, Box 75, Delhi, Okla.

EVANGELISTIC.—Have resigned the pastorate at Grand River Ave., Detroit, Mich., leaving Brother H. E. Thompson in charge. Have had 15 years' experience in the evangelistic field. My wife, Grace Thompson Masters, will go to California for a much needed rest, after which she will join me in the work.—J. R. Masters, 6893 Minock Ave., Detroit, Mich.

Forthcoming Meetings

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

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

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.

STERLING, ILL.—City-wide revival at Gospel Tabernacle, 5th Ave., and 3rd Street, May 5-26, Evangelist Elsie M. Baker and party in charge.—Adolph Petersen, pastor, 401 7th Ave.

BREA, CALIF.—Revival campaign at the Pentecostal assembly, May 12-26, conducted by Vincent B. Alexander of Tennessee.—Brother and Sister Betker, pastors.

WOLF POINT, MONT.—Revival services beginning May 5, continuing indefinitely, Evangelist V. R. Jackson, of Eldorado Springs, Mo., in charge.—Pastor A. Doty.

WESCOESVILLE, PA.—Eastern District camp meeting at Emmanuel Grove, July 5 to 28. For full particulars write J. R. Flower, secretary, 825 Green Ridge St., Scranton, Pa.

WARREN, ARK.—Evangelist Meyer Tan Ditter will conduct a revival campaign at the Assembly of God tabernacle, 409 York St., May 15 to June 2, or longer.—Roy Canady, pastor.

OXFORD, PA.—L. A. Hill, formerly District Evangelist, will conduct evangelistic services in Grange Hall, Locust St., Oxford, Pa., May 5-19. Near-by assemblies plan to attend.—Esther Davis, secretary.

BAKERSFIELD, CALIF.—Revival campaign in Full Gospel Tabernacle, May 12-26, Watson Argue in charge.—Pastor Chas. W. Opie.

PAMPA, TEX.—Evangelist Oscar Berryhill, the Indian preacher, will conduct a revival at Assembly of God, corner Brown and Cyler Sts., beginning April 24.—Everett Parten, pastor.

AUSTIN, TEX.—Evangelist C. L. Musgrove will conduct a 2 weeks' revival at 409 W. 37th St., beginning May 12th. Note changed date.—Pastor O. W. Edwards.

WESTERNPORT, MD.—Special meetings at the Full Gospel Tabernacle conducted by L. B. Staats, evangelist, May 5-26. Services every night except Saturday with prayer for the sick at each service.—William A. Coxe, pastor.

AKRON, OHIO.—Revival campaign at Pentecostal Church, corner North Howard and York St., beginning May 5, conducted by Evangelist Earl Winburn and wife of Canada. Services every evening at 7:45.—C. A. McKinney, pastor.

LULING, TEX.—Evangelist A. F. Gardiner will conduct revival services at the Assembly of God tabernacle May 5-June 9. For further information write, Pastor J. A. Wilborn, Box 544, Luling, Tex.

HOUSTON, TEX.—The A. F. Gardiner evangelistic party will conduct a revival at the Studewell assembly of God, June 16-July 7. For further information address the pastor, Mrs. L. Mayse, 1105 Kern St., Houston, Tex.

SILOAM SPRINGS, ARK.—You are invited to attend the Christ's Ambassadors and Sunday school rally May 24-26. You who play musical instruments, bring them; we are counting on you. Carrol Maude Smith, president.

MCCURTAIN, OKLA.—Fellowship meeting beginning Friday night, June 7. All-day service Sunday with dinner on the ground. Sacramental services. Young people's program Sunday night. For further information write the pastor, Lucy Carrie Stickney, P. O. Box 185.

PALMYRA, IND.—Dedication of new church May 26, at eleven o'clock, District Superintendent Flem Van Meter expected to be in charge. Any minister in fellowship with the Council is welcome to stop over with us for the dedication.—Lloyd and Nannie Mae Sappington.

LOUISVILLE, KY.—City-wide revival campaign at the Assembly of God Tabernacle, June 23-July 14. Evangelist Wm. F. A. Gierke of Los Angeles, Calif., will be in charge of the services. For further particulars address A. E. Baker, pastor, 2111 W. Broadway.

GALESBURG, ILL.—P. C. Nelson, President of the Southwestern Bible School, will conduct a 22 days' revival beginning May 19. He will be assisted by his wife and son Merrill and Sister Annie Bamford. Meeting will be held at Calvary Church, 266 E. South St.—Guy Phillips, pastor.

MILWAUKEE, WIS.—Revival campaign at Bethel Tabernacle, Assembly of God—German Branch, June 2-16. All services will be conducted in the German language. Evangelist Wm. F. A. Gierke of Los Angeles, Calif., will be in charge. For further particulars address, H. A. Ulrich, pastor, 875 28th St.

ANADARKO, OKLA.—Elder Jethro Walthall, Arkansas-Louisiana district superintendent, will conduct a Bible study May 12-19. Three meetings daily, 10:00 a. m., 3:00 and 8:00 p. m. Free entertainment for all ministers. All ministers of the southwest district of Oklahoma are urged to be present. For further information write Pastor Ernest Adams, Box 281, Anadarko, Okla.

WELLSVILLE, PA.—Evangelist Delores Dudley, of New Philadelphia, Ohio, Brother Joe Eliot, of Washington, D. C., song leader, and Mrs. Chas. Crone, pianist, will conduct a tent campaign on the main highway between York and Harrisburg, about 12 miles north of York, June 2-23. For further information write Chas. N. Crone, pastor, Dover, Pa.

ALEXANDRIA, MINN.—North Central District Camp and Council meeting will be held on the shores of Lake Geneva, June 22-July 8. Tabernacle seats 1000. Limited number of cottages for rent at \$7.50 per week. Tents of various sizes also for rent. Speakers for this year are: Evangelist Harvey McAlister, Dean Frank M. Boyd, and Evangelist Ben Hardin. Soo Line and Great Northern train connections. Camp grounds only half mile from No. 3 state highway. Annual Council meeting of the North Central District will convene June 25. Free room and meals for all accredited preachers of the District. For particulars write Pastor F. J. Lindquist, 2938 13th Ave. S., Minneapolis, Minn.

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.

CUYAHOGA FALLS, OHIO.—Sisters Marker and Williams, of Canton, Ohio, will begin a campaign at the Full Gospel Tabernacle, 250 Williams St., May 5, continuing 2 weeks, or as long as the Lord may lead.—Pastor I. A. Shank, 90 Newberry St.

SPOKANE, WASH.—Evangelist E. Elsworth Krogstad of Albert Lea, Minn., will conduct special meetings at the First Pentecostal Church, corner Spofford and Post, beginning May 5th, to last fifteen days or longer.—Pastor J. E. Rasmussen, 808 W. Spofford Ave.

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.

TOPEKA, KAN.—Christ's Ambassadors' Rally beginning the night of May 17, continuing through the 19th. A fine program is being arranged including a missionary service. Free entertainment. For reservations write Pastor Claude J. Utley, 1300 E. Sixth St., Topeka, Kans.—Harold S. Jones.

BENTON HARBOR, MICH.—Spring revival of the Assembly of God, German Branch, May 12-26, Evangelist Wm. F. A. Gierke, of Los Angeles, Calif., in charge. Preaching every night at 7:30, 3 Sunday services. All services conducted in the German language. For further information address L. W. Drewitz, pastor, 727 Thresher Ave.

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. Vandersall, pastor, 1208 N. Cory St., Findlay, Ohio.

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.

SAN FRANCISCO, CALIF.—The eleventh annual session of the Northern California and Nevada District Council of the Assemblies of God will convene May 21st, 22nd and 23rd at the Glad Tidings Temple, 1441 Ellis St., San Francisco, Calif. All pastors, evangelists and missionaries are urged to be present. Each church should send the pastor and one delegate. Bed and breakfast will be provided by the church in San Francisco as near as possible. All that expect to be ordained or receive District license should make application to the District Secretary J. Paul Thommen at 1007 Ripley St., Santa Rosa, District Presbyters will meet and consider applications before Council session opens. Three sessions daily. Send one dollar with your application, DON'T FORGET THE DOLLAR. We are calling a coast-wide convention of the three Districts of the Pacific Coast to meet at the same place Friday morning at nine o'clock, three services daily. We are expecting Brother W. T. Gaston, our General Superintendent, and Brother Noel Perkin, our General Council Missionary Secretary, Executives from the three Districts on the Coast also will be present. Send your name and name of your assembly to Pastor R. J. Craig or J. Wesley Cooksey at Glad Tidings so the entertainment committee will have time to place you before the Convention opens. For further information write the pastors or the District Superintendent M. T. Draper.

WORLD MISSIONS CONTRIBUTIONS
April 19th to 25th inclusive
All personal offerings amount to \$1,501.62.
1.00 Pentecostal Assembly S S Yale Okla
1.18 Assembly of God S S Apperson Okla

- 1.35 Full Gospel Tabernacle Fillmore Calif
- 1.46 The Pentecostal S S Van Buren Ark
- 1.50 Megargel Assembly Megargel Ala
- 1.61 Assembly of God & S S Frankston Tex
- 1.73 Obethel S S Chandler Tex
- 2.00 Assembly of God S S Hertford N C
- 2.00 Assembly of God Seadriit Tex
- 2.00 Christ's Ambassadors Arcadia Kans
- 2.00 Full Gospel Assembly Michigan City Ind
- 2.00 Spanish Portuguese Pent'l Mission San Jose Calif
- 2.05 Pine Forest S S Frankston Tex
- 2.11 Full Gospel Assembly S S Redwood City Calif
- 2.50 Assembly of God Beggs Okla
- 3.00 Assembly Stonewall Miss
- 3.00 2 S S Classes Bethel Tab Lodi Calif
- 3.00 Cantwell Sunday School Kaw Okla
- 3.10 Full Gospel Mission Trail Ore
- 3.15 Birthday offering Sweet Home S S Crocker Mo
- 3.25 Siletz Gospel Tabernacle Siletz Ore
- 3.41 Mehida Pent'l S S Canaan Center N H
- 3.70 Assembly Cannelton W Va
- 3.80 Assembly Muncie Ind
- 3.94 Christ's Ambassadors Enid Okla
- 4.35 Cave Springs Church Mariana Fla
- 4.41 Assembly of God Garden Grove Iowa
- 4.50 Assembly of God S S Bethalto Ill

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12 Of Dan; Ā-hī-ē'-zēr the son of Ām-mī-shād'-dāl.

13 Of Asher; Pā'-ēl-ēl the son of

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- 5.00 Full Gospel Mission Napa Calif
- 5.00 Christ's Ambassadors Thomas Hill Assembly Dallas Tex
- 5.00 Bethel Helpers Bethel Temple St Louis Mo
- 5.00 Christ's Ambassadors Russellville Ark
- 5.00 Christ's Ambassadors Kingsburg Calif
- 5.05 Assembly and Christ's Ambassadors Havre Mont
- 5.40 Full Gospel S S Selma Calif
- 5.90 Miami Assembly Miami W Va
- 6.00 Assembly of God Brashear Mo
- 6.00 Assembly of God S S Jacksonville Fla
- 6.00 Bible Missionary S S Class Flint Mich
- 6.07 Sunday school Bridgeport Tex
- 6.15 Lynden Pent'l Church Lynden Wash
- 6.25 Pentecostal Lighthouse Mission Springfield Mo
- 6.30 Christ's Ambassadors Humboldt Kans
- 6.42 Assembly of God S S Arcadia Kans
- 7.00 Women's Missionary Council Wichita Falls Texas
- 7.00 Christ's Ambassadors Burkburnett Tex
- 7.21 Assembly Yazoo City Miss
- 7.73 Full Gospel Mission Longmont Colo
- 7.77 Oak Grove Gospel Tabernacle Monterey Calif
- 8.00 Assembly of God S S Sheridan Wyo
- 8.20 Group of workers Milan Mo
- 8.40 Assembly of God Knoxville Iowa
- 8.69 Young People's S S Class Modesto Calif
- 9.03 Busy Bee Band & S S Picher Okla
- 9.39 Christ's Ambassadors Oklahoma City Okla
- 9.47 Full Gospel Church & S S Burbank Calif
- 10.00 Full Gospel Assembly Monrovia Calif
- 10.00 Assembly Elkton Mich
- 10.20 Assembly of God Grand River Iowa
- 10.20 Marysville-Yuba City Full Gospel Church Marysville Calif
- 11.00 Assembly of God Newcastle Nebr
- 11.00 Pentecostal Church Pacific Grove Calif
- 11.30 Grace Tabernacle Lyman Wash
- 11.50 Pentecostal S S Manhattan Kans
- 12.00 Full Gospel Tabernacle East St Louis Ill
- 12.31 Assembly of God S S Humble Tex
- 12.40 Assembly of God Tabernacle Sedalia Mo
- 12.55 Full Gospel Mission Palo Alto Calif
- 13.65 Full Gospel Mission National City Calif
- 14.00 Assembly of God S S Mattoon Ill
- 14.73 Assembly of God Allemands La
- 15.00 Bethel Temple S S St Louis Mo
- 15.00 Pentecostal Assembly Clarks Summit Pa
- 15.00 Calvary Full Gospel Church Freeland Pa
- 15.00 Full Gospel Tabernacle Watertown N Y
- 15.00 Pent'l Church Foursquare S S Yakima Wash
- 15.23 8th Ave Pent'l Church East Gary Ind
- 15.50 Assembly of God S S Flint Mich
- 15.55 Payette Assembly & S S Payette Ida
- 16.00 Full Gospel Rescue Mission Philadelphia Pa
- 16.00 Assembly of God Florida Ala
- 16.73 Assembly of God Perry Ia
- 20.00 Pent'l Assembly of God Leavenworth Wash
- 20.31 Pent'l Assembly of God Gooding Ida
- 20.60 Assembly of God Humboldt Kans
- 21.33 Pent'l Assembly Orlando Fla
- 21.35 Sunnyside Highway Pent'l Assembly Sunnyvale Calif
- 22.00 Assembly Dorothy N J
- 23.60 Pent'l S S Springfield Pa
- 25.00 Christ's Ambassadors New Castle Pa
- 25.65 Pentecostal Assembly St Paul Va
- 25.84 Emmanuel Chapel S S Whittier Calif
- 26.00 First Pent'l S S Wilmington Dela
- 26.52 Paris Assembly of God S S Paris Ark
- 30.00 Full Gospel Assembly Lyons N Y
- 30.50 Full Gospel Church Waco Tex
- 30.87 Emmanuel Mission Harvey's Lake Pa
- 35.00 Pilgrim Class Southern Calif Bible school Pasadena Calif
- 35.00 Peak & Garland Assembly and S S Dallas Tex
- 37.14 Assembly of God Church Alexandria Minn
- 37.72 Gospel Tabernacle East Alton Ill
- 38.55 Pent'l Church Framingham Mass
- 38.66 Pent'l Church of God New Haven Conn
- 40.00 Assembly Findlay Ohio
- 42.79 Kingston Assembly & S S Laurel Miss
- 45.60 Pent'l Prayer Band Assembly of God
- 50.00 Fourfold Gospel Church Battle Creek Mich
- 50.00 First Pent'l Church Miami Fla
- 51.40 Busy Bee Band Joplin Mo
- 59.27 Gospel Tabernacle Ft Morgan Colo
- 59.47 Pent'l Gospel Hall Yonkers N Y
- 63.84 Full Gospel Church & S S Neptune N J
- 65.00 Pent'l Mission Philadelphia Pa
- 70.00 Pentecostal Gospel Mission Millvale Pa
- 73.54 Pentecostal Door of Hope Youngstown Ohio
- 77.40 Full Gospel Assembly Los Angeles Calif
- 90.00 Pent'l Tabernacle & Y P Society Lancaster Pa
- 100.00 Bethesda Mission Richmond Va
- 113.54 Assembly of God Wilkes-Barre Pa
- 122.28 Ebenezer Church Elizabeth N J
- 297.47 Assembly of God & S S Springfield Mo
- 600.34 The Pentecostal Church Cleveland Ohio

Total amount reported	\$ 4782.93
Home missions fund	\$131.03
Reported as given direct to home missions	5.65
Expense fund	90.43
Reported as given direct to missionaries	123.89
	351.00
Total for foreign missions	\$ 4431.93
Amount previously reported	12427.83
Total amount to date	\$16859.76

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- God Has Blotted Them Out.*
- The "Hallelujah" Chorus.*
- One Door and Only One.*
- In My Heart There Rings a Melody.*
- Keep Me True.*
- Into My Heart.*
- Are We Down-Hearted?*
- Get God's Sunshine Into Your Heart.*
- Lord, Send a Revival.*
- Only Jesus.*
- Yesterday, To-day, Forever.*
- Happy As Can Be.*
- The Bible Stands.*
- Radio Chorus.*
- God Will Heal You.*
- Everybody Ought to Love Jesus.*
- Saved Every Day.*
- Jesus Keeps Me Singing.*
- Jesus Is My Light.*

This is one of the choruses in "Gospel Choruses"

HAVE FAITH IN GOD

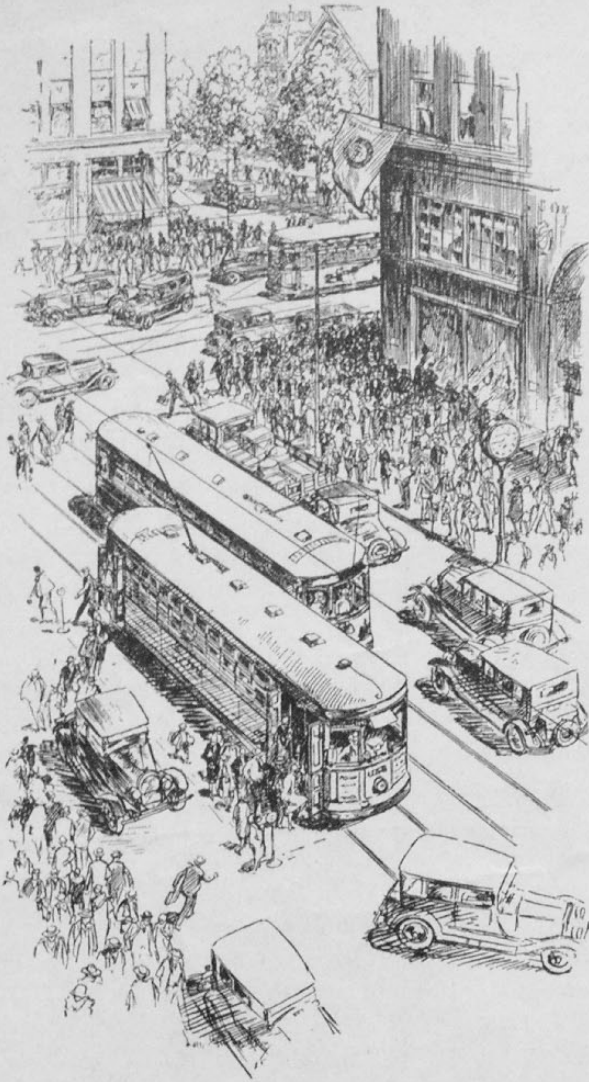
B. A. B.

BENJ. A. BAUR.

Slowly.

Have faith in God, the sun will shine, Tho' clouds hang o - ver - head;

God hears and an - swers ev - 'ry time: E'en as His Word hath said.



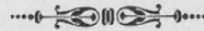
If Jonah were sent to Chicago

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!

And that is the happy discovery Christians are making to-day in their efforts to spread the gospel message. By a personal call, usually only one or two members of a family can be reached. Through a medium like the *Broadcast Booklets* the entire household can receive the message.

In this busy age it is more and more difficult to gather people together to hear the gospel preached. A *Broadcast Booklet* is an attractively presented gospel message which can be taken along in the daily rush, and read as time permits.

These *Broadcast Booklets* are little books in which the truths of the gospel are presented in a number of dif-

ferent and appealing ways. They are being used successfully in reaching many hearts. You can use them with these same good results that others are getting.

The *Broadcast Booklets* have been put up in "Gospel Kits," each "Kit" containing six books and a folder telling how to use them. "Gospel Kit No. One" is for use with unsaved people. "Gospel Kit No. Two" is for use with Christians whom you would like to lead into deeper things.

God is calling you to be a "Jonah" to your "Nineveh"—your community. Will you answer that call? The *Broadcast Booklets* enable you to reach your "Nineveh" in the accepted, modern way. The surprising ease with which you can use these books adds to your responsibility.

Don't "rise up to flee unto Tarshish," but take advantage of the help these *Broadcast Booklets* offer, and begin to-day to fulfill your call.

Send the coupon to-day

GOSPEL PUBLISHING HOUSE, Springfield, Missouri

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