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Breath of God

O Breath of God, I need Thee so!
Apart from Thee I cannot live.
I seek no other life to know
But that which Thou alone canst give
In me no goodly thing I find,
I sink in utter helplessness.
By Thee I live, O Breath divine—
So full of life and blessedness.

And if the embers of my love
Should smolder in the ashes gray,
And only in my memory
Should burn the love of yesterday,
Come, Holy Breath, and breathe once more
Upon this fainting heart of mine
Until it bursts into a flame
To burn for Thee with love divine.

—Rev. John Wright Follette.





Why Is "Pentecost" Opposed?



Donald Gee

IT has been a constant source of wonder to the writer ever since he made his first contact with the Pentecostal movement about eighteen years ago, that this gracious revival should be so consistently opposed and vilified by practically every section of the Christian church.

If it produced evil results in the lives of those who come within its influence, one could understand the opposition; but the very reverse is true. As a direct result of the Pentecostal revival multitudes all over the world have been saved from lives of sin; great companies of lukewarm believers have been kindled to a burning love for their Lord, His Word and His work; very many have received genuinely miraculous healing of the body; and a great company of missionaries have been sent into every corner of the world with the pure gospel message.

These are statements which any unprejudiced inquirer can easily verify for himself. The principle for testing which our Lord laid down (Matt. 7:15-23) may be fearlessly applied to the Pentecostal movement. The fruit has *not* been evil; the fruit has been good. The unanswerable logic of the divine Son of God is that the tree which produces it must therefore be good also.

Of course we are familiar with all the stock tales which are dished up again and again, dressed in various forms, of people who have gone mad, or have turned out wrong, etc. Moreover we Pentecostal people are very conscious of some things where our houses might admittedly be set in better order; and we do not deny that there have been failures among us. But none of these things justify the opposition which the movement receives.

As for the tales, many of them shrink down to a miserably small foundation of truth when tracked to their source; in a great number of cases the foundation vanishes altogether. Where there has been an element of truth, as in stories of people who went wrong, or went into lunatic asylums, etc., the plain truth is that the folk were wrong or would have gone wrong anyway, and their contact with the

Pentecostal movement was in no wise responsible for what happened.

Every religious revival has its camp followers of hopeless fanatics and cranks, but it would be the greatest injustice to judge it by these unbalanced individuals who often mean right at heart.

The sad cases of actual failures, moral and otherwise, which we deplore, are only such as can unhappily be found in every section of the Christian church. It can only be a vicious prejudice which persists in focusing its

can apply to our attitude towards all truth.

(a) *We can oppose because convicted.* That is to say, contact with Christians who are manifestly whole-hearted in their worship and full of zeal in their work can easily stir us up to angry opposition if we are secretly convicted of our own lukewarm spiritual condition. In fact we are forced by their testimony either to admit our shortcomings and repent, or else in self-defense to fight them and try to prove that they are wrong.

(b) *We can oppose through tradition.* When we have been brought up in a certain groove of belief and practice, it can come as a disconcerting jar if we meet a powerful movement that cuts clean across our pet ideas. Instead of bringing to its testimony the open mind of the Bereans (Acts 17:11), we immediately begin to be on the defensive for our own opinions and habits, and assume a fighting attitude at the very outset. A verdict is passed before the witnesses have been fairly examined, unless indeed they are those who can apparently strengthen our own entrenchments. We are prejudiced by denominationalism or by the same thing under another form.

(c) *We can oppose because of jealousy.* This seems the most unlovely of all the reasons which we feel reluctantly compelled to suggest. Yet face it we must. We can be almost unconsciously stirred up to the bitterest opposition by jealousy of the experience or the success of others.

As individual believers or as a movement, we can be strangely stirred to the depths of jealous anger if any other believer or movement testifies to, and plainly possesses, a fuller measure of spiritual blessing than we ourselves. This is especially true, strange as it may appear, of those who have genuinely experienced rich and deep blessings from the Lord; and probably explains in large measure why some of the most spiritual movements of past decades are among the fiercest opponents of "Pentecost." The last wave to break on the shore is, as it recedes, the chief opponent to the oncoming rush of the tide. Let us all beware.

We also fear that many a minister has opposed this Pentecostal revival

Abandoned

*Utterly abandoned to the Holy Ghost!
Seeking all His fullness at whatever cost;
Cutting all the shore-lines, launching in the deep
Of His mighty power—strong to save and keep.*

*Utterly abandoned to the Holy Ghost!
Oh! the sinking, sinking, until self is lost!
Until the emptied vessel lies broken at His feet;
Waiting till His filling shall make the work complete.*

*Utterly abandoned! oh, the rest is sweet,
As I tarry, waiting, at His blessed feet;
Waiting for the coming of the Guest divine,
Who my inmost being shall perfectly refine.*

*Lo! He comes and fills me, Holy Spirit sweet!
I, in Him, am satisfied! I, in Him, complete!
And the light within my soul shall nevermore grow dim
While I keep my covenant—abandoned unto Him!*
—Author Unknown.

attention on these, and refuses to grant due weight to the overwhelming majority whose lives are daily bringing glory to the Redeemer. Failures *within* the Pentecostal movement are not failures of the movement; and once again we repeat, they give no fair ground for this ceaseless opposition. One or two speckled apples on a tree give no ground for rejecting the whole tree!

Why, then, is "Pentecost" opposed? What can be the reason for this ceaseless attack upon a movement fraught with so much good? It is an amazing situation which provokes serious thought, for reasons there *must* be.

If we now attempt an answer to this question, it is with the heart lifted to God in earnest prayer for humility and grace; and the only safety in treading upon such delicate ground will be for the writer to willingly include himself in the searching suggestions which are now put forward. They

principally because he has lost some "sheep" when a Pentecostal work started in his neighborhood. Yet the real reason for his losing them was that they were justly unsatisfied with the spiritual food they were getting.

(d) *We can oppose because we refuse to pay the price.* That is to say, we may be secretly convinced of the truth of the testimony, but we shrink from what it will possibly involve if we personally and publicly identify ourselves with it. It may mean loss of position, friendships, prestige, etc. The enemy will busily magnify these things, of course, and carefully blind us if he can to the glorious assets that await. Those placed in this position merit full sympathy in the cross which "Pentecost" might mean for them. Yet, what about His cross?

The danger is that it is so unconcernedly easy first of all to refuse to pay the price which "Pentecost" demands; and then to turn around and fight it in order to still an accusing conscience. We wonder if this accounts for some of the opposition encountered from unexpected quarters.

(e) *We can oppose through unbelief.* The popular cry of this generation is that "these things are not for to-day." It is an easy escape from a challenge to really believe in a living Christ. When a movement boldly claims that the Lord Jesus is still working with His disciples, confirming His Word with signs following, it cuts clean across this easy position and puts the responsibility upon ourselves (where it ought to be) instead of upon God. Unbelief must attack such a movement in self-defense.

(f) *We can oppose through fear.* There are some who declare a readiness to believe that God will do these things to-day, yet they very inconsistently maintain that the Pentecostal movement is "all of the devil." Such opponents usually write and talk of nothing else but "counterfeits" and "deceiving spirits," and seem to have a far more exalted view of the power of Satan than they have of the risen Christ. They are afraid of having anything to do with the supernatural in present-day Christian experience lest it should prove wrong. They seem to have an altogether morbid and exaggerated fear of demon power, far removed from the healthy watchfulness enjoined in the New Testament. They see in the Pentecostal movement nothing but "grave danger," etc. Doubtless they would have felt at home with certain Israelites of old who would have kept the whole nation out of the Promised Land because there were some giants there! These folk should be buckling on their armor to help, not to oppose.

(g) *We can oppose through doctrinal disagreement.* Lastly, there are those who oppose through doctrinal disagreement. It is only fair to say that these are usually the least bitter in their attacks, and it has been quite refreshing lately to read some quite calm and friendly reviews of the doctrinal position of the Pentecostal testimony, breathing the spirit of Christ, instead of the acrid attacks upon personalities which have often injured principally only those who stooped to make them.

We welcome frank doctrinal discussion of the whole field; for even controversy can be sanctified if conducted in a right spirit; and in the exchange of varying and sometimes actually conflicting viewpoints there can come valuable contributions to our knowledge of truth and the unity of the faith.

Most doctrinal opposition to Pentecostal teaching is based on "dispensational" expositions of the Scripture. Some of it is lamentably inconsistent, seeing that it is claimed that the present dispensation continues until the Rapture of the church. The creation of dispensational divisions in the New Testament following the Day of Pentecost is plainly artificial. We frankly confess that some systems of doctrine concerning the Holy Spirit strike us as being attempts to interpret Scripture to fit in with general experience, rather than a bold claim for what the church ought to expect right until the Lord comes again.

And if experience be made the criterion, then what about the tremendously real experience of those thousands upon thousands who during the last quarter century have testified to experiencing a personal Pentecost "as at the beginning"? You may discount their testimony all you possibly can, but there still remains an overwhelming body of fact which cannot be denied. When all is said and done, opponents of this movement are up against far more than a doctrinal system with which they cannot agree theologically: they have to explain away an experience which has blessedly revolutionized countless lives.

The unreasonableness of all the opposition to the Pentecostal movement will impress one more and more, if only the whole thing is approached from an unprejudiced standpoint. Why it should be singled out for unremitting attack, while systems of downright evil tendencies, and practices which every true Christian should flame against, are left almost unmolested, is a mystery. Perhaps some of the reasons we have suggested may help to explain it. We can only hope that the unreasonableness of their op-

position may cause some of these beloved brethren in Christ to turn their weapons in other directions more glorifying to God.

The Pentecostal movement has been opposed by a modernistic generation which labels any such testimony as fanatical; it has been opposed by other movements impatient of its claim to an up-to-date Christian experience even more entirely Scriptural than their own; it has been opposed by those who have focused their attention upon its failures rather than upon its glorious fruits of righteousness; it has had leveled against it persecution, prejudice, scandal, scholarship, tradition, prestige, and almost every weapon conceivable—even prayer!

Yet it has emerged from the fire stronger and sounder than ever, winning fresh victories all the time with increasing power, appealing to the masses hungry for reality. "If this thing be of God ye cannot overcome it."

"THEY'RE DEAR TO GOD"

*Oh, that when Christians meet and part,
These words were graven on each heart—
"They're dear to God!"*

*However willful and unwise,
Oh! look on them with loving eyes—
They're dear to God.*

*Yes, dear to the Eternal One—
Dear as His own beloved Son;
Brought nigh to Him by Jesus' blood,
And made the sons and heirs of God—
They're dear to God.*

*When tempted to give pain for pain,
How would this thought our words restrain—
They're dear to God.*

*When truth compels us to contend,
What love with all our words would blend—
They're dear to God.*

*When they would shun the pilgrim's lot
For this vain world, forget them not;
They never can be happy there,
Then win them back with love and prayer,
They're dear to God.*

*Oh, how return a brother's blow?
The one whose harshness wounds thee so,
Is dear to God.*

*Oh, who beneath the Cross can stand,
And there from such hold back the hand—
Dear—dear to God?*

*How with rough words can we conflict,
Knowing each pang our words inflict
Touches that Heart once pierced for us—
Knowing that those we deal with thus
Are dear to God?*

*Shall we up THERE be near and dear,
And yet be cold and distant here—
So dear to God?*

*Nay, by the same earth's care oppressed,
We'll lean upon one faithful Breast,
We'll hasten to the same repose;
"One flock"—one family with those—
ALL dear to God!*

The Bible Student

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HOPE

"For in Thee, O Lord, do I hope; Thou wilt hear, O Lord my God." Hope is to faith what the beacon is to the mariner—it points the way. "When all around my soul gives way, He then is all my hope and stay." One of the greatest problems we have to face in life is finding faith in the midst of deep adversity, the pit of distress. When we feel bound by our own failures and overwhelmed by outward pressure, then we find it hard to believe. All our bulwarks seem to crumble. Prayer seems an impossibility. But God has given to us a boon for just such an occasion. It is hope. Hope operates when all else fails; and when it fails there remains nothing.

Hope may express itself in desire, and God recognizes the desire of the heart; so much so that He says He hears the sigh of the heart. That sigh is surely the call of hope. Hope lifts itself, though ever so feebly, above the marsh of despair. Like the narcissus plant, it grows and reaches toward light—somewhere there must be light, but where? Where that light is, however, is not its concern; hope is not deterred by questionings or the lack of tangible support. Faith must have something to rest on before it becomes operative. Hope operates where there is no resting place. Hope takes hold in the midst of confusion. The Psalmist discovered the unrest and perplexity of his soul, and said, "Why art thou cast down, O my soul, and why art thou disquieted within? Hope thou in God." As hope clears the way, faith is born; for hope reaches out of despair and desperation until finally it grasps some bit of tangible support, and then faith can operate.

The heart-broken Hannah, in despair, wept bitterly. Faith—there was none. So deep was her bitter cry that all she could do was to move her lips. Eli, marking her mouth, thought she was drunken—she was, but with sorrow and despair. But her hope reached out in the right direction—Godward—and God was tenderly mindful of her grief. Her hope in the midst of despair led her to a consecration which paved the way for God to move in her behalf. "Out of the depths have I cried unto Thee, O Lord." Then Eli the priest answered and said, "Go in peace, the God of Israel grant thee thy petition"; hope had found its resting place and instantly there was a change. Faith became operative; she rose up and went her way and did eat, and her countenance was no more sad.

When in darkness and dread, in chaos and fear, when the heart is broken and there seems no way of escape, then let us do what the Psalmist did—hope in God. And if we do, there will come a moment of awakening when into our hearts, as the sunshine streams through the rift in the clouds to let us know the storm is passed, the rays of a new-found faith (born of hope) will shine.

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

"There are men who at the table will tell the Lord they are thankful for the things before them, but as soon as they say 'Amen' will begin to storm about the cooking."

"No man is rich who is not contented."

IN THE PRESENCE OF GOD

The preacher who never forgets that when he stands in the presence of his congregation to deliver his message, he stands also in the presence of God, and that God also is one of his auditors—that preacher will not be likely to suffer from the fear of man. An old minister of a small church in a country town had one day in his audience a very distinguished statesman, but did not vary the usual form of service, preaching with his accustomed earnestness and plainness of speech. At the close of the service, several of the congregation, who had evidently expected that the presence of the eminent statesman would embarrass their old pastor, gathered about him, and said: "Brother, we had a distinguished visitor to-day, but you did not seem at all embarrassed." Mark the answer of the old man: "I have been preaching in the presence of the Almighty God for forty years, and do you think having had Him as one of my constant hearers so long, any man's presence could embarrass me? — *Moody's Monthly*.

"WE MUST MAKE THINGS GO"

"A few months ago," says Ruth Paxson, speaking of the "great commission," "I heard a man prominent in the leadership of a new movement say, 'We must make this thing go!' In imagination, I saw a few weak men behind a great, silent, steamless engine, perspiring, puffing, pushing, as they shouted, 'All ready now, we must make this thing go!' Imagine Jesus calling His disciples together on that last night (John 13 to 17), committing to them the supernatural task of over-spreading the world with the knowledge of Him and of His glorious gospel of salvation from the penalty and power of sin, and saying, 'Now work hard and make this thing go!' Praise God, it was *His* business 'to make the thing go.' He told them clearly what their part was. It was to get up steam. 'Ask!' 'Ask!' 'Ask!' Eight times over He repeated it. 'If ye ask I will do.'"



"We will give ourselves continually to prayer and to the ministry of the word." Acts 6:4.

I do not know of another single verse in the Bible that is so loaded with instruction to preachers, as the one quoted above. It would seem that up until the situation described in the context the apostles had supervised and controlled all the spiritual and temporal affairs of the Christian community. A little while before, they had received a glorious Baptism in the Holy Spirit, and a mighty revival was now on. The city was stirred; everywhere they were being talked about and against. Honored with fierce persecution from men and mighty confirmation from God, they were moving forward with ever increasing faith and victory. The crowds were increasing, the finances flourishing, and the miraculous in evidence everywhere. But even in such a revival, under the leadership of apostles, we hear the piping voice of discontent, and see the evidence of human frailty. If a dozen apostles and a church in the glow of revival could not keep everybody satisfied, perhaps we should not feel too bad when confronted with a little criticism.

There was much to look after. Serving tables was perhaps only one of many pressing and ever recurring tasks. Such things, however, are not to be despised or neglected; and these valiant pioneers of the faith were not slow to sense the need of honest Spirit-filled men to look after "this business," in order that the apostles might give themselves continually to prayer and to the ministry of the Word.

Conditions had reached a point where if the apostles were to give their time to this spiritual ministry they must definitely plan for it. How different the plan of a modern ministry that seems so willing to take into consideration everything except the main thing.

The people that make up our congregations are in the main the best people in the world. But even so, they will

thoughtlessly overload their preacher with matters of small importance, details relatively small in comparison with the real and specific thing for which preachers are called and anointed of God.

He is supposed to be a good "mixer" and cultivate association with all the nice people in the community. He is expected to settle all their fusses, advise them in all their perplexities, and share in all their big dinners. He must dedicate their children, marry their young, pray for their sick, and bury their dead. Quite often he is chased around until there is little time left for devotions, and when there is a little time he is often too tired really to pray. The preacher may seem to be "getting away" with this program for a time, but by and by he will weaken and become dry. Then, alas, some who have used him the hardest will begin to whisper, "We need a new preacher, one who preaches with the anointing." It is entirely possible to lose out while working overtime in the vineyard of the Lord. It is not enough to spend our time *for* God; we must spend time *with* God if we would have a ministry that is increasingly efficient.

In making these comments I want it distinctly understood that I am not excusing the lazy preacher who through indolence fails to care for his people. I have known preachers to spend valuable time fishing, and chasing about in their machines, when people were in dire need of their pastor's ministrations. Young converts oftentimes slip back into the world for want of watchful pastoral care. Verily a lazy preacher is a problem, and not a thing that I have said here is to be construed in his favor. The faithful minister of Christ will suffer before allowing his people to suffer. His life will ever be characterized by sacrifice and devoted labors for the flock over which the Holy Spirit has made him overseer. But let the faithful servant of Christ and the people understand that it is in the pulpit that his very highest services are to be rendered. If he is not up to

standard there, nothing he can do on the side can make up for the loss.

It may be necessary in pioneer work that the preacher serve as janitor, secretary, visiting committee, and general errand boy. It may even be necessary for him to "make tents" on the side to help with expenses. But when believers are increased and duties are multiplied, his course is here charted by the founders of the church. Let him unload these things into willing and wisely selected hands, and give himself to prayer and to the ministry of the Word.

If the crowds do not increase, pray more and have something for them when they do come. But when the church overflows with people, and money is no longer a problem, be as prayerful and humble as in the day of small things. We humans are a funny lot anyway. Some backslide because of the difficulties in the beginning; while others thrive spiritually through the testing days, and backslide over success when they have made the grade. Some preachers can pray better through the bunghole of an empty meal-barrel than with a full stomach, a full gas tank, and a fat purse. But there is no excuse for defeat, either in lean years or in fat ones. The real reason for failure in a God-anointed ministry is prayerlessness.

The minister of Jesus Christ should be a specialist in the truest sense of the term. He is not supposed to know or do everything. In this modern day men of the world are learning to specialize, and without doubt it is a wise idea. In the good old days the family doctor was supposed to know and do everything. When you wanted a tooth pulled he would set you down almost any place, put a strong arm about your neck, and a knee in your abdomen; then if he happened to get a good grip with the forceps, verily something had to give way—and sometimes it was the tooth. Specialists attempt to learn some special thing well, and stick to it. The minister likewise is called to specialize in his line, and while he may of necessity do many other things, his main line or specialty is prayer and preaching.

I do not believe there is any defeat for the preacher who is living to pray and preach. He will never fail in the pulpit until he has failed in the closet of prayer. In other words, every God-called preacher will succeed if he prays; but there can be no real success without real prayer. Without a life seasoned with prayer, preachers grow stale and hard, harsh and critical, big-headed and long-headed. Instead of leading the people, the prayerless preacher will attempt to drive them.

(Continued on Page Nine)

Open Doors in Latin America

By George T. B. Davis

To-day, as never before in the history of Latin America, the doors are open for the spread of the Word of God, and for the proclamation of the gospel. It is God's call to focus such a volume of believing prayer upon these lands, that a great spiritual awakening will follow. It is in this hour of crisis and opportunity that the Million Testament Campaign has been raised up to spread the Word of God throughout the length and breadth of these countries that have been so long without it.

In Mexico a new day is dawning. Now is the providential moment for a nation-wide distribution of New Testaments. Mr. L. L. Legters, of the Pioneer Mission Agency, has recently returned from a visit to Mexico. He tells of new conditions, and of the great opportunities they present. He says:

"To-day Mexico is open to a great broadcasting of the Word of God without the usual hindrances. The doors are wide open to any ordained native who will comply with the law and register. All native Protestants have done that. The Catholics have refused. Hence there are no regular services in the Catholic churches.

"The result is a growing hunger. In Mexico the priest has been believed to be the mediator between God and man. To-day devout Catholics are praying, beating their breasts, 'O God, must our children be damned because the government has taken away our only means of approach?'"

"There is also a new awakening among and for the Indians. For the first time in its history, Mexico is feeling her responsibility for the more than two million Indians who speak no Spanish. A large industrial school has been started, where young Indian men from each tribe are gathered and trained. Rural schools have been begun among the Indians. An unheard-of thing has happened. The children not only come willingly, but at night the fathers come, with the child's book and a candle, to study and learn to read. The mind is awakening."

Providentially, just at this time, the Lord has laid upon the hearts of some of the missionaries in Mexico a great burden for spreading the Word throughout the length and breadth of the land. Mr. A. B. DeRoos, who was born in Holland, and has been laboring in Mexico for more than 20 years, says:

"This year I hope to carry on systematic visitation of the different States

of Mexico, conferring with the missionaries and workers in each State in regard to suitable volunteer workers, who will be gathered from the different churches. These will receive instruction in personal work and prayer warfare for a ten-day period, then they will be sent out two by two through their States, going from house to house with the books."

One of the best-known men in government circles in Mexico told Mr. De Roos how he found the truth through reading God's Word. He said:

"I was out in hiding, with my troops in the desert of O—. We refused to submit and had to remain in that barren region for months. I had been seeking God for five years. I was not satisfied with my philosophy. One day

THE MISSIONARY

Oh, matchless honor all unsought,
High privilege surpassing
thought,
That Thou should'st call me,
Lord, to be
Linked in work-fellowship with
Thee;
To carry out Thy wondrous plan,
To bear Thy messages to man;
In trust with Christ's own word
of grace
To every soul of the human race.

the men came back from a foraging trip, and among the spoils they had a little book, which they had found in an abandoned hut. It was a Gospel. I read this book every day for four months. There was nothing else to read. My brother had an arithmetic and did problems to keep from going mad. I found God in that desert through the Gospel."

Mr. De Roos says that this man's speech before the Mexican Senate, telling how he found the light, stirred Latin America, and moved the evangelical church.

In a remarkable manner the blessing of the Lord is resting on the Million Testaments Campaign for Latin America. It is a striking and significant fact that public attention has been centered upon Latin America in an unusual degree during the campaign for giving the Word of God to the people of those lands.

One who has been in close touch with the Million Testaments movement, and who also keeps abreast of world affairs, recently said: "Latin America

has the focus of the world's attention as never before in our lifetime; President Hoover helped in this. Revolutions in Mexico, and the desperate spiritual and economic needs of the northernmost of the Latin-American lands, keep that troubled country before us. While these human and political factors have been so prominently at work, God has been working to send eternal blessings to Latin America that she has never known before."

Two hundred thousand Goodwill Testaments have been ordered through the American Bible Society, which is co-operating heartily in the movement—but 800,000 more are urgently needed!

Word comes from Mexico that one million Testaments could well be used in that country alone! This is the hour of unparalleled opportunity to give God's Word to soldiers, government employees, and all the various classes throughout the land.

An urgent appeal has just been received for 200,000 Portuguese Testaments for Brazil, with its 40,000,000 population. Mr. Frederick C. Glass, who has been spreading the Word in Brazil for more than 20 years, and whose latest book is entitled "Adventures with the Bible in Brazil," writes: "The need is immense! The time is short!"

Missionaries are welcoming the Million Testaments movement, and are eagerly applying for copies. A missionary in Central America has twenty workers ready to go throughout his country wisely distributing the books. A West Indies missionary appeals for 2,000 copies. A South American missionary writes: "We shall place a New Testament in every home in our town." Another, who has been in South America for thirty years, wishes to place the Testaments personally in the hands of business and professional men. Another desires to take the Testaments to places untouched by the missionaries.

In answer to prayer the Spirit of God is touching the hearts of His children, and leading them to give freely for the spread of the Word. A business man is seeking to raise a fund for providing 50,000 Testaments. Another sent \$1,000.00. A father and three daughters gave \$400.00. A church and Sunday school forwarded \$88.25. During the first four months of the campaign, more than 5,000 donations for the work have been received. It is all the Lord's doing, and to Him be all the praise.

Further information about the movement may be secured by writing to The Million Testaments Campaign, 1505 Race Street, Philadelphia, Pa.

We realize fully that the measure

of blessing the movement will bring to Latin America, will be largely in proportion to the amount of believing prayer that ascends to the throne of grace on behalf of the effort. Will not each one who reads these lines pray *definitely and daily* about the following matters in connection with the campaign:

First: For the production and distribution and preservation of the Testaments; and that their pages may be illuminated by the Holy Spirit.

Second: For a great outpouring of God's Spirit upon the missionaries, pastors, and Christians; and that the hearts of the unsaved may be tender and receptive to the Word of God, and to the gospel.

Third: That the funds may speedily be secured, and a great volume of believing prayer enlisted.

Fourth: That those who assist in the campaign may be filled with the Holy Spirit, and be given wisdom and skill, and health and strength.

As I was completing this article a letter reached our office that shows so clearly the convicting power of the Word that I feel I must share a part of it with my readers. It reads:

"The first time God ever spoke to my heart by His Spirit was while I was reading a copy of the New Testament. I was a corrupt youth about 15 years old. I worked on a tobacco farm in a remote section of Virginia. I had got into a bad state of mind and spirit, and thought I was going to die. I remember going to my home from the field where I was working, and getting the Testament, and going to the woods, and reading it.

"It was then that the Holy Spirit convicted me of my lost condition, and convinced me that the Bible was the Word of God, and that Jesus Christ was the Son of God. I read the Gospel according to St. John. It seemed to be alive. I have never forgotten how the pages were illuminated. One moment my heart would be happy with the revelation of the glories of heaven; and the next moment it would be filled with the horrors of hell. I hope you will be able to enlist the support of true Christians all over the world. May God stir the hearts of His people to believing prayer for His blessing on this work!"

During the recent Million Testaments Campaign in China a student was given a copy. Later he sent the following letter to the missionary who gave him the Book. He wrote:

"My dear Mr. Braskamp: I like to study the Bible you presented to me lately, so much better than all my other books. It is diverting and beneficial to me. I read it daily and find much comfort in it.

I spend an hour and three-quarters

every day reading the New Testament. Often my friends and I read it together. I feel that the Word of God is more necessary than tea or food for our people. For it not only takes away my faults, but also saves my soul in death.

"Of all that is in the world, there is nothing that can be compared to the holy Word. It is the only medicine for my people. When one reads the strange things Jesus did, one is moved to worship the only Son of the true God, my Lord Jesus.

"It teaches me how to pray, how to live, how to be good, and how to love others. I hope and pray that you may

be able to present many of these wonderful books to my brothers and sisters, who need just such a good book. Your loving friend, DI YU SWEI."

Oh, may God lay it upon the hearts of those who read these lines to have a blessed and glorious share in the campaign by way of the throne of grace! Shall we not focus such a mighty volume of believing prayer upon these lands that a great outpouring of God's Spirit will speedily be brought to pass? We have the sure promises: "If ye shall ask anything in My name, I will do it," and "Ask, and ye shall receive, that your joy may be full." Let us claim them by faith day by day!

No Minister Wanted

A bishop tells this story in the *Central Christian Advocate*:

"Some years since a church was badly split over a pastor. No matter what the occasion. The thing was done; the bomb had burst and what should have been unity in the bonds of peace was nothing but mutually repugnant fragments. When it was made known that this bishop would probably remove the pastor, he was notified that if he did and if he appointed another pastor the church doors would be locked against him.

It was a little mining town. There in the mountains men have strong feelings. And those twin curses of the little town, gossip and jealousy, had in this instance run their full course. Yet the people in the little town were not bad at heart.

The bishop sent another pastor. Before reading the appointment he called in the new man, he told him the situation. The minister did not blink at the sacrifice. The new man could sing, and there was one hymn, a favorite with the bishop, which he, too, particularly liked to sing. It began, "O Thou in whose presence my soul takes delight." The two men prayed. The appointment was made.

When the new man came into the town, he was met by the officials of the church at the tavern and told that the church was locked and would stay locked. He might as well climb on the stage when it left the next day; he was not welcome. He would please them only by hitting the trail, and the quicker the better.

The pastor listened. We do not know how heavy was his heart. He said:

"Very well; it shall be as you say. But before I go shall we not have one word of prayer?"

To that the official censors could not

object. They knelt. He prayed. When he was done he called upon the oldest of the men to pray. The critic prayed. Another was called on, and when he had finished the new pastor called on another and yet another until all had prayed. When they arose to their feet the oldest said:

"I guess we will unlock the church."

The church was opened, the lights were lit. The people turned out. The pastor stepped to the organ and sang the bishop's hymn, the hymn they had sung as the conference closed. While he sang the fountain of tears was opened in that congregation. Here and there a sob was heard, while some others wept in silence.

The pastor preached tenderly, telling the story of redeeming love, the old, old story of the love of Christ. The congregation was dismissed. The door was not locked that year.

And when the spring came and the summer and the end of the conference year, a committee went to the bishop and implored him not to take that shepherd away from that flock.

Love did it. The hymn did it. The prayer did it. The life did it.

"GOD IS FAITHFUL"

This phrase is often found in the New Testament, "God is faithful." "The Lord is faithful." "This is a faithful saying." If our hearts will only rest upon this we shall find in it not only the most exquisite joy and assured peace, but also the ground of our perfect confidence that He will accomplish His purpose in us, and glorify Himself in our lives. To be occupied unduly with self in the matter of holiness is to become self-centered, morbid, fearful, and weak; to be occupied with God is to be restful, quiet, strong, confident, and ever growing in grace.—Dr. Griffith-Thomas.

The Need of Repentance

Manford Evans

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:9.

A good many people seem to think that repentance applies only to the Jews, or somebody over in the next township, or in Africa. Some years ago Dr. Price, then a Modernist minister in a cultured church in California, was genuinely converted, but it was only after he had been preached under conviction for sin, and had repented just like a Jew, a fellow over in the next township, or in Africa. Prior to his conversion he preached a social gospel; he was a favorite speaker at all the clubs and was considered a brilliant man; he had "D.D." attached to his name and was a good mixer. In fact, he was just the kind of a preacher a worldly church likes. After his conversion he junked all of his worldly trappings and went out to preach the message of the cross. Now he preaches in the largest auditoriums.

What a pleasure-gone-mad world needs to-day is to be preached under conviction for sin. Men and women will not be saved by closing up the shows, the dance halls, the movie palaces and other worldly places. However much God's people may despise these ungodly pleasures, because they warp the spiritual side of men, yet their removal from any community does not mean salvation to the people. The only removal that counts is the removal of the love of these worldly things from the human heart. Jesus alone can effect that removal. When a man is genuinely converted he doesn't have to draw up a lot of resolutions to quit going to shows, dances, card parties, and the like. Why? Because, "if any man be in Christ he is a new creature; old things are passed away, behold, all things are become new." If you love all of these shallow things of the world, it's a good sign you aren't converted. True enough, you may have a profession of religion; but is Christ really enthroned in your heart? Have you come under conviction of sin, repented, and given the Lord your heart? It is not a question of profession but of confession—confession to Christ, our High Priest. "For ye are dead, and your life is hid with Christ in God" is not spoken to worldly, pleasure-loving people; it is spoken to those who have been genuinely converted and regenerated by the Spirit of God.

Is *your* life hid with Christ in God? If not, where is it hid? Is it hid in

the multifarious foolishnesses and follies of this godless age? If so you are a candidate for repentance in order that you may be converted and have your sins blotted out. You don't like that kind of preaching, you say. Certainly not. We didn't either. We remember when we were preached under conviction. Somehow we despised the minister. Why? Because he wielded the sword of the Spirit (the Word of God) and it is a mighty sharp sword! But we thank God for it now. The reason there are so few genuinely converted, reborn people today, both inside and outside the churches, is because so many preachers have ceased to wield the sword that brings folks under conviction for sin. No one likes to hear that they are sinners in need of repentance. But they might better face this fact now and be saved, than to face it in the day of judgment and be forever lost. "Be sure your sin will find you out!" "Repent ye therefore, and be converted, that your sins may be blotted out." How blotted out? The blood of Jesus Christ, God's Son cleanses us from all in. Have you repented and received *Him*?

But I belong to the church, you say. That is not the question. The Word says, "As many as received *Him*." Have you received *Him*? Do you know *now* that you are saved, that your sins have been blotted out, that you are a new creation in *Him*, that old things (the world, the flesh, and the devil) have passed away (out of your desires) and that all things have become new in your life? Do you love *Him*? Do you worship *Him* in Spirit and in truth? Do you commune with *Him* in prayer? Do you love to serve *Him*? Do you love to read His holy Word? Do you love His soon appearing, and is it a cry of your heart, "Even so, come, Lord Jesus"? If not, remember and heed the Apostle Peter's admonition:

Repent therefore, and be converted, that your sins may be blotted out!

"YOU LOVE ME, DON'T YOU?"

L. M. Zimmerman

Two sweethearts were man and wife. They "loved with a love that was more than love." In their little home they lived steadfastly, unselfishly one for the other. God sent a little one into their arms, and their cup of happiness was now full.

But one day death came and claimed the devoted wife and mother. Her body was placed beneath a weeping willow, where the birds carol their

sweetest lays the whole day long. For the stricken husband, death had murdered sleep. At night he tossed on his bed in feverish delirium. In desperation he finally cried aloud, "O God, Father in heaven, it is dark; it is black as midnight!"

Just then the little boy, lying in a trundle-bed by his father's side, turned with a deep sigh; and the father hoarsely whispered, "Why, son, I thought you were asleep!"

"No, daddy," replied the child, "I can't sleep. It is so dark. It is awful dark. It is so dark I can't see you. But, daddy, you love me, don't you?"

The father sprang out of bed and folded his darling boy in his arms as if in some fond despair. Then he said: "Yes, child, I love you. God only knows how I love you!" And the little fellow fell asleep while the father fondled him and bestowed gentle kisses on him. Then, tenderly placing him on his bed and tucking the covers about him, the grief-stricken parent lifted his eyes toward God and cried: "Father, it is dark. It is so dark that I can't see you. But you love me, don't you?"

And now a new light shone on his darkened pathway. Instead of thinking of a solemn cortege moving slowly and sadly to the grave, he saw rather the coronation of a sainted soul, a meeting of his sweetheart with her Lord and his. And in triumph he said, "Father God, I have been selfish in my sorrow. To Thy loving keeping I yield that which was dearer than life; for I now know that she is with Thee, sharing Thy blessed home."

Often in our rebellion we forget how the Man of Sorrows grieved for others, not for Himself; and in our grief we find tears flooding our eyes to blindness. Then out of the ominous cloud of doubt that hovers over us, and which for a time obscures our spiritual vision, comes a voice, the still small voice of God, saying, "I have loved thee with an everlasting love; I will not leave thee; I will not forsake thee; I will not fail thee."

GOD WILL FIX ALL

The map of life is indeed a picture puzzle, but faith will fix every part into its proper place. "All things are for your sakes." The universe exists for the saints, and there is a divine purpose in every providence for God's children. And the believer knows that life here is followed by life more abundant; vision here by face-to-face view of Christ; joy here by a far more exceeding and eternal weight of glory. Possession, position, and perfection are the joy words of the believer, and are all in this glorious inventory of the child of God.—F. W. Ainley.



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.

71. Please tell me if we must believe and do all that is written in the New Testament.

We must believe all, and do those things which the New Testament commands us to do.

72. Who are the hundred and forty-four thousand spoken of in Rev. 14:1?

I believe them to be of the Jewish remnant sealed during the judgment period of the book of Revelation. See their sealing in chapter seven.

73. Was Judas along when Jesus had the last Passover with His disciples, that is, when He broke bread and gave them wine?

All four of the gospels make it plain that Judas remained with Jesus and the disciples throughout the supper, but from John we would gather that he left immediately after the supper. See Matt. 26:17-30; Mark 14:17-25; Luke 22:14-23; John 13:1-32, specially verse 30.

74. When one has received the Baptism with the Spirit, but feels a lack of the fire that is manifested in some others, is it wrong to ask God for more of the Spirit and fire?

The Baptism with the Spirit is only the earnest of our inheritance. It was Spirit-baptized believers for whom Paul prayed that they might be filled with all the fullness of God. Eph. 3:14-20. We may always safely seek God for more of Him.

75. When is a person born of water and of the Spirit? John 3:5. Distinguish between being born of the Spirit and the Baptism with the Spirit.

When one takes Jesus Christ as one's personal Saviour, one is born of God, and has the assurance of sonship. The Baptism with the Spirit is an endowment of power that comes only to born-again believers, or children of God. "Whom the world cannot receive." John 14:17. "After that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

76. Please explain John 9:41. These Pharisees had the law and the prophets, and boasted their knowledge of God. In a former discourse Jesus had said to them, "There is one that accuseth you, even Moses, in

whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:45-47. His answer in ch. 9:41 is, "If ye were blind"—incapable of sight, or all along had never had sight, "ye would not have sin"—would not be responsible for rejecting Me. "But now ye say, We see."—You even boast that you are instructors of the ignorant, and leaders of the blind—"therefore your sin remaineth."—You are responsible for rejecting Me.

77. What did Jesus mean in the parable of the unjust steward in Luke sixteen?

Briefly, He would teach us to use our earthly possessions to the glory of God and for the good of others, for we must all be put out of our stewardship at death, and only those "friends," or what we have laid up in heavenly store of eternal worth, will "receive us into everlasting habitations," or become our eternal reward of blessedness. In other words, "Lay up for yourselves treasures in heaven." It is not the dishonesty of the unjust steward that Jesus would commend, but his foresight and wisdom.

78. Are Exodus 17:6 and Numbers 20:11, where Moses smote the rock and brought forth water for the children of Israel, the same; or did Moses bring forth water from the rock on two different occasions?

Moses brought forth water from the rock on two different occasions. In Exodus 17:6 he was commanded of God to smite the rock. In Numbers 20:8 he was commanded only to speak to the rock, but instead of fully obeying the Lord he smote the rock. Verse 11. The first occasion was about 38 years earlier than the latter. Because Moses disobeyed the Lord by smiting the rock on this last occasion, he was barred from entering the Promised Land. Num. 20:12; Deut. 32:48-52. The rock was a type of Christ who was to be smitten but once. 1 Cor. 10:4; John 19:30.

PRAYER AND PREACHING

(Continued from Page Five)

Instead of feeding them, he will flee and beat them. He will make a failure because he is a failure. There is not a man in the world that can have a real ministry in the Holy Spirit unless he abides in prayer and keeps himself in the love of God.

A lot of trouble in the religious world starts with the preacher himself, and it is not always with his preaching either. Sometimes he is too small as a man; his vision is small, his spirit is small. When weighed in an even balance he is found to be small indeed. And in such cases the people are not slow in sensing the situation. We need in the ministry to-day what the church has always needed, and for lack of which she has often floundered—real men and women of God, individuals possessing true nobility of character. The church needs leaders who are growing and making progress in spiritual things, who are becoming more considerate of others, more wise in difficult situations, more humble in tests and trials, and more like the Son of God in general.

It is only by much prayer and waiting upon God that we may bring into our souls that grace, nature, and likeness of our Lord that is so essential in His representatives. We can pray away our own weaknesses, and the hindrances that others would project in our way; we can pray down the message of God and come before our people with the breath of the Almighty upon us. Verily we shall move in that peculiar dominion and exalted liberty of the Spirit when we have been alone with God until our minds are chastened and our souls refreshed with the dew of heaven.

Finally, we will never lack for words of comfort for the broken-hearted, food for the hungry, and light for those who sit in darkness, if we dwell deep and breathe the fullness of God into a life that is shut up to Him and dedicated to prayer and to the ministry of the Word.

A GREAT HONOR

J. E. Field

Mr. Spurgeon once said, "I should not like you, if meant by God to be a missionary, to die a millionaire; I should not like it, were you fitted to be a missionary, that you should dwindle down into a king.

"Oh, the honor of being an ambassador for Christ, being commissioned from the court of Heaven! Let nothing lure us away from this great objective. Thank God we may all have some share in it, whether at home or abroad."

Dr. Josiah Strong said, "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life for, but to fulfill the purpose for foreign missions, enthroning Jesus Christ in the hearts of men?"—*The Missionary Worker*.

-:- The Gospel in Foreign Lands -:-

FRUIT OF THE GOSPEL IN INDIA

M. Flint

I am enclosing a little kodak picture (I wish it were larger) of a most interesting group of our dear Christians here. Three of them have been Christians only three weeks. The entire group are relatives, of a good Hindu caste, and the dear old man in the center, leaning on his staff, has been instrumental in bringing in the last five, and has more about ready to come in. He is very old now and almost blind, but again and again he has walked the long eight miles out to his village to tell his people about Jesus, and when they accept the Way his joy is sweet to see. He was himself almost two years with us before he would break his caste and take water baptism, and for some years he was the most difficult problem on the place, beating his wife on the slightest provocation, running away again and again, quarrelsome, indeed almost a hopeless case. But during the last two years God has most graciously been working deep in our dear old Khubari's heart,—he is now gentle, patient, true and a real lover of his Lord. He has told us of several sweet visions of heaven that the Lord has given him, and really seems to long to go. The dear old man won't be with us much longer, but in these last days his one desire is to bring in as many of his own people as possible, and the picture will speak for itself. His wife is there, his two daughters and a little grandson, a daughter-in-law, a son-in-law, and the son and wife of a son-in-law. All are happy in Jesus and earnestly praying for the Hindu relatives still out in darkness. The village from which these dear ones come is remarkably open to the gospel and we are praying much about establishing a permanent work out there. Please unite with us in prayer that we may know the mind of the Lord in the matter.

TAKING NEW GROUND IN CONGO

Fred Leader

We mentioned some time ago a trip taken by us through the country south of our Gombari station, and of the possibilities of mission work in that area. Now we are pleased to report that definite work is about to be undertaken at both Andudu and Duye. Applications to the government for the necessary land grants, etc., are under way and it is hoped that within the next two months mission stations at these places will be started.

Brothers Hardt, Walker, and myself took

a trip to Duye to select the mission site, and as Brother Hardt was interested in opening a station we tramped the six days there and marked out a concession. Brother Hardt is very enthusiastic about the place, and as it is somewhat removed from civilized influences, no doubt it will prove a profitable field for mission work.

The country is a bit rough and we used up some shoe leather, but thoroughly enjoyed the trip. It was the dry season and tramping in the hot sun created a very great desire for ice-cream—the best we could do was to rest in the shade of a tree and each name his favorite dish. What visions! Some of us even thought we could manage two quarts at one sitting. We must have become a bit hilarious, as the carriers, although not

reached the Congo and are very desirous of establishing a station at Duye. This will be a work of an entirely pioneer character which will of necessity involve some additional expense in getting started. If any of our readers have funds that you wish to invest for God, this is a real opportunity. Your offerings should be marked for "Pioneer Work in Congo" and sent to the Foreign Missions Department, 336 W. Pacific St., Springfield, Mo. All money sent to us will be disposed by us exactly as we are instructed.

A TRIP TO THE MISSION FIELD

SOUTH CHINA

Mrs. Vida Baer

(Continued from Last Week)

We were a day late getting into Hongkong, said to be one of the most beautiful harbors of the world. At first we began to see little hills in the distance, then great high majestic peaks seemed to rise out of the ocean and were silhouetted on all sides of us, ever higher and higher in awe-inspiring splendor. English forts appeared along the base of the mountains, and little boats were everywhere. As we drew nearer, larger boats, great war vessels, submarines, tugs and merchant vessels came in sight. Mrs. Ralph Richards met me and took me to their comfortable missionaries' home called the "Phillips House." So comfortable and restful.

How glad I am for a place like that to stay in at Hongkong. Mrs. Phillips is a real home maker and the arrangements of the home are all that could be desired. It was Sunday and Mr. Phillips was off to a meeting. I gave my illustrated talk on the Holy Land in their mission at night. Mr. Perdue was at Hongkong and was going up to Sainam on Thursday. I went with him on a Chinese river boat. One has to learn just how to travel on a river boat and I had not learned some things, but experience is a good teacher. Just how I lessened the discomforts of that uncomfortable trip are too personal to relate—however, the long, long night on the hard, pillowless bunk called a bed, passed and morning dawned. Mr. Kelley met us after we left the big boat and with us boarded a sampan to take us the last three miles of the trip. So glad to reach his nice home, so quiet and restful. I shall never forget those three days in that home, the beautiful fellowship in the Spirit. They were having special meetings and God was blessing in such a wonderful way. I thought at first I was too tired to



Family of Indian Christians at Bettiah

understanding our words or the cause of our mirth, spread their faeces in huge grins and picked up their loads light-heartedly.

In order to push the matter of our securing the sites mentioned, we are expecting to take a trip to the District Poste and press our claims before the commissaire of the District. We already have his verbal approval, but we cannot build until given permission. This will mean a motor trip of 800 kilometers (500 miles) round trip, within the next month.

We are glad to say that affairs are quite normal, but we do covet earnest prayer for the Momvu people in this district. They seem to be a hard people to work among from a spiritual standpoint, although they are naturally friendly. The persistent evangelistic work among them has certainly done much to break down fear and prejudice and we look for a real awakening. We shall be glad to know the *Evangel* family has the Congo work on their hearts.

Brother Hardt and wife have just recently

go to the meeting, but did go and found myself being built up as the Spirit began to fall and several were under the power of God waiting for the Baptism with the Spirit. Surely our citizenship is in the heavenlies in Him, and our home is God. He is our rest and our refreshing. "The joy of the Lord is the strength of His people," spiritual, physical and intellectual. So we went back more refreshed than when we started to the mission. I was privileged to give a little Bible reading each morning at the home. Mr. and Mrs. Burnside, Mr. and Mrs. Hensley, Mr. and Mrs. Perdue and Mr. and Mrs. Kelley, Mr. McCune, Miss Busecke and Miss Militscher being present, and I gave my illustrated talk at night. I attended several meetings, the two Chinese evangelists speaking and surely God's presence was manifest in a wonderful way.

We left Sainam for Fat Shan, where Miss Gerda Adolfsen and Esther Johnson are stationed. Miss Lye also was there with them for a short time. It is said that in Sainam and Fat Shan all of the one hundred and forty distinct odors of China are concentrated and distributed, and I think I believe it. Oh, the filth and dirt, the terrible odors from filthy gutters and streets everywhere! How refreshing to step out of it all into clean homes like the Kelley home and the one at Fat Shan and eat off of snowy linen and sleep between clean sheets. And then to a meeting where it was so crowded we could hardly get in, every available seat taken and some standing. And how they listened, and the faster I talked the more I wanted to stay in China, notwithstanding the filth, odors, discomfort, and all the rest of it, either at Sainam or Fat Shan with the three dear girls. But the next day we had to go on to Canton, where we were entertained in the home of a Chinese lady, Mrs. Chua, a dear good Christian woman who knows how so to trust and believe God that the answer to her prayers of faith have been a remarkable testimony to her neighbors and children of the supernatural power of God. We spent three happy days in that home and had the joy of speaking in the two missions that were crowded to the doors and clear out on the street. Several declared themselves for Christ and said they wanted to give their heart to God.

I went to see the property that Mrs. Chee owns and which she will sell for \$10,000 gold. The land is worth \$10,000 and the buildings could be used as a broadcasting station for the radio that is available. How wonderful the opportunity. China is awakening. The autos are here, the submarines I saw in the harbor, the airplanes overhead, the radio is on the way. Oh, that His wonderful Word could be broadcasted to the waiting millions of China. When I got back to Hongkong I lay awake one whole night looking to the Lord and wondering how His message could be wafted forth on radio wings. Who will rise to this wonderful opportunity. And then the "full" comes and I add "Yes, Lord, and Palestine too." After all its His world and His people and His Word, and we are His. We trust Him to work it all out for His glory. My next stop for two weeks will be Colombo.

"The person who forgets himself for others never will be forgotten by others."

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.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of April, 1929—
Dunn, Oney Earl, Ramona, Okla.
Eyler, Chas. C., Johnstown, Penna.
Foster, Emmett Ralph, Joplin, Mo.
Gordon, Clarence H., Tulsa, Okla.
Jackson, Americus, Dade City, Fla.
Jeter, John E., Capital Hill, Okla.
Johnson, Henry, Salem, Ark.
Lane, Albert C., Waco, Texas.
Lawson, Kennett H., Flat River, Mo.
Martin, Fred C., Paonia, Colo.
Phillips, Raymond R., Versailles, Mo.
Rayburn, Nolan B., Bristow, Okla.
Rheberg, Chas. J., Elgin, Ill.
Ross, Henry E., Eldorado Springs, Mo.
Sturgis, Leroy R., Ash Grove, Mo.

The following names were removed from our ministerial list in the month of April, 1929—
Brewer, Geo. A. (withdrew), Alton, Ill.
Burk, Wm. J., Wilmar, Calif.
Franklin, Paul B., Roseville, Calif.
Gibson, Alexander (withdrew), Philadelphia, Penna.
Phifer, J. D. (should have been advertised with February list), Clarendon, Ark.
Smith, Walter H., Los Angeles, Calif.

ARRIVED IN INDIA

Brother and Sister Woolever write:

"We arrived in Bombay February 5th, in the midst of a religious uprising. During the two days that we stayed there making arrangements to go up country many people were killed and injured but our God took us through safely.

"After a forty-eight-hour trip on the train we arrived at Purulia. Brother Ketcham was at the station to meet us and truly it was a glad meeting. His motorcar carried us speedily to the mission compound where we found Sister Simpson, Sister Ketcham, and the little family of orphans waiting on the veranda to welcome us. On the broad pillar back of them was the word 'welcome' in large red letters and each little orphan had learned a few little words with which to welcome us to our new home.

"We arrived just in time to help give out invitation to some special meetings which were conducted on the veranda of the mission bungalow. The meetings were very well attended and the people sat through the services with marked attention. Several returned through the day to inquire more fully of this way of peace, joy, and freedom, and two lingered after the services for special prayer. It made our hearts rejoice to see God working in India. This series of special meetings has aroused the whole community and several have been inquiring into the way of salvation since the meetings closed.

"We have been learning the Bengali alphabet and a few short words that we may get a good start at language school which opens the first of March. We love India and India's people and we want to see more of God's blessing come down upon them. We believe we are located in one of the most needy sections of this dark land."

THINGS AS THEY ARE IN CONGO J. A. Barney

We would like to send home a glowing report, but from the midst of paganism, it is not always possible to do so. This mission has labored for nearly eight years and results of the heart cannot be laid under statistical measure, but it is safe to say only a few have been brought out of darkness.

The message has been faithfully given and what this foundational seed-sowing will yield, cannot be computed. I think if any one should ask us if we were downhearted, I am sure the answer would be, "Not in the least."

I am sure you cannot half understand the density of the darkness. There are many who orally assent to the gospel but it seems not to reach the heart. Verbal consent is not necessarily being born again. In one meeting recently 45 knelt at the altar. Wonderful! But when it comes to actual conversion, I must say I don't know whether there was one or not. I have thought so often lately of that scripture about travail until Christ be formed within, and again that word of the prophet about coming up to the point of birth and the lack of power to bring forth. Blame the missionary if you like. I would have no envy if some one else would come and get better results!

I quote from an old warrior from this region: "The awful state of the heathen here simply beggars description, and if one were to describe it, taking off a discount of 50%, and publish it in England (or America) we should all be in 'clink' in no time."

Some of us have labored and prayed and sacrificed and fasted for this people for years. We intend to continue until there is a break or until the Lord comes.

The real success of evangelism depends upon the native evangelist. That is generally understood by all societies. His scriptural standard at least demands morality. If we cannot produce that, we cannot send a man out. But we are here and here to stay, to drive home the Word and train them in the school of Christ until they can go.

These lines are partly as a confession of the gross darkness and partly to stir up the people at home to pray and partly to let you know that we have no glowing report (people expect reports these days). It is a challenge to your praying and notification that we do not intend to give up the field but having done all, to stand in the gap till a revival comes from heaven.

SPIRITUALISTS CONVERTED

Pastor C. O. Haymaker, Blackwell, Okla., writes: "We have just closed a very successful revival campaign conducted by Brother W. H. Whelchel and wife. Fourteen were saved and 8 baptized with the Holy Spirit, some of these being members of the Spiritualist church. Members from other churches were in our midst from night to night. The saints are all revived."

In the Whiten'd Harvest Fields

ST. PETERSBURG BLESSED

Brother W. H. Couch, St. Petersburg, Fla., writes: "An old-time revival has been going on here since the dedication of our new church about the first of March. The laying of the corner stone by District Superintendent I. J. Bolton was a very impressive service. He was with us for two weeks. Many have been saved and some baptized with the Holy Spirit. Six have already joined our ranks."

THIRTY-SIX SAVED

Evangelist A. F. Gardiner writes: "Returning from the revival at Vernon, Tex., we stopped with the Southside Assembly at Wichita Falls, Tex., for 2 weeks. From the first service God set His approval upon the meeting. There were 36 saved, 26 baptized with the Holy Spirit, 19 baptized in water, 23 uniting with the local assembly. There was beautiful co-operation between the two assemblies at Wichita Falls."

REVIVAL—CONVENTION—RALLY

Pastor A. W. Tanner, Wesson, Ark., writes: "Elder Crossno, of Huttig, Ark., was with us 3 weeks, revival closing the 12th, with 10 conversions and 5 baptized with the Holy Spirit. Our convention began the 18th with good interest, closing with a Sunday school rally on the 21st. Ten churches were represented with a goodly number of visiting ministers besides a number of Sunday school workers and young people. We are encouraged to press on."

BIBLE CONVENTION

Pastor O. O. Hughen and wife write: "The Bible Convention for sub-district No. 1, of the Southeastern District held at Brewton, Ala., closed April 14, in revival spirit. The meeting was ably conducted by our District Superintendent J. E. Spence. The messages inspired the saints and convicted sinners. On Sunday we received 7 into our assembly. We have been here only 19 months, have a good church building almost completed which was dedicated at this meeting. We now have 32 members."

SUCCESSFUL PENNSYLVANIA CAMPAIGN

On March 31, the Shearer evangelistic party (including R. M. Shearer, the Keith Sisters Gospel Trio, Mrs. Johnson, a returned missionary from China, and Joe, the Filipino song leader), concluded a three weeks' revival at the Jeannette Pentecostal Church which is shepherded by Brother Ben Mahan. The services were well-attended. On Sunday nights, standing room was at a premium.

A very interesting feature of the campaign was the Children's Bible Class under the direction of Miss Myers and Joe. The classes were conducted after the public schools let out. Each Friday evening, the children put on a program preceding the preaching service. The campaign was honored of God in His saving and healing power. The following testimonies have been gathered at random.

Charles Elliott, fourteen, occupied the center of the stage at his conversion. He certainly knew that he was saved, and so did everybody else. He felt his salvation, and he voiced his feelings. His feelings moved him greatly. He says, "The Lord has made a good boy out of me. Before I was saved, I used to say, 'Let Bobby or Clyde do it' when mother asked me to do something but it isn't like that any more. If you don't accept Jesus Christ as your Saviour, you are missing the best thing in your life. I can never get enough work to do since I got Jesus in my heart." We believe that Charlie is working, because shortly after he found Jesus, he brought a group of boys to the altar.

Louis Di John testifies: "About seventeen years ago, I was working in a coke yard. Something fell on my back, and hurt my spine. I had suffered terribly until the Lord touched my body during the Shearer revival. I praise His name for a thorough healing."

Mrs. Annie Jane Hoak says: "I was saved March 13, and nine days later, the Lord healed me of heart trouble. I had suffered for seven years, but now I feel fine. I thank the Lord; I can't praise His dear name enough for what He's done for me."

Saranne Stevenson says: "Glory be to God, the blessed Saviour heard my prayers, and cured me of tuberculosis and of a nervous goiter. I'll do what He wants me to do, and go where He wants me to go." She received her healing on March 29.

"I am still praising God for what He has done for me," Mrs. Anna Copeland says. Why shouldn't she, when she testifies to having been healed "of a running breast."

"I cannot praise Him enough for what He has done for me. He has saved my soul, and healed my goiter." That's the testimony of Mrs. Flora M. Tanyer.

Catherine Gross was healed March 29. She says, "I truly want to thank Jesus for reclaiming me from backsliding, and healing me of gall trouble. I praise and thank Him for it."

Mrs. Amos Eckenrod says, "I cannot express my feelings, but I praise His holy name for completely healing me of heart trouble. I know He will never fail me, if I only trust and obey Him."

The following is the testimony of Mrs. Mary Jane Pagel. "I had been sick for twelve years; was in four hospitals; operated on two times within eight months; and had my gall bladder and appendix removed. But I was no better. I had gas and a burning in my bowels and stomach all the time. I could not even drink water without misery. I was told about the meetings at the Pentecostal church. I came; was anointed and prayed for; and was healed instantly. I do not have an ache or pain in my body. I shall praise Jesus' name now and forevermore."

LATTER RAIN FALLS

Evangelist Milton L. Fauss writes from Jacksboro, Texas: "Brother Martin B. Netzel and I have been here in a meeting with

Brother H. J. Bowman, his wife, and Sister Cora Miller, who had been here 15 days prior to our coming. During the first 4 weeks of the meeting about 8 were saved and 6 baptized with the Holy Spirit. Six or 7 received the Baptism and 12 or 14 saved the first 4 nights of this week. Last night 18 hungry souls were at the altar. We give God praise for His mighty outpouring of the Latter Rain here."

HEADQUARTERS NEW PASTORATE

The Springfield, Mo., assembly after a short pastoral vacancy following the resignation of Pastor W. E. Moody, is now forging ahead under the leadership of its new pastor, John R. Elsom, hitherto of San Jose, Calif. Everything looks auspicious for a prosperous and successful year.

REVIVAL AT DERRY, PA.

Pastor A. W. Buckley, Bradenville Pentecostal Church, Derry, Pa., writes: "The assembly was much strengthened by the ministry of Brother H. A. Christopher. The Lord blessed us good through the truth given forth and we praise Him. The song leading and singing of Brother H. N. Christopher was also an uplift to us. Several made a start on the narrow way."

REVIVAL FIRES STILL BURN

Pastor Paul Jones, Great Falls, Mont., writes: "We have just concluded a 3 weeks' campaign conducted by Evangelist R. S. Peterson, of Pelican Rapids, Minn. God blessed our brother's ministry here. There was good attendance and interest manifested throughout the campaign. Nearly every night some came to the altar for salvation. The revival is not passed for the Lord is still blessing. One of the converts has received the Baptism with the Holy Spirit and others are seeking."

TWO GOOD MEETINGS

Brother M. W. Johnson writes: "I am pastoring 2 little assemblies. At Spiro, Okla., Brother George Koonze came to us in November for a 2 weeks' meeting in which 7 found the Lord and 3 were filled with the Spirit. Brother Ben L. Hooper, of Jenny Lind, Ark., came to us the first of April for a 2 weeks' meeting during which 11 were saved and 10 baptized with the Holy Spirit. We welcome any passing Council brother into our midst."

SASKATOON REVIVAL

Pastor C. B. Smith writes: "We have had a gracious 3 weeks' revival at Elim Tabernacle, Saskatoon, Sask., conducted by Evangelist Watson Argue. The building was packed to capacity quite often, and on Sunday nights overflow crowds. A large number came forward for salvation. Ten received the Baptism with the Holy Spirit, 26 were immersed in water, 40 were accepted into church membership at the close of the campaign. The meeting has given Saskatoon a real awakening, and Elim Tabernacle a wonderful lift."

NEW CHURCH

Brother V. L. Clark, Prichard, Ala., writes: "We have had a gracious revival here with Brother M. T. Hays doing the preaching. God has been saving and baptizing souls with the Holy Spirit. We have moved into our new church building and are going to continue the revival 2 or 3 weeks with Brother W. B. Jessup in charge."

THE WORD HONORED

Pastor V. K. Fries, Cortland, N. Y., writes: "Have just closed a 2 weeks' revival with C. Stanley Cooke and wife as the evangelists. The blessing of the Lord was on the meetings in a very wonderful way from the first to the last, and the Spirit was present in mighty convicting power. The Lord blessed His Word as it went forth in the power of the Spirit and souls were saved, backsliders reclaimed and believers filled with the Holy Ghost. A sweet spirit of love and unity prevailed as God came forth in old-time power and blessing."

"HIGHWAY AND HEDGE" CALL

Evangelist W. K. Abers writes: "After being in evangelistic work 2 years we came home to Elcampo, Tex., and the Lord, through our friends and brethren, gave us a nice new gospel tent which we pitched in our home town and with the help of Brother W. A. Marshall, of Moody, Tex., and some of his band, we won 19 souls for the Lord. Sixteen were baptized in water and 6 with the Holy Spirit. We are now in Wharton, Tex. Last night an old gentleman 79 years old who, until we pitched our tent, hadn't been to preaching in 40 years, gave his heart to God."

SHOWING GOOD PROGRESS

Brother Fred Johnson, Tuolumne, Calif., writes: "I came to Tuolumne the last of February, 1929. In a short time I was asked to take the pastorate here, and the good Lord has been blessing ever since. Held our first business meeting in March and arranged for the Bible school which has been going since that time, also the Sunday meetings. The pastor was instructed to make necessary arrangements for building a place of worship so we could go ahead and do business for the Lord. A fellowship list was prepared and has now 23 names. Sister Watkins donated a well-located lot on which to build the church, and the work has begun. We expect to have the building ready for a fellowship meeting in June."

BRIEF MENTION

Pastor Max Freimark, San Jose, Calif., reports a very refreshing campaign with Evangelist Watson Argue, in which a number of souls, mostly young people, found Christ.

Word comes from Brother O. L. Mabry, Longmont, Colo., of a revival in progress there conducted by Brother C. M. Hanson. So far, 2 have been saved and 1 baptized with the Holy Spirit.

LARGE CROWDS ATTEND REVIVAL

Pastor Stephen Vandermerwe, Hattiesburg, Miss., writes: "Our meeting with Brother and Sister Kullman came to a close last Sunday night. Large crowds attended and a good interest was manifested as the Pente-

costal message went forth. Some were saved, 3 baptized in water and 9 united with the church."

WARRING WITH POISON

Unevangelized science knows no pity. Professor Lewin, toxicologist in Berlin University, points out that already there are twenty-five varieties of poison gas against which all antidotes and preventives are virtually useless; and Herr Nestter estimates that it would cost Germany £150,000,000 to supply her citizens with preventive equipment. The first gas attack at Ypres in 1915 on unprepared troops, Dr. F. R. Humphreys informs the Royal Sanitary Institute (*Times*, February 6, 1929), cost 5,000 lives in a few minutes, besides enormous casualties. "If we cannot exorcise the war spirit," says Dr. W. Dyson (*Nature*, Aug. 11, 1928), "we must be prepared for the adoption of still more appalling methods of destruction; for example, the liberation of disease germs. Already, for this purpose, the systematic study of the most effective means of spreading pestilential diseases is being pursued in the laboratories of more than one country."—*The Dawn*.

PRAYING FOR THE PREACHER

By Pastor J. B. Hedricks

Pray for the preacher because it is Scriptural to do so.

Paul was continually asking the churches to pray for him, and every member should be like Aaron and Hur—holding up the hands of the leader.

Pray for the preacher because it is helpful to him.

Jonathan Edwards once said, "If some Christians who have been complaining of their minister had said and acted less before men, and had applied themselves with all their might to cry to God, their minister had, as it were, risen and stormed heaven with their humble, fervent and incessant prayers for him, and they would have been much more in the way of success."

Pray for your preacher as a means of grace to yourself.

If he is opposed to you, still pray for him, in compassion. We are commanded to pray for our enemies that spitefully use us. Pray for him. Perhaps if you were in his place, you, even with your superior talents and wisdom, might not do any better.

HOPELESS CASE HEALED

In June, 1928, our five-year-old son sucked a grain of field corn into his windpipe. This caused great and protracted suffering and resulted in inflammation of the lungs. We called on Brother and Sister Quick, two of the saints, to pray. Three days afterwards we took him to the doctor and he said his coughing up blood showed he had inflammation of the lungs, but that he didn't believe there was any grain of corn in his windpipe. We took him to the University Hospital at Oklahoma City, and they failed to locate the grain of corn with the X-Ray, but they wanted to operate. Instead of allowing them to operate we brought him back home and continued to pray. There, on the eighteenth day after he swallowed the grain of corn, he coughed it up. The doctor said it was wonderful. Our boy has never been sick or had any cough since that time. I ask the prayers of all the saints

that I may receive the Baptism.—Mrs. Arminda Young, Route 1, Box 115, Canton, Okla.

HEALING FOR ALL

By Earl A. Cripps

In Matthew 8:17 we read that Jesus healed all the sick, that it might be fulfilled which was spoken by the prophet Isaiah, "Himself took our infirmities and bare our sicknesses." This comparison of scripture with scripture does away with the idea that it was spiritual as distinguished from physical healing that Jesus did. Moreover if there were a single instance in the New Testament where the Messiah did not take the infirmities and bear the sicknesses of all of Adam's race, it would be a paradox making Isaiah fifty-three of none effect, and it would prove Jesus to have been an impostor. The reason that all of the sheep who have gone astray are not healed or saved, is that they will not believe the report. "Who hath believed our report, and to whom is the arm of the Lord revealed? . . . Surely He hath borne our diseases and carried our pains. . . . He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

There can be no question as to God's part of mankind's redemption for spirit, soul, and body. It had to be finished upon Calvary or how could He judge the world for unbelief? It is all right in matters of rain or shine, hail, snow, hurricanes, earthquakes, or whether we shall go here or there and buy and sell and get gain, to pray, "If it be Thy will"; but to question promises (God's revealed will), is to nullify them. Faith cometh by hearing about the facts of Calvary by him who makes a personal application of them to himself. The "thus saith the Lord" has to be yea and amen to every one that believeth.

"FIVE MINUTES TOO LATE, MR. DEVIL"

"Does the Salvation Army live here?" inquired a man, panting for breath at a door in a distant town in the West Indies. "Yes, anything I can do for you?" replied the officer who responded to the summons.

"There is a man dying in our street and he keeps shouting for the Army man. We think he means the Salvation Army." "I'll come at once," replied the officer, and without more ado he reached for his cap and went with the messenger.

A desperate character lay dying, but when the ring of firm footsteps sounded on the stairs he sat up. As the wearer of the familiar uniform came softly into the room, he stretched out his hands and gasped piteously:

"Salvation Army, I'm dying and I'm damned!" "No, no, not yet!" hopefully replied the officer, and began at once to point the man to the fountain of Jesus' blood.

After a very real fight with the powers of darkness, the man found deliverance. A few minutes later the death struggle began to take place, in the midst of which the man was heard to say, "You are five minutes too late, Mr. Devil! I have the Blood;" and closing his eyes he passed into the holy Presence.—All the World.

GOOD MEETING AT HOUSTON

Pastor Hugh Montgomery, Houston, Tex., writes: "Have just closed one of the most profitable meetings this assembly has ever had, not such great numbers flocking in, but rather the spirit manifest among the people. Brother J. T. Little, for many years a Baptist pastor and evangelist, who has lately come into this faith, did the preaching, with the following results: Twelve saved and reclaimed, 1 baptized in the Spirit, 5 in water, 15 additions to the church and a real spirit of consecration among us for future work."

THE PINK WRAPPER

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

NOTICE.—Nannie Gossett McCrary, write to L. D. McCrary Barclay, Box 53, Camp Talbott, Wash.

WANTED.—To hear from an experienced pastor with a view to taking the work here.—Wardner Green, Box 861, North Loup, Nebr.

OPEN FOR CALLS

EVANGELISTIC.—Having resigned the pastorate at El Dorado Springs, Mo., will consider calls in Kansas, Iowa or anywhere West. My son plays trombone. In fellowship with Assemblies of God.—Evangelist H. E. Ross, 206 W. Olive St., El Dorado Springs, Mo.

PASTORAL OR EVANGELISTIC.—Having resigned my pastorate at Paterson, N. J., wife and I are open for evangelistic calls, or will accept a pastorate. In full fellowship with the Assemblies of God.—Wm. Van Dam, No. 17 Redwood Ave., Paterson, N. J.

NOTICE.—The editor of the Hebrew Christian Witness and Postal Messenger, Chas. I. Spellman, will start (the Lord willing) on a Northern tour taking in California, Oregon, Washington and Canada. All pastors who wish to have Mr. Spellman stop for a few meetings of fellowship should write him at once so that their churches may be included in his itinerary. Mr. Spellman is a Hebrew Christian, and member of the General Council and Southern California and Arizona District Council. Address all communications, 1509 W. Temple St., Los Angeles, Calif.

Forthcoming Meetings

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

HATTIESBURG, MISS.—Tent meeting during month of May, Corner River Avenue and Edna street, Pastor Stephen Vandermerwe in charge.

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

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.

SAN FRANCISCO, CALIF.—City-wide campaign at Glad Tidings Temple, May 28-June 16, A. Watson Argue, of Winnipeg, Canada, in charge.—H. W. Cooksey, assistant pastor.

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.

KANSAS DISTRICT CAMP MEETINGS.—Coffeeville, July 18-28; Woodston, Aug. 1-11; Attica-Sharon, Aug 15-25. Note changed dates. Further announcements later.—Fred Vogler.

TIPPECANOE CITY, O.—Revival at Bethel Mission Hall, June 2-23, Evangelist Fay Sease in charge.—Pastor E. P. Cooper.

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.

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. Cox, 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.

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.

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.

NORTH VENICE, ILL.—Evangelist C. C. Helvey will conduct a revival campaign at the Assembly of God tabernacle, 1131 Douglas Street, June 6-July 7. Meetings every night at 7:30; Sundays, 11:00 a. m.—Pastor Eugene D. Weiss, pastor.

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.

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.

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.

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

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

WICHITA, KANS.—Christ's Ambassadors' Rally for the Central Section will be held at the Assembly of God, corner Market and Kellogg, June 1-2. An interesting program is being arranged including a missionary service. Special music will be in charge of Mr. and Mrs. Lester Phillips, evangelistic singers and players of Wichita. Free entertainment. For further information write Martha DeVore, 1225 Larimer Avenue, Wichita, Kansas.

WICHITA FALLS, TEX.—The Texas and New Mexico District Council will convene June 9-13 in the city auditorium. General Superintendent W. T. Gaston will be with us. The Christ's Ambassadors of the District will have charge of the Sunday and Monday services, including Brother Gaston on their night program. Let every assembly in the district arrange for their pastor and one delegate to attend. For further information write, District Superintendent Hugh M. Cadwalder, Box 447, Grand Prairie, Tex.

BRIDGEPORT, WASH.—Evangelist R. S. Peterson, of Pelican Rapids, Minn., will conduct a revival campaign at this place May 17-June 2nd.—Pastor C. W. Hart, Box 40.

CARTHAGE, MO.—City-wide Pentecostal revival in large tabernacle seating 900 people, June 2-23, or longer, Elder A. A. Wilson, and K. H. Lawson, musical director, in charge. Near-by assemblies are most cordially invited.—W. H. Boyles, pastor.

REVIVAL AT DRIPPING SPRING
Evangelist W. C. Vanbiber writes from Blytheville, Ark.: "God is still blessing at Dripping Spring. Just closed a 2 weeks' meeting. Ten were baptized in the Holy Spirit and a number were saved, 11 baptized in water and the same number added to the assembly roll."

I know a young man that attends church regularly. He clasps his hands so tight during prayer time that he cannot seem to get them open during the offering.

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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 26th to 30th incl.

All personal offerings amount to \$881.69.

1.29	Assembly of God S S Paris Ill
2.34	Morris Assembly Morris Okla
2.70	Hight Assembly Noxapater Miss
3.00	Sunday School Appam N Dak
3.00	Pescadero Church and S. S. San Francisco Calif
3.00	Christ's Ambassadors Holly Colo
3.60	Bethel Assembly of God Louisville Ky
4.65	Oak Grove Assembly Corsicana Tex
5.00	San Diego Pent'l Full Gospel Tab'n San Diego Calif
5.00	Mrs. Streeter's class Full Gospel S S Houston Tex
5.00	Sonnett Assembly Selway Mont
5.00	Auburn Pent'l S S Auburn Wash
5.11	Assembly Glenrock Wyo
5.20	Assembly and Christ's Ambassadors W Laurel Miss
5.99	Full Gospel Assembly Glendora Calif
6.65	Pentecostal Assembly of God Yelm Wash
7.18	Shady Grove Church Galliver Fla
8.00	Missionary Society Auburn Wash
8.55	Church of Philadelphia Los Angeles Calif
9.00	Assembly of God Church Columbus Ga
9.00	Bethany Temple Everett Wash
9.50	Glad Tidings Assembly Weed Calif
9.85	Glad Tidings Tab'n Roseville Calif
10.00	First Baptist Church Egg Harbor N J
10.00	Women's Missionary Council Houston Tex
12.17	First Assembly of God San Antonio Tex
12.50	Christ's Ambassadors First Pent'l Church Beaver Falls Penna
12.56	Full Gospel S S Maywood Calif
15.00	Women's Missionary Council Pelly Tex
17.40	Dunsmuir Pent'l S S Dunsmuir Calif
18.10	Central Park Assembly Central Park N Y
19.45	Pentecostal Church Midland Penna
26.00	Bethel Temple Chicago Ill
20.00	Assembly Lansing Mich
25.00	Assembly of God German Branch Chicago Ill
25.00	Glad Tidings Assembly Newburgh N Y
25.00	Pentecostal Assembly Witherbee N Y
25.75	Mehida Pent'l Assembly Canaan Center N H
25.75	Full Gospel Crusaders Trinity Tab'n St Louis Mo
26.00	Grace Pent'l Church Atlantic City N J
27.00	Verdugo City Gospel Mission Verdugo City Calif
28.00	Faith Home Zion Ill
29.00	A group of pledgers Palo Alto Calif
39.73	Bethel Tabernacle S S Watsonville Calif
41.50	Full Gospel Assembly Sioux City Ia
46.68	First Pent'l Church San Bernardino Calif
50.00	Bethel Church Modesto Calif
50.00	Pent'l Mission Turlock Calif
57.77	Assembly of God & S S Minot N Dak
58.00	Santa Rosa Mission Los Angeles Calif
60.00	German Pent'l Assembly New Castle Penna
73.75	Glad Tidings Mission Everett Mass
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Total amount reported	4709.68
Home-missions fund	34.59
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