

Not By Might, nor By Power

**The Pentecostal Evangel**

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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

Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD, MO., JUNE 20, 1936  
NUMBER 1154

Single copies, 2 cents  
\$1.00 a year in U. S. A.

## Our Father, Which Art in Heaven

A. G. Ward at the Springfield Assembly

**U**NDoubtedly the greatest thing which any person can do for either God or man is to pray. And of all the many things which we might do for the devil, if we cared to obey him, perhaps none would please him quite so much as if we were to let the grass grow on the path which leads to our prayer closet.

Prayerlessness is sin. Not to pray is criminal. The greatest ministry is the ministry of prayer. Why is it then that we do not pray more? For I fear that we are not praying nearly as much as we should these days. I am not going to ask you how much time you spent in prayer today. It is quite possible that some of you would be rather ashamed to state the number of minutes. Why is it, I repeat, that we are not praying more?

I suggest that there may be different reasons. I believe some folk have ceased praying as they did formerly, and others do not pray as they know they should, because of mental difficulties which they have encountered in their prayer life. We do not pray long until we encounter mental difficulties. But that is no reason why you should stop praying. We are face to face with profound problems and mysteries each day we live, mysteries that never will be fully explained to us. There are mysteries connected with our holy religion which no man can understand. I take it that God had a specific purpose in presenting us with difficulties

which no one is able to explain. I believe His purpose is this—to bring about the surrender of our mental powers to Himself. And please remember that the subjection of our mental powers is as much a part of holiness as the surrender of our spiritual powers.

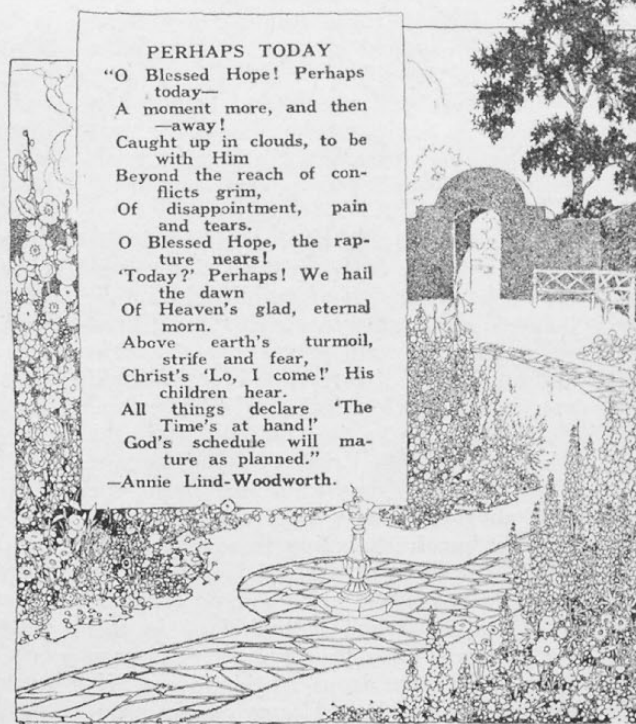
I think perhaps another reason we do not pray more is because of moral difficulties. You know, if a person is not a hundred per cent in earnest and out and out for God, and determined to be true, he is not likely to pray much. The

prayer life brings folk who are not dead in earnest too close to God and heaven to be inviting.

Then another reason—and I shall speak plainly now; I hope you will not be offended—I believe another reason why some of us do not pray more is because we are too lazy. Someone says, "Why, preacher, you are talking now as though you believe prayer is real work." It certainly is. It is the stiffest kind of work. If you have never learned to really pray my suggestion to you would be, never talk about having done any stiff work, for you do not know what real work is until you have learned to pray. What a pity that some of us are lazy in the prayer life! Too lazy to pray! I ask you to think it over and decide whether I am right or not.

Have you noticed in your study of the life of Jesus that He made prayer central in His life, and that accounts for the triumphant, victorious way in which He met His enemies and defeated them apparently without much effort. You know, His enemies had been trying to corner Him, and they thought some day they would succeed in confounding Him. Finally those old hidebound Pharisees got together and spent quite a bit of time until they said, "Now we have him!" They appointed one of their number to act for the others. He approached Christ and said, "Rabbi, is it lawful to give tribute to Cæsar, or not?" He said, "Show me a penny." They

(Continued on Page Ten)





# The Triumphant Cross

## "With This Sign--Conquer"



Address by T. Kermit Jeffreys, Central Bible Institute  
Commencement, 1936

For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. 1 Cor. 1:18.

"God is love" and "in this was manifested the love of God toward us because that God sent His only begotten Son into the world that we might live through Him." What an enormous truth is enfolded here. Far exceeding the limits of man's finite comprehension, it extends out into the realms of the infinite. Vaster, by far, than the broad expanse of the sea; higher than the highest height; deeper than the deepest depth; reaching beyond all human understanding. Who can measure the unfathomable; who can comprehend the infinite? God—Love—God is love.

The revelation that God is love is indeed wonderful, but to come to the realization that that love is directed toward us is marvelous; it is overwhelming. "Herein is love; not that we loved God but that He loved us and gave His Son a propitiation for our sins." In being directed toward us this love required expression; it sought manifestation. See it revealed in creation. He spoke and by the word of His power worlds swung into existence. The sun was set revolving in its orbit and adjusted in right relationship to the earth. The stars were set revolving in their appointed courses. He ordained the glories of the sunrise and the beauty of the sunset. He commanded the earth to bring forth grass, the herb to yield seed, and the fruit-tree—fruit. He set times and seasons. The waters brought forth abundantly the living creatures after their kind; the earth also brought forth the living creature after his kind. Thus this great created universe was set in motion at the word of a designing Creator. Here was God revealing Himself; here was love expressing itself.

But alas, the finite mind of man does not comprehend God's workings; he is unable to fathom the depths of love that are here revealed. He is insensible to the heart-throbs of the Creator toward His creatures. He is become vain in his own conceits; professing to be wise he is become a fool. What a sad plight, what a pitiable condition. Something must be done. Man must know at all costs that God loves him. He must have

it made known to him that God will go to the utmost extremity to reveal His love for him.

"Hereby perceive we the love of God." "For God so loved that He gave"—Oh, what depth of revelation; how pregnant with meaning. The infinite, eternal God so moved by an impelling love that He goes the limit of sacrifice. Could He not have given angels; could He not have sent His ministering spirits? Ah! but He gave his Son. He gave that which love demanded—heaven's best.

But what of the Son; did He not sacrifice? Hear His own words as He says:

"Greater love hath no man than this that a man lay down his life for his friends." The ivory palaces no longer held an attraction for him. They meant nothing in the light of the joy that was set before him. He, who was in the form of God and thought it not a thing to be grasped to be equal with God, emptied Himself. Divesting Himself of the brightness of His glory He exchanged it for a body of flesh. He became subject to our limitations. "Hereby perceive we the love of God, because he laid down his life for us." There, on Golgotha's hill is the demonstration of the love of God. It has found embodiment in the old rugged cross. "Behold what manner of love!"

The cross will ever stand as the emblem of a Saviour who though he was rich, yet for our sakes He became poor, that we through His poverty might be made rich."

To come to an appreciation of the sacrifice on the cross we must also recognize it as an ensign of suffering. Thus it behoved or became necessary for Christ to suffer. Would you know the pain and anguish of this terrible hour? Would you desire a fellowship of His suffering? Come with me to the Garden. It is the Garden of the "oil press,"—Gethsemane. The name is significant for here the Saviour treads the wine press alone. See him as 'neath the olive trees He pours out His soul unto death. His prostrate form is convulsed with agony of mind and soul. All hell is mobilized in this one supreme effort to crush the life from Him. See the drops of blood on His white tunic and hear His agonizing prayer, "Father, if thou be willing remove

this cup from me: nevertheless, not my will, but thine be done."

Now behold the Lamb of God, as in the hands of the malignant mob he is led as a sheep to the slaughter. The trial is but a mockery; he stands dumb before his accusers. He is led to the whipping post and there the lead-tipped lash of the Roman scourge sinks deep into his quivering flesh. The pain is excruciating. Pressed cruelly upon his brow is the crown of thorns. His visage is marred more than any man's.

But the bitter cup has not yet been drained. He must drink it to its dregs. And so the soldiers lead him away to be crucified. Up that long path he treads toward Calvary—the place of a skull—and there the nails are driven through his hands and his feet. There the cross drops with a horrible thud into its socket, and the Saviour is uplifted as He had prophesied. No human words can describe that awful scene. But if you would have His anguish explained in all its woe; if you would enter into the desolation of the stricken Lamb of God, hear the outpourings of His heart in the twenty second Psalm:

"I am poured out like water. My tongue cleaveth to my jaws. My strength is dried up like a potsherd. They pierced my hands and my feet. All my bones are out of joint." "He was wounded for our transgressions, bruised for our iniquities, upon whom was laid the chastisement of our peace and by whose stripes we are healed."

While the cross is an emblem of infinite sacrifice and a symbol of inexplicable suffering, it is also a mute testimony to unfathomable depths of humiliation. The death of the cross was the fate of the felon; the bitterest brand of shame. Indeed "Cursed is every one that hangeth on a tree." He must bear the curse of this infamous instrument of death. Numbered among the transgressors He must pay the penalty for crimes He did not commit. His associates in death are the dregs and outcasts of society. Yet this is small shame compared to the load of guilt that He must bear. There without the gate He suffers the reproach of our sins and not ours only but also the sins of the whole world. The spotless Son of God who knew no sin is made sin for us. Oh, that

we could but appreciate the depths of humiliation revealed here. There He hangs suspended between earth and sky, made the vilest of sinners by the iniquities of us all. What a bitter cup to drink; what an agony of soul this must have cost Him. Then as if this were not reproach enough, the air is vibrant with the mocks and jeers of those who intrude upon His death. He is exposed to the taunts and blasphemies of His own people. He had come unto His own, but His own received Him not. He had come to them as their Messiah, but their prejudice and bigotry understood Him not. Here was the king of the Jews who had come to His kingdom, but the kingdom was unworthy of its king. Instead of crowning Him with sovereignty, they crowned Him with thorns. Instead of a triumphant coronation, He is given a humiliating crucifixion. They mock and blaspheme; they spit in His face; they laugh Him to scorn. From beneath the cross they hurl indignity after indignity upon Him!

"He saved others, himself he cannot save. Thou who destroyest the temple and buildest it again in three days, save thyself and come down from the cross." Surely He was despised and rejected of men. How His sensitive nature must have recoiled from exposure to such infamy and stinging reproach.

And now comes the height of shame. So hideous is that terrible spectacle that even God hides his face. "Smitten of God," this transcends all.

Well might the sun in darkness hide,  
and shut her glories in;

When Christ, the mighty maker died  
for man, the creature's, sin.

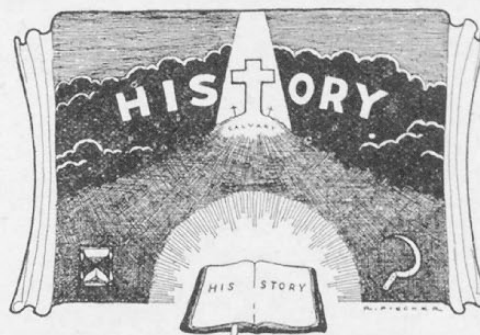
Without a word He had suffered the unutterable woe of the cross. He had said nothing in reply to the taunts of the rabble, but when His own Father is compelled to turn from Him in this awful hour, this was almost more than He could bear. Surely this was the bitter gall of the cup He must drain. He is alone, forsaken, afflicted of God, and it seems as if His divine humanity can endure no more.

"Be not far from me! Be not thou far from me, O Lord. Oh, my strength, I cry in the daytime and in the night season. Why art thou so far from helping me? My God, my God, why hast thou forsaken me?"

Then comes the darkness—merciful darkness. It is the midnight of the world's history; the darkest hour before the dawn. The tumult and shouting dies; the silence of fear falls on the beholders. At last through the stillness rings the Saviour's triumphant cry, "*It is finished*" and the unresisting Victim becomes the irresistible Victor. In the light of the resurrection the cross is transformed from a symbol of infamy, degradation and shame, to an emblem

of triumph and glory. It is become the insignia of a mighty conquest that has been launched against the powers and forces of evil. It is the ensign of Him who said, "Upon this rock will I build my church and the gates of hell shall not prevail against it." In every age and in every clime the preaching of the cross has been the power of God unto salvation to every one that believeth.

By its power Saul of Tarsus was changed to Paul the Apostle and by its inspiration there was precipitated upon the world a missionary movement that has come down to our own day upon its own momentum. So thrilled was Paul by the grandeur of that old rugged cross that he exclaims, "But God forbid that I should glory save in the cross of our Lord Jesus Christ."



### GOD'S REVELATION OF THE AGES

In the cross of Christ I glory,  
Towering o'er the wrecks of time.  
All the light of sacred story  
Gathers 'round that head sublime.

Down through the centuries it has come as a mighty, dynamic, irresistible force, conquering every hostile power and taking every citadel of Satan. Empires have arisen and crumbled, but it marches on. Monarchs have waged persecution after persecution against it; they have tried to extirpate its influence. But while their bones lie mouldering in the dust of the earth the cross dominates the ages. Beneath its sign there has rallied a great host redeemed from every kindred, tongue, and nation. Like a mighty army they have advanced in the face of hell itself. They have had trials of cruel mockings and scourgings, of bonds and imprisonments. They have been stoned, sawn asunder; slain with the sword. They have been thrown to the wild beasts, crucified, burned at the stake, made living torches to afford amusement for fiendish mobs. They have suffered agonies too horrible to mention; they have been slaughtered by the thousands. And yet that mighty host sweeps on for "the gates of Hell shall not prevail against it." The cross has conquered, the cross has triumphed and, Hallelujah, it shall prevail.

We are living in the time when Christ's coming is at hand. The powers of dark-

ness are mobilizing in one gigantic effort to resist our king and His kingdom. But the sign of the cross has been relayed to us by our predecessors and from the lips of apostles, martyrs, saints, and sages comes the challenge, "With this sign, Conquer." Every day men are falling around us, wounded in mortal combat. Yet ere they breathe their last they hand us their weapons of warfare, and pointing to the emblem of conquest say, "With this sign, Triumph." And so, carrying the blood-stained banners of Calvary's cross, we go forth to beat back the powers of evil and establish these glorious banners of a triumphant Christ in all the realms of darkness and to the uttermost extremities of the earth.

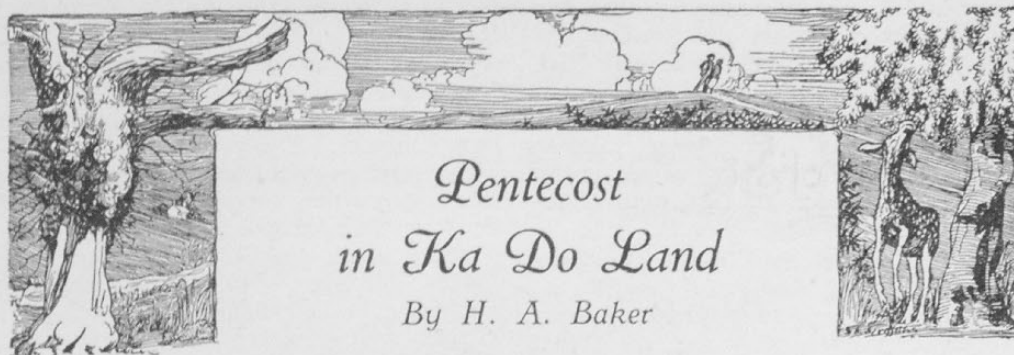
Then with our mighty Captain leading we shall sweep through those golden portals and crown him King of kings and Lord of lords. The Lion of the tribe of Judah has prevailed and 'neath His ensign have we all conquered. And though battle scarred and revealing the marks of conflict, we shall gather round that throne and sing the song of the redeemed while angels fold their wings.

"Unto him who loved us and washed us from our sins in his own precious blood and hath made us kings and priests unto God and the Father, be glory and honor and dominion and power for ever and for ever." For, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign for ever and ever." Hallelujah!

### Speaking with Tongues

The disciples did not understand the mind of the Lord and so forbade the mothers to bring their children to Jesus. But the Lord wanted the little ones and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And there are disciples today who do not understand the mind of the Lord; they think He does not want the speaking in tongues, and they have a rebuke for those who speak in other tongues. But He says, "Forbid not to speak with tongues." 1 Cor. 14:39. For out of the mouth of the babes and sucklings of His heavenly kingdom He has ordained praise, and the praise of the children of the kingdom in the language of the kingdom is a delight to Him.

See that mother. Does she forbid the prattle of her babe? No, she delights in it, for she loves her babe. And the Lord loves His children. He says to them, "Let me see thy countenance, let me hear thy voice." "He that speaketh in an unknown tongue speaketh not unto men, but unto God," and He is not adverse to His children speaking to Him. For He loves His children, and to those who would forbid such He says, "Forbid not."



## Pentecost in Ka Do Land

By H. A. Baker

Among the mountains in the western part of Yunnan, the most western province of China, are to be found the aboriginal mountaineers of the Ka Do tribe. I felt the Lord's call to preach to these people, and started out to bring them the message of the Lord Jesus Christ. Our plan was to reach a village each night as centrally located as possible, and call in those around to come hear the gospel. Near dusk the men and women would gather from their work, the number varying from twenty to about a hundred. They had previously thrown away their heathen objects of worship, but knew nothing of the living God. I told them that they must each one come personally to Him, ask Him to forgive all past sin and to lead them in the ways of righteousness.

Everywhere the people seemed to expect us to pray for their sick. In the past they had always called the sorcerer to chant and to offer sacrifices for the sick. If they turned from the false things to the true and living God, should He not be expected to heal the sick? So we ended the day by praying for the sick to the God who through Christ "healeth all our diseases and forgiveth all our iniquities."

After our first trip throughout these mountains I wrote an account of our meetings and asked the people in the homeland to pray for the Ka Do people. God began to answer prayer, and the young man who had acted as my interpreter on the first trip received the Baptism of the Holy Spirit. He taught the people in his village to seek the Holy Spirit, and the Spirit was surely poured out upon the people. From this first village the fire of the Holy Spirit spread to other centers. At one place the number of seekers so increased and the Holy Spirit made the things of eternity seem so very important that it was decided to meet during the day to seek God. There was no good meeting place, so the people met under a big tree on the mountain side. As they began to seek the Holy Spirit, the Lord became their leader and for two or three days three or four hundred met under the big tree to praise

and seek God. The Holy Spirit was poured out upon them, and the things of God were made so real. There was such a holy fear of sin upon the people that many forsook their opium, stopped their wine drinking, and threw away their tobacco pipes.

When the Holy Spirit fell upon these sincere seekers, twenty or thirty at a time would be caught away in the Spirit. Some of the most timid, who could not naturally lift up their voices in public, under the mighty anointing of the Holy Spirit in strong authoritative speech, spoke in prophecy of the Lord's coming and commanded everybody to repent of every sin. This was all so evidently supernatural that the effect of these prophecies was a great clearing up of sin.

When we reached this place, at the end of a hard day's journey, the first thing we heard was the story of the outpouring of the Spirit. As the people gathered together I spoke to them, and then we began to pray. The Lord answered by pouring out His Spirit as at the beginning. One man confessed his sins in a strong voice. He was mightily anointed of the Spirit. When the power lifted from him and he sat down he would again and again be fairly lifted into the air with his hands extended heavenward to praise the Lord and to pray in intercession. One after another of the men were anointed, some shaking violently and some dancing. The women stood in a group, many of them shaking under the power. Later, as the men became quiet these women were more and more anointed. Now the Spirit gradually drew their hands heavenward and they began to quietly move in rhythm, praising the Lord, thanking Him for His Blood and His salvation in the few simple sentences they knew how to use. This was all so quiet, so systematic, so rhythmical, so orderly, and so heavenly.

At the end of this second trip into Ka Do land I took several of the boys home with me to train them as evangelists. With the exception of two, who remained to accompany me, they all returned to their own land after receiving Bible training. Later we followed them. At one

place the two young evangelists who were with me asked if we could not pray for the Holy Spirit that evening. After the people had gathered, we talked to them about the plan of salvation and of the promised Holy Spirit for the children of God. As one of the young preachers led in prayer, the people followed him sentence by sentence. Before they finished praying the Spirit fell upon them. More than twenty were soon under the anointing of the Spirit. Some were shaking, some were dancing, some were weeping, and all were earnestly praying. There were a number of young men who had just come to accompany me home. The Holy Spirit mightily anointed a number of them, and no one was more surprised at this manifestation of the Spirit than were the boys themselves. One boy had tobacco on him. The Lord shook within as without. That tobacco seemed to burn a hole into his body. He threw tobacco, box, and all upon the ground and tramped it under his feet. The leading Ka Do man of that whole region, shook under the power of God two or three hours. When the others had finished, he was still shaking and praying. That was the beginning of his being definitely shaken free from opium. He has since been completely delivered.

Again I took a number of young men home with me for Bible training. As we had had a two hundred mile march we decided to rest for a couple of days before we started Bible study. At once the Spirit of the Lord fell in our midst. This outpouring was attended by many physical manifestations. There was trembling, shaking and dancing under the unction of the Holy Spirit. Some were prostrated on the floor. On one occasion twenty-five of the twenty-six new recruits were thus under the mighty anointing of the Spirit at the same time. Some had visions of Christ. Some spoke in unknown languages, and others spoke in prophecy in which they called men to repentance and also told of the Lord's soon coming.

Sometimes the Holy Spirit, falling upon these men while they were sleeping at night, awakened them for a prayer and praise meeting. As the Lord anointed them day after day and night after night, as the Bible was taught and studied, and as the gospel was preached day by day, these boys became increasingly eager to go back and preach to their own people. Thus, after a little more than two months training these men returned to their native land from whence the preachers, who were already at work there, were already sending letters saying that the Holy Spirit was working with them.

Soon after this last group of evangelists returned to Ka Do land, I followed them with the two who had remained be-

hind. These young men had been chosen from all parts of the tribe. Now having been endowed with power from on high they went back to carry the gospel to all sections. Before I arrived on my fourth trip the Holy Spirit was already falling wherever the boys went.

In one place the people were uninterested. They came to the service and listened as I preached, but after I left they were indifferent to the efforts of the boys. But the boys persevered. During the day they went from house to house or to the fields to talk to the people. In this way the interest increased. Then the Holy Spirit fell. All the people turned out to the meetings. The Holy Spirit fell upon a greater number each night until almost everyone in the settlement was blessed with this visitation from the Lord. This revival received its greatest impetus through one young man who spoke in prophecy at its very beginning. Ka Do women are very quiet. Of all women, this Ka Do woman could least of all have spoken in public. But the Spirit of God came upon her and in pure prophecy by direct inspiration of the Holy Spirit, in a quiet clear voice she spoke: "Everyone quietly listen. The Lord says." From then on the Lord spoke through her, calling upon the people to repent and to return with whole hearts to the one and only true God. Sin and its results were pictured. Heaven and its glories were lovingly revealed. The cross of Christ, His great love and His salvation were presented in a beauty and love that can be done only by the Holy Spirit. For several nights a woman spoke in prophecy, but the Lord used a different one each night.

Everywhere among these people the Lord is blessing. There is nothing too hard for our God. Unto Him let our intercession prevail until mighty streams of salvation flow to every corner of Ka Do land, until Ka Do sinners be saved, until Ka Do believers are baptized in the Holy Spirit, and the Ka Do tribe becomes God's ambassador to the other tribes in darkness.

From a booklet, "God in Ka Do Land," can be obtained for 35 cents from Allan A. Swift, 415 Pennington St., Elizabeth, N. J.

### *Saved Through Reading the Pentecostal Evangel*

We quote from a letter just received: "I have been striving for over five years, oh so hard, in a determined effort to learn the Lord's true plan of salvation. I receive four religious papers and read my Bible almost continuously. But I was not saved until God sent me a sample copy of the Evangel—glory, hallelujah! 'twas the May number with the article "More Than Conquerors" that gave me

the light. Oh, praise the Lord, I am so happy!"

You can send the Pentecostal Evangel to a friend from now until the end of the year for 50 cents. Why not subscribe for several friends?

## *The Way of Salvation*

### *All for Christ*

Dr. John Sung was born in the interior of South China. His father and mother were both devoted Christian workers in the early church of China, and they dedicated their son to the Christian ministry. John Sung says today of his father, "I did not know for many years the secret of my father's greatness and power in the ministry. But now I know it was prayer!" He had a large church in the city of Hinghwa with a membership of three thousand. He used to say to his young son, "If you want to preach you must have the new life."

When John was thirteen he started to preach, helping his father in the village work. Often they would go out together, preaching in the country. When the older man had become too weary to preach any longer he would turn to his son and say, "Now you preach." And the boy would go at it. He had much preparation for this work at home, for when they had family prayers every one played an instrument, and every one had to recite Scripture. Then the father would pray with his family. Often he would lay his hand upon John's head and pray, "Oh God, this boy ought to be a preacher! Make him a preacher."

In answer to prayer, the way opened for John to come to the United States for study. It was necessary for him to earn his own way, and he found a position in an electric shop where he worked eleven hours a day, earning forty-five cents an hour, and carried besides his Freshman year's study. This money, however, was not enough. He met another man who paid him eleven dollars a night for work in a machine shop. Still there was not enough. Then he met another man who offered him room and board for thirty dollars a month and three hours a day housework.

He soon began praying, "Lord, give me wisdom so that I may finish my work here in three years, and give me strength to do it." The Lord answered his prayer. He finished in three years, taking the highest honors of his class. His old father at home was praying that his son would come back to China a minister of the gospel. But when John Sung graduated all thought of Christian work vanished. This Chinese student had a most remarkable scientific mind. Professors and schoolmates urged him to develop his natural talents, and he followed their direction. No thought of the Bible or Christian preparation entered his mind. He rapidly mastered one subject after another, taking advanced chemistry at a State University, going on for further work at New York City.

His career had become known in China, and one day he stood with three paths open to him: First, research work with paid salary in Germany; second, professorship in a State Uni-

versity; third, a cablegram from the Peking government offering him the Chair of Science in Peking University. The cable had to be answered at once. But that night alone in his room God spoke to him: "John Sung, you are My man! You are My preacher! I sent you to America, and you haven't spent one hour with My Book getting ready for My work!"

And the son of the humble pastor in China, bowed before God and asked forgiveness. In a few days John Sung entered a theological training school in New York. But before his amazed sight God's Word, the Book of his father and mother's God, the way of salvation, the message that he was to give to his perishing countrymen in poor China, was torn to shreds. In a few weeks he shut himself in his room, in terror that his all was being wrenched from him. For nine days, without conversing with others, the young man fought through his battle with the open Bible before him. God did not forsake him. The Holy Spirit threw light upon the pages that man's interpretation had blurred. Victory came, and so great was the joy of new revelation as God touched him one night and brought to his heart a mighty vision, that he jumped from his knees, and rushing out through the halls of the dormitory, shouted and praised God for deliverance.

They said he had gone mad. Interested friends sent him to the mental ward of one of the city's hospitals where specialists examined the student, and everything that could help him physically was done. All the time he insisted, "There is nothing wrong with my head! The trouble has been in my heart, but it is all right now." They tried to take his Bible away from him, but John declared, "No, this is my best friend. You take my Bible away and I'll die."

Now that God had aroused him from his sleep his one set purpose was to get back to the great land of China. Many were the temptations that assailed him as he was sailing home. What of his splendid ability for teaching chemistry? Would he not have ample opportunity as an educationalist to witness for God? He had at such great cost to his health, and weariness of body, won his diplomas and degrees. What would he do with them now. But he rushed to his stateroom, took his six diplomas to the side of the boat, threw them all overboard saying, "Now the devil can never tempt me again on that score! There goes my pride."

For three years John Sung poured out his life in the interior of China for the salvation of others. He dressed in the common blue cotton gown of the ordinary coolie, and lived in a humble home with his Christian wife. In a series of revival meetings in Central China he saw hundreds of students won for the Lord. He is now a member of an evangelistic band, going all over China, preaching the wondrous news of the salvation of God. Hundreds are being brought to Christ through his ministry. Once in speaking to another, Dr. Sung said, "What the Chinese need is Jesus Christ and His Cross."

And what the people of America and every other nation need is Jesus Christ and His Cross. His gospel is the "power of God unto salvation to every one that believeth." Have you believed? Have you received this salvation? The Lord hath need of thee as His witness.

# The Sunday School Lesson

## Jesus Meeting Human Needs

Lesson for June 28. Lesson Text:

Luke's Gospel

Special Reading: Acts 1:1-11.

**Overcoming a Difficulty.** Many teachers do not like reviews and much prefer new lessons—and this too is true of many scholars. Why not study the Devotional Reading—Acts 1:1-11? Brother Meyer Pearlman, in our Adult Quarterly, points out that in the last twelve lessons we see Christ as Prophet, Priest, and King. In Acts 1:1-11 we will be able to recognize this threefold aspect of our Lover-Lord.

### I. GOD'S PROPHET

**"Through the Holy Ghost Had Given Commandments."** The prophets of old were holy men who spoke as they were moved by the Holy Ghost. After He was risen this greatest of prophets spoke "through the Holy Ghost." God spake from out the cloud on the mount of Transfiguration, "This is my beloved Son: hear him." In Hebrews we read: "God, who at sundry times and in divers manners spake in time past . . . by the prophets, hath in these last days spoken unto us by his Son." Since He is the outstanding prophet through whom God has spoken, "therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Or as Alford translates this last phrase, "lest we be diverted from them." The devil purposes to divert us from the wonderful words of the Son of God by causing us to be occupied with all the worldly trash with which he fills the newspapers and magazines, and which he, the prince of the power of the air, causes to come over the air by means of the radio. Paul wrote concerning the things of Christ to his beloved son Timothy, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Let us meditate day and night on the words of God's greatest Prophet.

**"Commanded them . . . wait for the promise of the Father."** The word of this One who spoke with divine authority was not a mere recommendation—it was a command. They were commanded to tarry until they were endued with power from on high. What was "the promise of the Father"? Surely the glorious promise in Joel 2, which Peter quoted on the day of Pentecost, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." The same gift that came to Jesus on the Jordan bank was to be given unto them, the outpoured Spirit. You ask, "Is it for all?" Yes, "The promise is unto you, and to your children and to all. Acts 2:39.

**"Ye Shall Be Baptized with the Holy Ghost Not Many Days Hence."** Take this as a personal promise, and God will make it a reality. And when you are baptized in the Spirit, do not think you have arrived at the final crisis. The blessed Baptism in the Holy Spirit is just the portal of a life lived in the Spirit. Every day we must re-

ceive renewing—an anointing with fresh oil. Psalm 92:10.

**The Restored Kingdom.** There was one thing yet uppermost in the minds of the twelve. Israel was under the thralldom of Rome. The prophets had all foretold the time of the restoration of Israel's kingdom. Would He, their risen Lord at this time bring about this great political upheaval for which all Israel longed? No. The Israel that had despised, rejected, and crucified Him was not at all ready to be restored. The business of the apostles was to preach the gospel to every creature, by means of which men would be saved, receiving a new birth which would cause them to be delivered from the power of darkness, and be translated into the heavenly kingdom of God's dear Son. Col. 1:13. Except men be born of the Spirit they cannot even see the kingdom of God. The Master told them it was not for them to know the times and seasons, which the Father had put in His own power, but they should receive power after that the Holy Ghost was come upon them, and they should be witnesses unto Him in Jerusalem, in all Judea, in Samaria, and unto the uttermost parts of the earth. This command to wait for the promise is just as imperative today as of old. And, thank God, the identical Holy Ghost who came upon the 120 will come upon us, and we shall have like manifestation of His presence.

### II. GOD'S PRIEST

**"He Was Taken Up."** What is the ministry of Jesus in heaven? The whole of the Epistle to the Hebrews is devoted to telling us. The Lamb of God who shed His precious blood for us at Calvary, has with that atoning blood gone into the heavens and there secured for us "an eternal redemption," completely redeeming us from all the power of the enemy. There in glory He ever lives to make intercession for us. Just as the high priest bore the names of the twelve tribes of Israel upon his breastplate and upon his shoulders, so our great High Priest in heaven bears our names upon His heart. He also takes our names upon His shoulders and we can rest in absolute freedom from care, in the full assurance that the government of all our affairs is well taken care of. He bids us draw nigh, and from the mercy seat—His throne of grace—this sympathizing and ever-succoring High Priest dispenses to us all the grace we need. As Mediator of the new covenant He will dispense to us all the benefits of the new covenant—giving us new hearts and new spirits, writing His heavenly law upon our hearts and minds, giving us His blessed Holy Spirit to cause us to do the things pleasing to Him. He gives us the glorious assurance that our sins and our iniquities will be remembered no more. He makes us partakers of His own divine nature. Meditate on what this means—partakers of Him who made all things—partakers of His love, His life, His omnipotence! What are the conditions? Complete separation from all that is evil.

2 Cor. 6:14-7:1. Full assurance of faith. Our hearts sprinkled from an evil conscience by His all-availing blood. Our bodies washed with the pure water from the laver of His Word. Heb. 10:22.

### III. GOD'S PRINCE

**"Shall So Come in Like Manner."** The two men, who were undoubtedly angelic messengers, spoke to the disciples: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus . . . shall so come in like manner as ye have seen him go into heaven." Note, "this same Jesus!" not another. A brilliantly clad warrior came to a godly old monk in his cell and said to him, "I am the Christ. Worship thou me." The old monk suspicioned that there was something wrong and said, "Show me the wounds in thy hands and feet." The brilliant one vanished. This same Jesus will ever be as John saw Him, "a Lamb as it had been slain." A child was speaking with ecstasy of Christ. An infidel said to her, "What Christ? Don't you know there have been many Christs?" The child answered, "I am speaking of the Christ who died and rose again." This same Jesus who was dead and is alive forevermore is returning. To Isaiah the prophet there came this revelation of Him, "His name shall be called . . . the Prince of Peace." Isa. 9:6. Men crucified the Prince of Peace; and no wonder there have been constant wars and rumors of wars ever since. But He, the Prince of Peace, is coming back, and it is written concerning Him, "He maketh wars to cease unto the end of the earth." Psalm 46:9. He will bring in a glorious kingdom of peace.

**Practical Application.** The apostle John says to us, "As he is, so are we in this world." In our present lesson we have seen Him as Prophet, Priest, and King. Can we have a prophetic ministry? Yes. Is there not a promise in Joel 2, as quoted by Peter on the day of Pentecost? "And on my servants and on my handmaidens will I pour out in those days of my Spirit; and they shall prophesy." God took the Spirit that was upon the prophet Moses and put the same upon 70 of the elders and they prophesied. When Joshua saw two of these prophesying in the camp he said, "My lord Moses, forbid them." But Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"

**Priests and Kings.** God calls us all to the priesthood. Says Peter, "Ye are . . . an holy priesthood, to offer up spiritual sacrifices. Ye are . . . a royal priesthood." 1 Peter 2:5, 9. Note that word, "royal priesthood." Christ is a priest for ever after the order of Melchizedek. Melchizedek had a royal priesthood, for he was a king as well as a priest. And God calls us to be kings and priests. Said John, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Says Paul, "Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5:17. The Master Himself says, "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21.—S. H. F.

# The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

## NOT WANTED

*Palestine Post* cites a report from an Arab newspaper to the effect that the Bethlehem municipality has appointed a guard to prevent Jews from visiting the Church of the Nativity.

## PERPETUAL FAMINE

"Of the three million Jews in Poland, two million are ravaged by perpetual famine punctuated by suicide and assassination," writes Ludwig Lewisohn. Pray for the peace of Jerusalem!

## PALESTINE IMMIGRATION

Jewish immigration into Palestine for April amounted to over 3,200. Since the beginning of the year over 11,000 Jewish immigrants have arrived in the country. The Arabs greatly resent this and are causing trouble. Ishmael's hatred of Isaac (Gen. 21:10) is revived in his seed.

## ROBBING YOUTH OF RELIGION

We read in press despatches that reports at the Congress of Young Communists, held in Moscow in the early part of April, revealed a great decrease in the observance of religious rites among youths, only 1% of young men and about 12% of young women having any interest in religion, as compared with 63% of young men and 72% of young women in 1922.

## FROM THE FOUR CORNERS OF THE EARTH

The *United Palestine Appeal* reported last week that Jews from almost forty countries found homes in Palestine during 1935, totaling 61,541 persons. Of these 27,291 went from Poland; 7,747 from Germany; 3,596 from Rumania; 2,122 from Greece; 1,967 from Lithuania; 1,638 from the United States; and smaller numbers from many other countries.

## MODERNISM AND COMMUNISM

Writes Pantou in *Dawn*: "The denial or ignoring of prophecy can have one end for all who would set up the Kingdom of God on earth; and that end is Communism. And it is already so stated. Writes Dr. W. B. Selbie: 'The new Modernism feels deeply the challenge of Communism and recognizes that Communists are doing what Christians profess to do and ought to do and do not. What is needed is a synthesis of modern Christianity and modern Communism.'"

## THE WOMAN AND THE BEAST (Rev. 17)

The Church of Rome, indulging its spiritual fornication, in alliance with Fascism countenances concubinage. "The Roman Catholic Church," says Miss Pankhurst, "theoretically regards marriage as indissoluble and prohibits divorce, except in the case of important personages, who obtain it by special dispensation of the Church, a costly business! Nevertheless, since the Concordat with Fascism, the Church in Italy may, and actually does, authorize a religious marriage, carrying no civil rights, between persons one or other of whom is already married to someone else. Rich men may now again have their concubines in Italy."

## A SOURCE OF WISDOM

Roger Babson, the statistician, quoted in *Religious Telescope*, states that he once sent his customers a leaflet, "Ten Essentials of Business Success." He simply printed the Ten Commandments and Christ's new law of love. From one correspondent he received this enthusiastic reply: "I have never seen such a fine statement of essentials. Where did you get it?"

## ISHMAEL CASTING OUT ISAAC

"We read in a Jewish paper," writes Keith L. Brooks, "that a serious disturbance threatened as Arabs warned the Palestine Broadcasting Company that a national issue would be made of it if the new broadcaster dared to refer to Palestine as 'Eretz Israel' (Land of Israel). Use of the phrase has already caused the resignation of the Arab section of the broadcasting station."

## POISON GAS

A foregleam of the horrors of the next war is seen in the following telegram sent by the daughter of Haile Selassie, ex-ruler of Ethiopia.

"For seven days without break the enemy have been bombing the armies and people of my country, including women and children, with terrible gases. Our soldiers are brave men and know that they must take the consequences of war. Against this cruel gas we have no protection, no gas masks, nothing. This suffering and torture are beyond description—hundreds of my countrymen screaming and moaning with pain. Many of them are unrecognizable, since the skin has been burned off their faces."

## ONE CAUSE OF CRIME

According to a statement in the magazine *America*, a "life" sentence for a criminal in this country averages about nine years. One enterprising murderer recently completed his life sentence in four years! And the Scripture comment on this is, "Therefore the law is slacked, and judgment doth never go forth." Hab. 1:4.

## MEN UNDER ARMS

Said Thomas Jefferson: "Standing armies have created ten wars where they have prevented one." Declared Major General Smedley Butler: "There are 40,000,000 men under arms in the world today, and our statesmen and diplomats have the temerity to say that war is not in the making. Are these 40,000,000 men being trained to be dancers?" Men forget the words of the Master, "All they that take the sword shall perish with the sword." Matt. 26:52.

## VICTIMS OF THE WAR GOD

The following is a letter from a young man: "As a young fellow of military age, I was greatly perplexed to read how, at the National Free Church Assembly (a Council of all the Churches in England except the Episcopalians and Romanists) on March 25, a resolution was passed declaring war to be Anti-Christian. Then there was proposed an amendment that the Churches would take no part in war; and this was rejected by an 'overwhelming majority.' Well may we the youth of this country rub our eyes at such a bewildering contradictory proceeding. When Christian pacifists are being shot for allegiance to Christ, as some think they will be in the next great war, then I, like countless others, will step forward and declare: 'I, too, am a Christian!' So again the blood of martyrs will become the seed of the Church, as in the days of ancient Rome." Comments *Dawn*, "Logic lies with the youth."

# At Central Bible Institute

## SUMMER SCHOOL IN PROGRESS

Bible School is in session at Central Bible Institute. It is our first term of Summer Bible School. A widely representative group of students has enrolled and is now occupied in intensive study of God's Word. Pastors, Pastors' wives, Evangelists, Sunday School workers, and young people who want to spend a few weeks of the summer in acquiring further knowledge of the Word and to earn credits toward graduation are all here. Others are coming for longer or shorter periods.

The spirit of prayer pervades the atmosphere—breakfast terminates in a stirring prayer meeting each morning. The group of maturer men and women than we are accustomed to seeing in our class rooms is occupied in a serious fashion in study. They sit pouring over their books in various parts of the campus under the shady oaks. They gather at noon for missionary prayers and at other times throughout the day the voice of prayer is heard in worship and petition.

From outside there comes mingled with the song of birds the sound of hammer, saw, steel workers', plumbers' and brick-

layers' tools. What delightful music it all makes. To us it is the sound of praise to God for His wonderful faithfulness in providing through His consecrated children another building to house and train more of that army of youth pressing for the advantages Central Bible Institute offers. We lift our voices in grateful praise, too. Our eyes scan letter after letter from young people wanting to come to school, our ears register the sounds of busy workmen making ready the building for fall occupancy, our hearts worship in gratitude because God is supplying the need, and fervently we pray that none may fail God and that the work may be helped forward by the Lord.

Will you pray with us that everything may be made ready for the coming of these bright, happy, consecrated young people next September? God is saving them and filling them with His Spirit. They are giving themselves to Him in thankful devotion. They are looking to us to give them the Pentecostal training for which our Institute was established. *We cannot* disappoint them. We need your prayers that *we shall not* disappoint them.—W. I. Evans.

# The Gospel in Foreign Lands

## COMMUNISTS INVADE NORTH CHINA

Miss Marie Stephany



Marie Stephany

After spending almost ten years in China this term I am again setting my face toward the United States. During these years I have known our province to be involved in civil war and other wars but this is the first experience with the Communists.

On March 29 a few days of special meetings were opened here which included my farewell. Because of the Communists' invasion many were hindered from coming; nevertheless, a goodly number came from the different outstations. Some were not present because fear had caused them to seek refuge in the large walled cities; others, because they had heard that the Reds would specially wage their warfare against the Christians, had taken everything out of their homes that might identify them as Christians, such as Bibles and Christian pictures and had replaced them with playing cards, pipes, etc. Missing these faces at the farewell and knowing the reason for their absence my heart was made very sad.

During those days of strain when various Chinese would tell me that the trouble was coming nearer and nearer I would give them the ninety first Psalm, verses seven and eight, which the Lord had made so very real to my heart—that it would not come nigh me. It wasn't a question of how near or how far even though it was only a few miles away, for Shansi Province is filled with this Red element; all they lack is a leader and when one comes the people in this place would probably rise up.

The government has taken very severe measures to suppress this lawlessness and has had to sacrifice many young lives. In the capitol alone, dozens of young men and women who were pro-Communist have been killed. It is reported that the girl students were buried alive; this method seems more merciful to the Chinese mind. Recently when I was in Tai Yuan I happened to be on the street when some of these victims were being taken to their fate. With a band in front of the procession and police and soldiers and hundreds of people following, the accused Communists sat on an open cart exposed to everyone's gaze. Unless the government took this stand against the Reds, a great many lives, including Christians and missionaries would be sacrificed.

It might interest our readers to know a little of how this invasion is affecting the people. I heard of a group of about twenty people who had taken refuge in a cave dug in the earth. Because of the frozen condition of the cave a fire was made for warmth,

but the heat caused the cave to fall in and before help could be summoned all were killed.

Another sad case was that of a wedding. Just as the bride and groom were bowing in the yard before the ancestors and the "heaven and earth god," a passing government plane, seeing the crowd and taking it to be a group of Reds, dropped a bomb and killed both the bride and groom and about forty of the guests.

While this trouble hindered many from coming to the farewell meetings, it did not hinder the Lord from blessing in our midst. I am sure everyone who was present could say it was good to be here and I do praise the Lord for His wonderful peace which passeth all understanding.

## OFFICIALS INQUIRE ABOUT GOSPEL

Brother Benjamin tells of a splendid opportunity to give the gospel message to some of the officials of Transjordan when they came inquiring of him. He says: "In the early part of the year the Muslem feast of Ramadan came and as is the custom here to do I visited the town officials and most of the important men of the different tribes in the village. A few days later the governor of the town paid me an official visit in my house, together with another official. When the preliminary greetings, which take considerable time, and the hospitality of a good host to an honorable guest were finished, time came for conversation.

"After a few general remarks I was asked if we were Sabbatists, which gave me a splendid opportunity to show them the difference between them and us and to plead the cause of my Lord and Master. Before leaving, they had been presented with a clear outline of the truth of the gospel. While it is true that they did not accept Christ as their Saviour, yet for almost an hour they sat silent, listening carefully to the message of the gospel.

"We feel happy about the Lord's work here at Es Salt; the services are well attended and there is a good spirit in our midst. The Sunday School is doing splendidly and our day school is a beehive of activity where the Word is being taught daily. We are greatly desiring to open such schools in the surrounding villages where there is great need. It is important to instill the Word in their hearts and minds before the forces of evil get hold on them. Please pray with us for this need."

## NOTICE

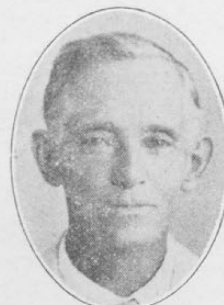
Friends of Mr. and Mrs. Howard Davidson will regret to learn that circumstances prevent their going to the Gold Coast at this time.

## CONGRATULATIONS

Mr. and Mrs. H. C. Osgood, missionaries to Southwest China, announce the arrival of Brenton Lockwood Osgood, born April 15.

## REVIVAL IN CHINA ASSEMBLIES

W. W. Simpson



W. W. Simpson

In 1921 many offerings were sent to me designated for famine relief and at the time a great famine was devastating parts of Honan Province. Taking three of our Bible students we opened a few rooms on a main street in the town of Siao-chi and there preached Christ day and night while distributing food to more

than a thousand starving people. Leaving these three brethren to continue the work, I returned to our work in Kansu Province. Gradually the work grew until there were a number of believers in Siao-chi and also in Sinsiang where Mr. Lee opened another gospel hall. They begged me repeatedly to come and hold meetings for them but because it was over a thousand miles from Kansu I could not go to them.

Having gone out to Tsingtao last year I was much nearer to them and last March my work in the North District took me near Sinsiang so I went to visit them and held a united convention for them. Both assemblies were well represented and the meetings were well attended. After a few days of praying and preaching a real break came; confessions were made and hindrances removed. Then the glory of the Lord came down and men and women, boys and girls wept in agony of conviction till the earth floor of the meeting place was wet with tears. For an entire week penitential tears fell like rain in every meeting and many got through to the Lord and He baptized them one by one in the Holy Spirit as at Pentecost. Many were the visions of the Lord, both of His suffering on the Cross and the glory and power of His resurrection and ascension. Most remarkable was the work of the Spirit in demonstrating the fact that the death of Christ on the Cross is our death to sin, His resurrection is our rising to walk in a new life, and His ascension and session on the Throne is our victory over all enemies.

At the close of the meetings twenty-six were buried by baptism into His death. Five others were ready to be baptized but were unavoidably hindered. About twenty received the Spirit during the meetings while many others had touches of His power. An elder and a deacon were set apart in each assembly to help the preachers in the work. At present I am still helping them financially to the extent of \$8.00 per month but they are making some progress toward self-support. Please remember them in prayer.

You can subscribe for the Pentecostal Evangel for a friend from now until the end of the year for 50 cents.



**WORD GOING FORTH IN PERU**

F. G. Barker writes: "During the last month quite a few of our regular services have been suspended and hours have been spent in prayer. As a result there have been showers of blessing. Two more have been baptized in water and many continue to seek the Baptism with the Spirit. A house to house canvass is being made of the town with tracts and Gospels by Mrs. Barker and a native sister. Both spiritual and temporal needs are appalling.

"Our full time native worker and some brethren from the coast have recently made a ten-day tour on foot. They visited sixteen villages and towns and had some interesting experiences. In one town the chief authorities threatened to pour kerosene on them and to set fire to them. In another town they were greatly disturbed by a priest while holding an open air meeting and on leaving they were followed by a fanatical woman who accused them of stealing a hen from her. In another place several women gathered around them while they were speaking and when they were ready to leave, the women made way for them but spat on them as they went. These same brethren are out on another trip now to be gone about three weeks. They will visit towns which, so far as we know, have never had the gospel.

"One of our workers while visiting his home town and preaching in the plaza was bitterly and scornfully opposed by a priest. Some of the audience took the part of the worker which so infuriated the priest that he went and influenced the chief officer to have the brother arrested. On arriving, the arresting officer apologized to the worker but explained that he had to obey orders. However, he helped to gather up the Bibles and literature which the worker had for sale, and raising some of them up, he made this statement in his native tongue, 'This is the true religion.' On the way to the jail they met the chief officer and the priest. The brother began praising the Lord and told them that he would preach in jail to the prisoners. Then they only threatened him and let him go. This worker says he will be at the same place the next Sunday preaching the gospel.

"Our hearts are encouraged and we believe it is only a matter of time till there will be a mighty working of the blessed Holy Spirit in this section of the country. Please continue to stand with us in faith and prayer."

**NEWS FROM THE GOLD COAST**

Dear fellow-workers at home:

As we labor out here practically alone in these Northern Territories of the Gold Coast it is a great source of strength and blessing to know that there are those at home who are holding us before the Throne of Grace. Needless to say, we are thankful to the Lord for His manifold grace to us. The same Lord who comforts, strengthens, and inspires you at home, is made precious to us missionaries as we "hold the forts" in these dark places of the earth.

We are greatly encouraged as we see definite signs of spiritual growth among many of the native Christians here at Tamale and a healthy desire manifested on their part to carry the gospel to their own people.

There are at least six young men who are spending all of their spare time preaching here in Tamale and in the many surrounding villages.

One boy, especially, has proved his worth as a Christian worker in the past two months. He has been converted a very short time; nevertheless, he has held his light high. The result has been that he has brought six of his own family to the Lord besides some from his associates. The Lord has helped him to learn to read the native Scriptures so that he is always "talking God's palaver" as the people tell us. There are a number of fine boys like him here.

The new Chogo church was dedicated in March. This building is located in a nearby village on a site which makes it visible for miles around. There is a Sunday School at this place numbering about seventy-five children. The Chogo Naa (chief) is a Paramount Chief, ruling many villages, so we are very anxious to see him turn to God from his fetish worship. He is attending the services with all his elders and listens to God's Word very closely. Please remember this chief in prayer, for his attitude toward us and his attendance at the church affects hundreds of his subjects. There are no Christians in this village or any other of this chief's villages as yet.

The mission church here in Tamale is showing a steady growth in attendance. Many of the Christians are hungry for Bible study and for the Baptism with the Holy Spirit. Many of the government employes (Africans) are attending the services and as these people are from the coast country and do not speak any of the tongues of the Northern Territories, we have an English service on Sunday mornings for them. In the church are four fine Christian young men who feel God's call to leave their work and preach the gospel. The only hindrance is that they must have some means of financial support. Since the hope of evangelizing this field lies in the work of native evangelists, we want you to pray for these boys.

The first great problem of the new missionary is the mastering of the language and the months of study are always a strenuous period; so we ask you to pray for us that during this time we may be especially conscious of God's blessing and presence.

Your missionaries in the Gold Coast,  
(Signed) Mr. and Mrs. J. K. McConchie.

**FIRST SERVICE IN CUBA**

A letter from Lawrence Perrault, recently appointed missionary to Cuba, brings word of his first service in the new mission there. He says: "We opened our new mission last night and had a very wonderful service. The folks from Regla and El Moro came over and some Baptist friends and also some from another mission. We have seats for about a hundred and they were well filled and many stood. The brethren from Regla are quite enthusiastic and as soon as they arrived and began to pray, people came running to see what we had. The congregation paid good attention all through the long service. A lighted fire-cracker was tossed in but someone stamped it out before it exploded.

"The mission looks very attractive and everyone seems to like it."

**NEW CHINA WORKERS WRITE**

Interesting letters have been received from Miss Ada Sayer and Miss Katie Wise, written from Yunnanfu, Southwest China, where they have reached their first home in that great but needy land to which God has called them for missionary service. Miss Sayer writes: "Our party, consisting of Mr. and Mrs. Andrews and children, Miss Brown, Miss Wise and myself, embarked April 11 for Haiphong, French Indo China. Miss Hough and Miss Rueck who left in our party from San Francisco remained in Hong Kong to labor in South China. During this part of our trip we were encountered by a most unusual experience. The Kiung Chow anchored out from the shore for the day. In order to go ashore we had to ride in a San Pan (a small Chinese boat having one sail) which brought us only to shallow water. As we neared the mainland of a small town the first thing we noticed was a group of native women, making long hurried strides through the water to meet us. Before we knew it they had scrambled up the sides of the San Pan and laid hold of us in a most urgent manner, uttering a stream of words quite unintelligible to new missionaries. Mr. Andrews relieved the situation by saying that they had come to carry us to shore. Mid peals of laughter we submitted to this new means of transportation and, clinging to their backs, we landed safely on the shore.

"Mr. Johnson met us at the train in Yunnanfu and took us to the missionary home. How our hearts rejoiced to reach the land of our adoption after weary travel and to find a place of rest with fine friends who are willing to advise and help us in every way as we begin our new life of service in China.

"As we have seen the throngs of burdened, striving mankind traversing the narrow, dirty streets there is one thought that stands out among all others and that is this, 'These are souls for whom Christ died.'"

Miss Wise writes that conditions are more settled in Yunnanfu now, the Reds having been driven back. They are enjoying the fine climate of that section of China and are beginning language study in preparation for their active ministry in the future.

**SACRIFICIAL GIVING**

A few days ago we received instructions from Mrs. Esther Harvey in India to deduct from her next allowance the sum of \$18.00, which was the amount of the missionary offering taken at Sharannagar Mission. In the same letter she went on to say: "This is not a large offering but it is given from their hearts and means a real sacrifice. The boys and women are going without their meat for a month and this amount they are giving in the offering. They get meat now once a week. The widows and orphans have so little to give that they have to go without something for a special offering.

"Others make a sacrifice in other ways to give. The matron of our school gets just six dollars a month and she has to feed and clothe herself and a boy on this. She always gives liberally and this last time she put in a dollar. I asked her if she felt that she should give this much and she said she would go without her tea and sugar, etc. for a month to make it up. This is the kind of giving which counts."

## Questions and Answers

Does Jer. 10:2-5 refer to a Christmas tree or does it refer to idol worship?

It refers to an idol. See also Isa. 40:18-20; 44:9-19.

Does not the word "commit" in 1 John 3:9 mean "practice"? Please give the Greek word if possible.

The following is taken from Young's Concordance. The Greek word translated "commit" in our Bible is *poieo* and means "to do." The word rendered "commit" which means to "practice" is *prasso* and is found in such verses as Rom. 1:32; 2:2; 2 Cor. 12:21. Another word which means "to practice" is *ergazomai* and is found in James 2:9.

Do the Greek words for falling away mean the same where it says, "If they shall fall away" Heb. 6:6; "Ye have fallen from grace." Gal. 5:4; "There shall come a falling away." 2 Thess. 2:3?

The Greek word for "fall away," Heb. 6:6, is *parapipto* and means "to fall beyond," "amiss." The Greek for "fallen from grace," Gal. 5:4 is *ekpipto* which means "to fall out of." The Greek for "falling away" 2 Thess. 2:3 is *apostasia* and means "apostasy." See Young's Concordance.

Please explain the difference between the judgment seat of Christ mentioned in 2 Cor. 5:10 and the white throne judgment mentioned in Rev. 20:11-15.

I quote from Scofield Bible. At the judgment seat of Christ there will be "the judgment of the believer's works, not sins, as sins have been atoned for and 'are remembered no more forever.' Heb. 10:17. The result is reward or loss. This judgment occurs at the return of Christ."

"The final judgment. The subjects are 'the dead.' As the redeemed were raised from among the dead one thousand years before (v. 5), and have been in glory with Christ during that period, the 'dead' can only refer to the wicked dead, from the beginning to the setting up of the great white throne in space. As there are degrees of punishment (Luke 12:47, 48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification. Matt. 7:22, 23."—E. S. W.

### OUR FATHER, WHICH ART IN HEAVEN

(Continued from Page One)

produced a coin. They thought, "He is trying to evade the question; but we have him." "There is the coin, Rabbi." He looked at it and said, "Whose image and superscription hath it?" They said, "Cæsar's." Then said the Christ, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." From that time on no man durst ask Him any more questions. How did it all come about? Why, before those old Pharisees got together and decided on this plan, the Christ had been spending one of those long nights in prayer, and He had prayed through.

Why is it that some of us meet with so many defeats on the battlefield? Is it because we do not fight hard enough when we get

out? Oh no, we are great fighters. Why are we defeated? It is because we do not do enough praying before the fighting comes on. If we had prayed more we should have had to fight less, and we should have been victorious. Friend, if you want to live a victorious life you will either have to find time or make time for prayer.

I enjoy testimonies. They have their place in our religious life. I enjoy other things; they have their place. But if you are to live a splendid, victorious life, I repeat, you must either find time or make time for prayer. Jesus made prayer central in His life, and that is what you must do, and then everything else will run smoothly.

Now for the next few minutes we shall consider this remarkable prayer which Jesus, the Man of prayer, taught His disciples, Luke 11:1-4. Do you remember the circumstances which led up to the giving of this prayer? Perhaps I had better run over them briefly. Jesus was engaged in prayer on this particular occasion, and His disciples were by Him listening; and as they listened they were deeply impressed. They had heard plenty of folk praying prior to this time, but they had never heard anyone pray just as the Rabbi was praying that morning. And they whispered among themselves: "When He gets through we are going to ask Him a question." I think some of us have been in like position. I have heard a lot of folk pray. I have been going up and down this continent thirty-five years, and I have been in a great many meetings; I have heard a great many people praying. But some of them have not impressed me so much. They prayed beautifully, if I may so express it. I could not recognize any grammatical mistakes in their prayer. Their sentences were well formed, beautifully rounded, but, my! they were cold. I have known people to offer the most beautiful prayer and freeze the meeting stiff. There are some folk, of course, who have not sense enough to know they are doing that. Some people do not know when the temperature is rising or falling in a meeting. Then I have heard others pray. Some old pilgrim who perhaps never had gone to school, or if so, never had gone beyond the second grade, started to pray, and something has turned over inside of me and I have said to myself, "The glory will be on this congregation in a minute. That woman knows how to puncture heaven—surely, surely she will get through." More than once I have known the heavens to open and the glory to come down, and the whole meeting to be changed because some old pilgrim had prayed through.

The disciples evidently thought after listening to the Master, "What's the use of our ever trying to pray again? When He gets through, we'll ask Him to teach us to pray." By and by He was through for the time being, and one of them acting for the rest said, "Lord, teach us to pray, as John also taught his disciples." Immediately He responded to their request. I think this is usually the way He does if the request be sincere and offered in faith, although some of us evidently do not believe that; so we think we must keep at it rather long before we can hope to get any attention. But He responded immediately and said, "When ye pray, say, Our . . ." What a great word this is! This is a personal pronoun, plural number, and it introduces the great truth of Christian brotherhood. What

a great fellowship we are! I think most of us do not half appreciate the family of God scattered here and there over the face of the whole earth. Some are white, it is true; and others are black. Some are yellow, and others are brown. But they all belong to the same family. Hallelujah! But of course we cannot have this Christian brotherhood without brotherly love, and brotherly love is more than mere sentiment. It is something real. Brotherly love brings us into this great fellowship. I like that word, "fellowship." You know, that is going shares, having things in common, being fellows together. We like that. "Our Father."

And I ask you what is this, "Our Father"? Why, this is the new name for God, this is God's New Testament name that we are being introduced to here. He has other names. There are quite a number of names given us for God in the Old Testament, and they are wonderful names. Have you studied them? It is an interesting study, the study of the Old Testament names for God. If you have studied them you may have discovered that all those Old Testament names for God are names which help us to see God only from the outside; they are names which discover to us the exterior of God. He is a great God viewed from the outside. If you have never had any other than an external view of the Almighty you have had a view worth while. I remember when I began to view God from the outside, when I began to look at the exterior of the Almighty, I was impressed deeply, profoundly impressed. But this name is different. This is God's New Testament name. This is the name which was hidden from prophet and psalmist and seer, and held over until Jesus came on the scene, the only One born of woman whose human nature did not come by the natural means of generation.

"Our Father." Doesn't your heart warm as you repeat the words "Our Father"? No endearing words. I am not saying it is wrong to use endearing terms if you wish to do so. Do you think it would help to sweeten the honeysuckle if you sprinkled a bottle of perfume on it? Do you think it would make Mount Robinson, the highest peak in the Rockies on the Canadian side, a peak that seems to be solid snow for hundreds of feet—do you think it would make it seem more wonderful if I were to empty upon it a can of talcum powder? If so then you may say, "Our dear, sweet, heavenly Father," but when you discover the full meaning of this word *Father* you will feel there is no need for a qualifying adjective. It is enough to say "Father." This is God's new name. It differs from the Old Testament names for God in this respect that while those Old Testament names discover to us His exterior, this New Testament name discovers to us the interior of God. This is the name that lets us see the heart of Jehovah. And when you discover the heart of Jehovah you discover the heart of the Father, and that is why you say "Our Father." What a Father! I have a great Father, hallelujah!

"Our Father, which art in heaven." What is this? Someone says—"This is God's postal address." Quite correct. So be sure when you are sending a message to Him that you put the right address on the envelope. I have known folk to make a mistake—I have known people to pray and put the wrong address on

the envelope. They have addressed their prayer to someone they had a spite against. They didn't have the moral courage to go to them and talk it over; but when they were called upon to pray they prayed it all out. This is putting the wrong address on the envelope. If you want your prayer to go through remember to put the right address on the envelope—"Our Father which art in heaven."

But then there must be more to it than that. A number of us are fathers. I have three children. I am a father. And there are other fathers here. But we are earthly and that means we are very imperfect. I know I am. And so our Father in heaven is introduced to us in contrast to those of us who are fathers. We are so imperfect, but He is not. Hallelujah! So it means something like this: Our one perfect Father, who is in heaven. *He is perfect in knowledge.* I used to be greatly embarrassed due to my lack of knowledge. I would go places and someone who mistook me for an encyclopedia would come forward with questions I could not answer, and my face would get red. Before I had time to cool off someone else would come with another question I could not answer. I said to myself, "This is dreadful. If they keep this up it will not be long until everybody will know how little I know, and that will be a calamity!" Later I found out there are others in my class, and I have not felt so badly. We are not perfect in knowledge. I am making discoveries every day, I am acquiring greater knowledge concerning myself, and as I get to know myself better I have more patience with others. Sometimes I am foolish enough to think I am becoming quite Jesus-like and then all of a sudden, to my bitter disappointment, I discover some mean little trait in my life, some small thing I did not suppose was there. Then I say, "Oh, I never shall be like Jesus." But I shall be some day. I am acquiring more knowledge concerning myself, some of it not the most pleasant. But God has nothing to learn. He knows each of us perfectly. You discovered some mean thing in yourself today and you were disappointed, but God was not. Have you a deep, secret longing for holiness of heart and life? You dare scarcely believe it is real. Be encouraged. *God knows* the deepest secrets of your heart. He knows us perfectly, friends. He has nothing to learn.

*God is perfect in wisdom.* I am not; and you do not profess to be, do you? Occasionally I look back and recall those days when my children were much younger than they are now; and I am sure there were times when I lacked wisdom, and was too severe. You see, grace, and grace alone, has saved me from being a rigid disciplinarian, and so there were times when I was too severe. And then there were times, I fear, when I was too lenient. They have not turned out so badly considering who their Dad is, but they might have turned out better if I had had more wisdom in dealing with them. But God is perfect in wisdom. He knows just how to deal with each of us. He knows just what discipline is required. You may be tempted to feel sometimes that He is making mistakes. But He is not. He knows just what each requires. You see, our business in this world is to grow a soul, to develop Christian character, which is the only thing you will be able to take with

you when you leave here. You cannot take your money, you cannot take other things; but you will take your character with you. So God is more concerned about our developing a strong Christian character than anything else, and He knows just the discipline that is needed in training us, in order to round us out, and He is applying just such discipline. God is perfect in wisdom.

*God is perfect in love.* Some one says, "Preacher, I don't believe it. If God were perfect in love would He allow this and would He allow something else?" Even though He slay us, we must trust Him. *He is perfect in love.* In believing that, there is real victory. You get to doubting it, and your spirit will become discouraged, and the next thing you will be saying hard things about God. But if you will believe that He is perfect in love, you will always have the sweetest things to say about your Father.

God is perfect in knowledge, He is perfect in wisdom, He is perfect in love. And I conclude this part by saying that *He is perfect in helpfulness.* I am not. We have each seen our children go down to what appeared like death. I recall when our youngest daughter seemed to be leaving us. Mother took her place at the head of the bed and I stood at the foot. There was a telephone a few feet away. We could have called upon the arm of flesh for help, but we called for our Father. It looked as though our little girl would leave us. Oh, everything within me was stirred. My father-heart was moved upon tremendously, but I sensed my helplessness and said, "I cannot do more." And when I came to the end of my ability to help then I looked up and said, "My Father. Oh, my Father. My Father, who art in heaven. Help!" And He was equal to it. He came. He brought deliverance. He is perfect in helpfulness.

What is your trouble, friend? Are you here with a heavy heart, carrying a great burden? Nobody knows much about it. What is wrong, what is the burden? Come to our Father. He is equal to it. He will help you. Oh, He will help you just now. Tell Father. Tell Him everything. He will help you. He is perfect in helpfulness.

We are not going to finish the prayer. I just started it for you, and you can go on and finish it. Get down on your knees and ask the Holy Ghost to shed light on it, and He will do it.

"Our Father which art in heaven, Hallowed be thy name." What are we to understand by this? Some one says, "This tells us, not to indulge in the coarse, vulgar blasphemies of the street. We are not to take God's name in vain as men on the street do." Of course we ought not to do that. But there is a deeper meaning than that. Just ordinary common sense ought to teach us not to curse and swear. I do not feel any less a man, and yet my lips up to the present time never have been soiled with an oath. I do not feel any less a man to be able to say that.

How shall we hallow His name? First I suggest, by *holding right views of God.* Most of us hold wrong views. A lot of folks think God is a tyrant, that He stands over even His own children with a lash ready to beat them the first false step they make. If that were true, we should all have had many a beating. No, that is a wrong idea. God is not a tyrant. But there are a great many people who go to the other extreme and say, "Don't pay

any attention to God. Don't take Him seriously. I don't believe those old-fashioned preachers who tell you that what God has said in His Word He means." This also is a mistaken view of God. Both positions are wrong. God is a father, and because He is a father He has laws by which His children must be governed, and when they fail to heed His admonitions and obey His laws, He must punish. You must hold the right views of God if you would hallow God's name. Secondly, *you must commit your life in a trustful way to Him.* Have you done it? As I have walked up and down in prayer-rooms and studied the people who were seeking, I have said more than once, "Oh dear, what a time the people are having, such a difficult time to let go! They surely must have quite a wrong view of our God when they seem to have trouble to let go, to let go and let God." There is no need to fear. When you are letting go to let God, you are letting go to let your Father. You are not afraid of your Father, are you? Commit yourself to Him. Yield now. You do not have to wait. I am not saying altar services or tarrying-meetings are wrong. I do not want to leave that impression. But I say, you do not have to wait. Let go now, and remember that as you do the Father's arms are underneath you. Cannot you yield to Him? Won't you let Him have His way? Won't you just now trust Him fully? Why, when my children were young they trusted me fully. It never occurred to them, I am sure, that there would come a time when they would not have anything to eat. They little knew how short we were sometimes. Little they knew that there were times when neither father nor mother had the price of a postage stamp. They said, "My Dad! They always thought I was a big man. They trusted me, that is the point. When their shoes were worn out that did not cause them a thought. They said, "Daddy will get some more." And so in the springtime my girls each got a rope and skipped and skipped and skipped the soles off the shoes, and then they said, "Daddy, you will get us another pair"! And when they were hungry they came in. They knew, of course, that Mother was the cook, and a mighty good one at that. But they knew that Daddy was the one that brought the stuff in and they said, "It will be there because Dad will get it."

We sit around and call God our Father, and whine and wonder and express doubt and say, "I don't know. Perhaps I will never get through." Oh, remember God is your Father. Trust Him and He will take you through.

You must obey if you are going to trust Him much, because real faith grows in the soil of obedience. Obey, and please be more prompt about it—if I may suggest that. Do not ask Him so many questions. Go on and do what He tells you. When my children were young I think as a rule they understood that when Dad said, "Get up and do something," he expected them to get up and do it. They were not to sit around and argue with Daddy. "Won't tomorrow do?" "Cannot you get some one else to do it?" They were supposed to do it. When your Father speaks, do not sit around and try to argue with Him to get someone else and postpone doing it. Get up and do it, and in this way you will hallow God's New Testament name, "Father." "Our Father which art in heaven, Hallowed be thy name."

# In the Whiten'd Harvest Field

**ROUND ROCK, TEXAS**—We are glad to report the blessing of the Lord upon a 3 weeks' revival recently conducted by Evangelist Leslie Hardwick. About 18 were saved, 17 received the Baptism in the Holy Spirit, and many hungry saints received spiritual food and became strengthened.—J. H. Bonnet, Pastor.

**PORTAGE, WIS.**—Evangelist James Clark, Lakewood, N. J., was with us recently in a profitable 3 weeks' campaign at the Gospel Tabernacle. Several were prayed with for salvation or to be reclaimed; one was filled with the Holy Spirit, and the general effect of the meetings was very wholesome.—Lawrence N. Olson, Pastor.

**DUNSMUIR, CALIF.**—Evangelist and Mrs. Wm. Anderson have just closed a 2 weeks' meeting at the Pentecostal Church. The Lord blessed. One was baptized in the Spirit, and some were at the altar for salvation. The saints enjoyed the services very much, and a real heavenly spirit prevails in the church.—C. C. Catledge, Pastor.

**BAY VILLAGE, ARK.**—We have recently closed a very successful week's meeting, Evangelist J. F. Rider, of Hickory Ridge, in charge. The church was greatly benefited by his ministry. Several prayed through to a real experience in God, and one was filled with the Holy Spirit, according to Acts 2:4. Our hearts were made glad for this revival.—D. V. Robinson, Pastor.

**WIRT, OKLA.**—We came here for a revival last summer. This was a place where the full gospel message of old time Pentecost was hardly known. Since that time several have been saved and filled with the Holy Ghost, and there have been some wonderful healings. We now have a new church and parsonage completed.—Pastor and Mrs. Ernest K. Bates.

**MAUD, OKLA.**—We have recently had 2 weeks of Bible study at our assembly. The saints were edified. Brother Bragg, of Asher, was our teacher. He took up the fundamental truths throughout the Bible, from Genesis to Revelation. Brother Bragg used a chart, size 22x4 ft., which was of great help in explaining the dispensations. His subject, "The Signs of the Times," was among the best, and seemed to stir the hearts of the people.—B. L. Greene, Pastor.

**NEW ALBANY, MISS.**—We had our Mother's Day service the third Sunday in May, at Mt. Zion, about 15 miles from New Albany, with an attendance of about 250. It was a wonderful day. Sister Myrtle McBride and daughter, Covington, Tenn., were with us. This is a new field, and we are being fought from every angle, but praise God, He has been victorious so far. Every Wednesday night is set apart for our Bible lessons. We also have Sunday School every Sunday at 10:00 a. m.—J. S. Finley, Pastor.

**CLEBIT, OKLA.**—In a successful 3½ weeks' meeting, R. V. Carter in charge, twenty-six were saved or reclaimed, 19 were filled with the Holy Spirit, 30 followed the Lord in baptism, and 44 came into church fellowship. The revival spirit still continues. When we accepted the pastorate here in March, there were 40 on the church roll. The membership has since increased to 90. Our Sunday School attendance has increased from 40 to 147. All Council ministers are welcome.—George H. Goodin, Pastor.

**CHECOTAH, OKLA.**—The church here was set in order April 24. Since then God has been blessing. Souls have been saved and baptized. Our Sunday School, organized only this quarter, has a record attendance of 80. A fine C. A. band has been formed. May 26, the monthly fellowship meeting for this part of the section was held here. A fine crowd was present, including about 24 ministers. The Spirit of Christ prevailed mightily, and every one was greatly edified as the Word was preached under the anointing. Services are being held in the old Washington School building.—Truley Hines, Pastor.

**VERSAILLES, KY.**—We are glad to report victory in the warfare for our Saviour. The town was stirred, and the church was wonderfully revived. People were slain by the mighty power of God. Seventeen prayed through to salvation, 14 received the Baptism in the Holy Ghost, according to Acts 2:4, acting in the same manner as in the early church. Crowds of people stood outside the building the last night of the meeting. The anointing of the Lord rested upon each service in the old time way. H. H. Trusty, of Chickasha, did the preaching. Brother Trusty goes to Frankford for a meeting there.—Omah Ruth Lancaster.

**SHADY POINT, OKLA.**—We wish to report a splendid meeting, with unusual interest and fellowship manifested by all local denominations. Crowds are larger than in the past 2 or 3 years. Harry V. Minkler, from the Mississippi District, is conducting the revival. The entire Minkler family sing and play instruments, which makes an added feature. Our pastor, Sister Lonza Adrian, has recently transferred from Texas to this District.—Ruth Ryan, Church Secretary.

**WEST FORK, ARK.**—We have just closed a 3 weeks' revival, Jack Wright conducting the services. Between 15 and 20 were saved, and about 5 received the Baptism in the Holy Ghost. Norma Spurlock is preaching this week, and the attendance is good. The church has grown in numbers since Omer Jarrell has been the pastor. We have been having song services every Sunday afternoon at the church, conducted by Wallace Parnell, with large attendance and a good spirit.—Loy E. Sample, Secretary-Treasurer.

**MOORELAND, OKLA.**—We praise the Lord for the wonderful sectional fellowship meeting held here May 11-12. About 40 ministers were present, also a goodly number of saints from the district. God met with us in a wonderful way. Our Sectional Presbyter, E. C. Tobey, and daughter stayed with us a few days, and they were a great blessing to the church. Four or 5 were saved or reclaimed, and the saints were stirred to a closer walk with God through Brother Tobey's messages. Our Sunday School attendance more than doubled.—Forrest Murry, Pastor.

**KENSETT, ARK.**—We have just closed a week and a half of revival at Pleasant Grove Church, Christ's Ambassadors in charge. About 7 were saved and 5 were baptized in the precious Holy Spirit, according to Acts 2:4. The church was greatly revived and the spirit of love was felt in our midst. We are very glad for the great work our pastor, Brother Manus, is leading us in accomplishing. The presence and power of God are being constantly felt in our midst and a wide interest is being created.—Eunice Stevens.

**PARAGOULD, ARK.**—We have witnessed an unusual visitation of God in our midst, at the Full Gospel Tabernacle. Services were conducted by W. S. Barham and Party, Dallas, Texas. Several hundred people were present each evening to hear his messages. Many were healed, some were saved, and there was a deepening of spirituality in the church. Our Sunday School has gained in numbers, the record attendance was broken, and others are still coming. At the close of the meeting 7 followed the Lord in baptism.—Ralph M. Coon, Pastor.

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Not By Might, nor By Power

**Pentecostal Evangel**

By His Spirit, saith the Lord

**STANLEY HOWARD FRODSHAM**  
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*The Pentecostal Evangel is published 50 times each year, and is the official organ of the Assemblies of God in U. S. A.*

**E. S. WILLIAMS, SUPT. OF ASSEMBLIES OF GOD**  
**J. R. FLOWER, ASST. SUPT. AND SECRETARY**

Subscription Rates. \$1.00 per year in U. S. A.  
Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing House, 336 W. Pacific St., Springfield, Mo., U. S. A.

# Forthcoming Meetings

**TOMAHAWK, WIS.**—Gospel Tabernacle; June 17-18; J. Vernon Cardiff, Evangelist and Musician.—H. L. Moody, Pastor.

**TURLOCK, CALIF.**—Bethel Temple; June 14-28; J. N. Hoover, of Santa Cruz, Evangelist. John C. Nelson, Pastor.—B. Knutsen, Secretary.

**KANSAS CITY, MO.**—Beginning June 7, for 72 months under big gospel tent, 3100 East 31st St.; Emma Taylor, Evangelist.—Aaron Wilson, Pastor.

**MOBILE, ALA.**—Old fashioned revival; June 22-23; Guy Shields, Evangelist.—C. Clyde Bailey, Pastor.

**DENVER, COLO.**—1447 Lawrence St.; June 14-15; Hattie Hammond, Evangelist.—C. B. Thomas, Pastor.

**SIDNEY, NEB.**—Revival and C. A. Rally; Tabernacle, East Linden St. Revival, June 21, for 3 weeks or longer; F. C. Kruse, Evangelist. C. A. Rally, June 23; all day.—G. J. Bolger, Pastor.

**WICHITA, KANSAS**—Gospel Tabernacle; June 14, for 3 weeks or longer; Evangelist and Mrs. Stanley Comstock, assisted by Ira Stanphill, Gospel Singer and Musician.—Chas. Sheall, Pastor.

**SPRINGFIELD, MO.**—Glad Tidings Assembly, in Summer Tabernacle, 1101 W. Atlantic; June 14, for 4 weeks; Doreen Justice and Lorraine Oliver, Evangelists.—Carl W. Barnes, Pastor, 612 W. Turner.

**COLORADO SPRINGS, COLO.**—All-Summer Campaign; First Assembly of God, 1402 W. Pikes Peak; June 9, for 3 weeks or longer; First Evangelist, Hiram A. Brooks and Party.—Paul A. Fleming, Pastor.

**FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES**

**WIRT, OKLA.**—Fellowship Meeting and Dedication Service; June 21; District Superintendent James S. Hutsell will be with us. Dedication service in the morning; lunch; fellowship meeting in the afternoon. Everyone invited.—Pastor and Mrs. Ernest K. Bates, Box 262.

**EBENEZER, N. Y.**—S. S. Rally at Western New York Camp Meeting; all day, July 4. Speakers: David M. Wellard, Frank F. Peckham, Wm. F. Duncan. A teacher training class will be conducted daily, July 1-12, by Clarice Curtiss of Norwich. Subject, "The Art of Teaching S. S. Lessons." Diplomas to those completing the course.

**MIDLAND CITY, ALA.**—Alabama District C. A. Convention; Mt. Zion assembly, 9 miles north of Dothan, Ala., on Montgomery highway; July 4-5. Each class urged to send in annual report to Secretary. Special speakers. Charlie D. Kennedy, Pastor and District C. A. Secretary.—Grover M. Langston, District President, Box 120, New Brockton, Ala.

**INDIANA STATE CAMP MEETING**  
**ATTICA, IND.**—Ravine Park; July 16-26; Special Speakers: J. P. Kolenda, Lansing, Mich.; and District Superintendent G. F. Lewis. For further information write James D. Menzie, 808 Connecticut St., Gary, Ind. Hotel rooms, private rooms, and camping space available.—Calvin Stantz.

**POTOMAC PARK CAMP MEETING**  
**POTOMAC PARK CAMP**, half way between Hagerstown, Md., and Martinsburg, W. Va.—July 31-Aug. 23; Special Speakers: Clyde S. Bailey, Mobile, Ala., Evangelist; Allan A. Swift, Elizabeth, N. J., Bible Teacher. For information write Harry V. Schaeffer, Chairman, 412 Douglas St. N. E., Washington, D. C.

**NEW ENGLAND CAMP AND FELLOWSHIP MEETING**

**WELLESLEY PARK, MASS.**—Oak St., off Worcester and Boston Turnpike, 14 miles out of Boston. July 4, for 2 weeks; Elder P. C. Nelson, Enid, Okla., Principal Speaker. Rooms and meals at lowest prices. Fellowship meeting, July 4. For particulars write Alfred Wight, 63 Oak St., East Natick, Mass.

**OKLAHOMA DISTRICT CAMP MEETING**  
**SEMINOLE, OKLA.**—City Park; July 21-31; Special Speakers: Wm. B. McCafferty, Bible Teacher; Guy Shields, Evangelist. Park is located on the northeast side of the city, on U. S. Highway 270 and State Highway 48. For further information write Pastor Berl Dodd, Seminole, or R. H. Hoyer, Secretary-Treasurer, Box 817, Enid, Okla.—James S. Hutsell, District Superintendent.

**BRAESIDE CAMP MEETING**  
(Western Ontario District)

**PARIS, ONTARIO, CANADA**—July 3-19; D. P. Holloway, Cleveland, O., Main Speaker; Otto Olsen, of Norway, Morning Services; Evangelist and Mrs. Percy King, Musical Program. Paris is on Highway 2 from Windsor to Montreal. For further information write Pastor J. H. Blair, District Superintendent, 160 East Ave. North, Hamilton, Ontario, Canada.

**WEST FLORIDA DISTRICT CAMP MEETING**

West Florida District Camp Meeting will convene at our newly acquired camp ground, near Baker, Fla., 50 miles east of Pensacola; July 2-12. J. R. Flower, General Secretary, will speak twice daily; other good speakers expected. Free entertainment, including 2 meals daily, as far as possible; also restaurant, meals served at low cost. Plenty of space for house trailers or camp tents. For further information write V. L. Clark, 8 N. M. St., Pensacola, Fla., or K. D. Johns, Florida, Ala.

**NORTHERN CALIFORNIA AND NEVADA DISTRICT COUNCIL AND CAMP MEETING**

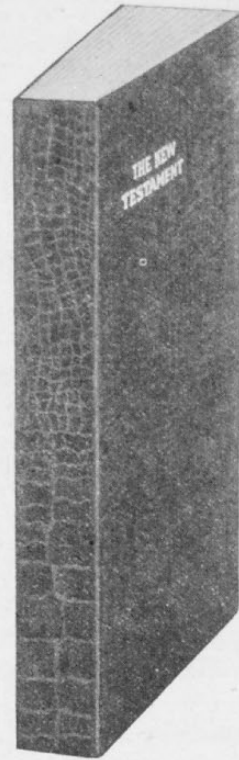
**ST. HELENA, CALIF.**—54 miles north of Oakland; June 23-July 12. C. L. Parker, General Secretary Assemblies of God in Great Britain and Ireland, Bible Teacher; A. H. Argue, Evangelist, assisted by Zelma and Wilbur Argue, Annual District Council convention, first week of camp. Great C. A. rally the last 3 days.—M. T. Draper, District Superintendent, 2420 T St., Sacramento, Calif.

**NEW ROCHELLE, N. Y.**—Revival and Fellowship Meeting; Apostolic Faith Church, 57 Anderson St.; June 23-July 5; Jack and Esther Martz, Singing Evangelists. Fellowship meeting, July 2.—J. J. McShane, Pastor.

**TULSA, OKLA.**—North Peoria and Haskell Sts.; June 14—; Mayme Williams, Evangelist.—Marvin D. Hartz, Pastor.

**SALTVILLE, VA.**—Poor Valley Assembly of God; June 14-28; Oda B. Teets, Aurora, W. Va., Evangelist.—A. H. Morrison, Pastor.

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**No. 30.**  
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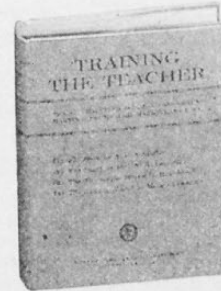
Actual size type specimen.

**REV**  
9 I John, who al your brother, and panion in tribulatio in the kingdom patience of Jesus ( was in the isle t called Patmos, fo word of God, and testimony of Jesus! 10 I was in the on the Lord's day heard behind me s voice, as of a trum 11 Saying, I am and Omega, the fir the last; and, Wha seest, write in a boe

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**ALABAMA DISTRICT CAMP MEETING**  
 EXCEL, ALA.—July 8-19; Chief Speakers: Guy Shields, Amarillo, Texas; S. Clyde Bailey, Mobile, Ala. Bring tents, house car, or trailer for living quarters. For further information write A. L. Shell, Excel, Ala.—J. C. Thames, District Superintendent.

**NORTH CENTRAL DISTRICT CAMP MEETING**  
 ALEXANDRIA, MINN.—Lake Geneva Camp, June 21-July 5. Special Speakers: E. S. Williams, General Superintendent first 8 days; David H. McDowell, Jeannette, Pa., and Otto J. Klink, Opa Locka, Fla., Evangelists. Camp is located 2 miles northeast of center of Alexandria.—F. J. Lindquist, District Superintendent, 3015 13th Ave. S., Minneapolis, Minn.

**WEST CENTRAL DISTRICT CAMP MEETING**  
 STORM LAKE, IOWA—July 21-Aug. 2. Dr. Charles S. Price will be with us for the entire time and have charge of 2 services daily. Ralph M. Riggs, Springfield, Mo., will have charge of a Bible lesson each day; he will also have 2 lessons in Sunday School work each day during the last week; diplomas will be given to those who complete the course. Entertainment and services as usual.—Roy E. Scott, District Superintendent, Mercer, Mo.

**NEBRASKA CAMP MEETINGS**  
 BURTON, NEBR.—Sectional Camp Meeting, July 3-13. Floyd C. Woodworth, Superintendent Rocky Mountain District, Principal Speaker. C. A. Beebe, Pastor. Write the Pastor for further information.  
 GOTHENBURG, NEBR.—Nebraska District Camp Meeting; Aug. 6-16. Hugh Cadwalder, Principal Speaker; Myer Pearlman, Bible Teacher. For further information write Superintendent A. M. Alber, 634 S. Denver Ave., Hastings, Nebr.

**ILLINOIS DISTRICT COUNCIL AND CAMP MEETING**  
 LINCOLN, ILL.—Brainerd Park, Chautauqua Ground, Illinois District Council, July 8-10; Sixth District Annual Meeting, July 10-19. E. S. Williams, General Superintendent will be present for the 3 days' Council session; Dr. Chas. S. Price, Evangelist, will be the camp meeting speaker. Write Robt. Hillegas, 501 Henry St., Alton, Ill., Chairman of Housing Committee, for reservations. For more complete information write W. E. Wood, Secretary, Box 505, Peoria, Ill.; or District Superintendent Arthur Bell, Box 133, Belleville, Ill., for descriptive booklet.

**NORTHWEST DISTRICT COUNCIL AND ANNUAL CAMP MEETING**  
 CENTRALIA, WASH.—Southwest Washington Fair Grounds, on Pacific Highway; June 21-July 5. Dr. Charles S. Price and Elder W. T. Gaston, Main Speakers; other ministers assisting. Excellent camping facilities; meals served at reasonable prices on grounds. The Northwest District Council June 23-26 in Tabernacle, Oak and Pine Sts., convening daily at 9:00 a. m.—J. A. Bogue, Secretary, 4330 S. E. Windsor Court, Portland, Ore.

**EASTERN DISTRICT CAMP MEETING**  
 GREEN LANE, PA.—Maranatha Park; July 17-Aug. 16. Speakers: A. A. Wilson, Kansas City, Mo.; J. Narver Gortner, Oakland, Calif.; Pastor and Mrs. R. A. Brown, New York, N. Y.; W. K. Bouton, Corona, L. I., N. Y.; Allan Swift, Elizabeth, N. J.; also our District Superintendent Flem Van Meter, and many more Eastern District ministers. Cabins and tents can be rented. A beautiful booklet describing Maranatha Park sent on request. For further information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.

**WESTERN NEW YORK PENTECOSTAL CAMP**  
 EBENEZER, N. Y.—Evangelical Park, 15 miles from center of Buffalo, 25 miles from Niagara Falls; July 1-12. Special Speakers: Pastor and Mrs. R. A. Brown, New York City; Frank M. Boyd, Bible Teacher. Flem Van Meter, District Superintendent, will also be present. For further information write G. R. Bender, 688 Tonawanda St., Buffalo, N. Y.

**KANSAS DISTRICT CAMP MEETINGS**  
 (Northeast Kansas)  
 MUSCOTAH—June 25-July 5. The camp will be held in the City Park. Speaker announced later. (South Central Kansas)  
 ATTICA-SHARON—July 23-Aug. 2. Camp ground is located 6 miles west of Attica and 5 miles east of Sharon, on U. S. Highway 160. Hattie Hammond, Evangelist. (North Central Kansas)  
 WOODSTON—Aug. 6-16. Location of camp ground 3 miles east of Woodston. Hattie Hammond, Evangelist.—Fred Vogler, District Superintendent.

**CAMP MEETINGS**  
 (Rocky Mountain District)  
 GRAND JUNCTION, COLO.—Western Slope Camp Meeting; June 18-28; 3 services daily; A. C. Bates, Main Speaker. Tents rented on grounds; meals at reasonable prices. C. A. rally, afternoons 25th and 26th. For information write J. E. Austell, Pastor, 408 Grand.  
 NEWCASTLE, WYO.—July 16-26; 3 services daily; A. N. Alber, Main Speaker. Tents and meals on grounds at reasonable prices. C. A. rally, 23-24. L. E. Lanphear, Pastor.  
 DENVER, COLO.—August 13-23; 3 services daily; speaker announced later. Tents and cabins rented; meals served on grounds. C. A. rally, 20-21. L. R. Faith, President. Write for reservations of cabins and tents.—F. C. Woodworth, District Superintendent, 5700 S. Broadway.

**OPEN FOR CALLS**  
**Pastoral**  
 N. R. Giasullo, 470 S. 12th St., Newark, N. J. "Am a young man, with wife and child; 7 years in the ministry; prefer work in the Southern States. Recommendations upon request."  
 Pearl E. Herndon, Route 1, Seminole, Okla. "References: Wallace Bragg, Asher, Okla.; James Hutsell, District Superintendent, Slick, Okla.; Burl Dodd, Sectional Presbyter, Seminole, Okla."  
 Harry E. Shaw, Box 334, Eureka Springs, Ark. "Will have some time available to do evangelistic work up to August 16."  
 A. J. Wilcox, Rush Springs, Okla. "Fifteen years in the ministry; ordained in 1923; reference: James S. Hutsell, District Superintendent, Slick, Okla."

**Evangelistic or Pastoral**  
 Pastor and Mrs. E. V. West, Route 1, Calhan, Colo. "Both licensed ministers; in fellowship with General Council; wife plays piano and tenor banjo, also sings specials. Prefer pastoral work. Reference: F. C. Woodworth, District Superintendent, 5700 S. Broadway, Littleton, Colo."  
 John W. Curtis, 1048 Troup Ave., Kansas City, Kansas. Reference, Fred Vogler, 1017 S. Market St., Wichita, Kans.  
 S. A. Murrell, Route 2, Checotah, Okla. "Open for calls after July 1. Three in family."

**Evangelistic**  
 Lyman A. Jolley, Franklin, N. C. "I have resigned the pastorate of the Mortonsville Assembly of God, Versailles, Ky., after having been there 2½ years. Party consists of wife and myself. Reference: District Superintendent O. E. Nash, 2525 Gilbert Ave., Cincinnati, O."  
 Phinis A. Lewis, 1008 S. Utica Place, Tulsa, Okla. "We have resigned as associate pastor of Faith Tabernacle, Dallas, Texas, and are open for calls to do revival work."  
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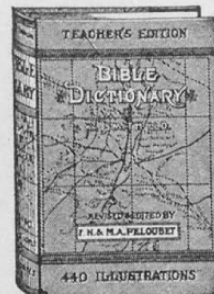
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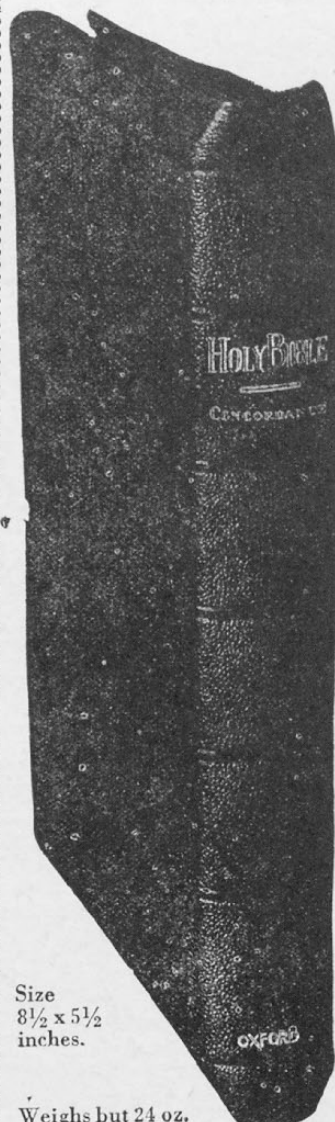
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<p>13 The son of Gē'-bēr, in Rā'-mōth-gīl'-ē-ād; to him pertained the towns of Jā'-īr the son of Mā-nās'-sēh, which are in Gīl'-ē-ād; to him also pertained the region of Ār'-gōb, which is in</p>	<p><sup>2</sup> or, Ben-geber. * Num. 32.41.</p> <p><sup>3</sup> or, mules, or, swift beasts.</p>
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He is infinitely able not only to draw sinners to Himself but also to *keep* them there. Many refuse to come because they fear they will not be able to hold out, but will fall back into their old bad habits.

Hold up before them the glorious vision of a Christ who is infinitely able to save and also *infinitely able to keep*.

You are just as unable to keep yourself as you are to save yourself; so do not try to do the one or the other.

The poor, bent woman was *unable to the uttermost* to lift herself up. Luke 13:11. See in her a type of lost, helpless humanity.

Jesus is *able to the uttermost* to save all who come unto Him. Heb. 7:25. These are the only two places where that Greek word (*uttermost or evermore*) occurs in the N. T.

Then it does not matter how feeble, helpless, or hopeless a poor sinner may be, seeing that there is an Almighty Christ ready to save and to keep him.

Everlasting love He gives me all along life's way; Everlasting joy to keep me shining day by day.

## GONE TO BE WITH THE LORD

The many friends of Mrs. Mabel Atwater Weaver, of Rock Rimmon, Springfield, Mass., will learn with regret that, after a protracted illness, she went home to be with the Lord on May 2nd. Mrs. Weaver was born in 1856. She was converted when a little girl, and at once became an active Christian worker. She was one of the original members of the Student Volunteer movement. She went to Mexico as a missionary under the Presbyterian Board, and afterward became an active worker in the Christian Missionary Alliance. Upon the outpouring of the Holy Spirit, she was among the first to embrace the Pentecostal faith and receive the blessed Baptism.

In 1893 she met and married Albert Weaver, a zealous Christian worker and author, and together "the two went on." In later years they traveled extensively, working for God in different parts of the world. Many missionaries testify that it was through Mrs. Weaver's influence that they received God's call to the mission field. She helped substantially in procuring Glad Tidings Tabernacle, in which she worshiped for a number of years when in New York City. She also founded the Bethany Pentecostal Church in Springfield, Mass., which will be carried on as a fitting memorial to her noble life until Jesus comes.

Her many friends, both at home and in foreign lands, will greatly miss her fellowship and ministry. May God graciously sustain her husband and son who so keenly feel her absence.—Robert A. Brown, New York, N. Y.

"BUT EVIL MEN . . . SHALL WAX WORSE AND WORSE"

"On the basis of the crime statistics quoted by J. Edgar Hoover, chief of the Federal

Bureau of Investigation, the other day, one out of every 125 Americans is the annual victim of a serious felony—12,000 murders, 46,891 felonious assaults, 283,685 burglaries, 779,956 larcenies, and 247,346 automobile thefts send the mounting total to 1,369,968 crimes of violence each year." So states the *Apostolic Herald*.

### A MAN MAY GO TO HEAVEN

Without health  
Without wealth  
Without honors  
Without learning  
Without friends:  
But

He can never get to heaven without Christ.

### A GOOD EXAMPLE

Huber, the famous naturalist, tells us that if a wasp discovers a deposit of honey, or other food, it will return to the nest and impart the good news to its companions, who will then sally forth in great numbers to partake of the food which has been discovered. What a lesson for Christians!

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