



NUMBER 703

SPRINGFIELD, MO., JUNE 25, 1927

5 CENTS PER COPY

## Living in the Lord's Banqueting House

A Message Given by Pastor A. G. Ward, at the Southern Missouri District Council

Read Song of Solomon, Chapter 2. "I am the rose of Sharon, and the lily of the valleys." It is the Bridegroom speaking, and He introduces Himself to us as the Rose of Sharon and the Lily of the Valleys. Note that when He speaks of Himself as the Lily of the Valleys He is not comparing Himself to that little flower which we are so fond of, known as the lily of the valley. He says He is the Lily of the Valleys; that is, He is out in the open, out in the valley so that all may have access to Him. He is not in any place of seclusion where only a select few may approach Him, but is out in the valleys—all may draw near if they choose to do so.

I think if we were to elect one flower to be king over the flower family, the rose would get the majority of votes; and if we were to elect a queen over the flower family, I am satisfied that the lily would get the majority of votes. And so we have this beautiful truth—that He who is our Lover Lord is also our Father-Mother God. He is presenting Himself not only as Father but also as Mother. This is not unscriptural. The Psalmist says, "Like as a father pitieth his children, so the Lord pitieth them that fear him." And then Isaiah adds, "As one whom his mother comforteth, so will I comfort you." You have often thought of the fatherly characteristics of God but I question if many of you have given much consideration to the motherly characteristics of the Lord. He is like a mother in that He has a mother's simplicity of instruction, and it is well for us who have such infantile minds that this is true.

As a rule men are not skillful in the primary departments of our schools. They fail when it comes to instructing infantile minds. Women are engaged for that work. It takes a mother's patience to bear with her child for the hundredth time while she points out to him the difference between "I" and "J." A father might have patience enough to repeat the

lesson the third or fourth time, but in most cases that would be the limit; and then with a cuff on the ear perhaps he would say, "Go on, you are so stupid you never will learn anything." But a mother will go on and on, just like God, line upon line, precept upon precept. Isn't it wonderful? Why, the Lord has been instructing some of us for years, just on one particular point, and we have not mastered it yet by any means. But He has not grown weary, and in all probability He will keep at it until we have succeeded.

God is like a mother in His simplicity of instruction and also in His method of instruction. Here is a boy growing up in a home. He has a bad temper and it gets away with him frequently. Finally father says, "I must talk to Willie about it." So father takes Willie into some room apart from the other members of the family and talks very seriously to Bill. He tells him it is an awful thing to have such a temper, and he is so ashamed to think that his boy struck Jack and drew blood on his face. Of course Bill knows better than not to take the lecture seriously; not a smile breaks his coun-

tenance, but that is about all it amounts to. He goes out with no thought of desisting from fighting.

A day or two later, while mother is busy in the kitchen, over the bake board, and with a number of other things in her mind, Willie drops in. Mother sees her chance and says, "Billy, Mother feels awfully bad about this temper of yours. Mother feels so ashamed to think you hurt Jack as you did. While I am finishing the pies I wish you would look at this picture. Mother has found a picture of two boys in a quarrel and one has hit the other on the face and has drawn blood." The longer Bill looks at the picture the more serious he becomes. Finally he says, "Mother, do you suppose I look as mean when I am in a temper as these boys?" "Yes, Billy, without doubt; in fact there are times when you look worse than these boys look." Then Bill says, "Mother, do you suppose I made Jack look as awful as this boy looks?" "Why, to be sure, that is what almost breaks mother's heart, to think you would do a thing like that." Bill has the idea. He straightens up like a man and says, "Mother the thing is settled, I never will let my temper get away with me like that again; and I'll give you my word I'll never fight again." Mother's little word has accomplished a good deal more than father's lecture because she has used a different method. She has taught, Bill with a picture. That is the way God teaches us. This Bible is the most interesting picture book I have ever laid my hands upon. It is full of pictures from one end to the other. God knows we have infantile minds and could not take in profound lectures in theology such as He is capable of giving.

God is like a mother in that He has a mother's way of putting His children to sleep. Did you ever see a father trying to put a tired child of three summers to sleep? It is almost a joke. Of course

(Continued on Page Eight)

### THE JOY OF INTERCESSION

"Helping together by Prayer"

(2 Cor. 1:11)

I like to feel that though on earth  
We never meet,  
Yet we may hold heart-fellowship  
At God's dear feet.  
I like to feel in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help Thee too.  
I like to think that in the path  
His Love prepares,  
Thy steps may sometimes stronger prove  
Through secret prayers.  
I like to think that when on high  
Results we see,  
Perchance thou shalt rejoice that I  
Thus prayed for thee!

—E. G. Barnes-Lawrence

## The Best Wine at the Last

They were at an end of natural resources. Catastrophe faced the bridegroom as far as the entertainment of the company was concerned. The disciples were powerless. They had seen no miracle. The mother of Jesus had a fraction of faith. She stated the circumstances, "They have no wine," but had no solution of the difficulty. She thought her Son would be the solution. Her surmise was right. He is, was, and ever will be the solution of every difficulty.

His mother said to the servants, " whatsoever he saith unto you, do it." And so He gave commandment to the servants to fill up the waterpots with water. There was always plenty of water. And then when the servants had filled up the waterpots He said unto them, "Draw out now and bear unto the governor of the feast."

Now would be the opportunity for any critics present to pass their opinions. They said later on, "He deceiveth the people." The critics would say, "He is actually sending off water to the governor. Bad wine, inferior wine, is bad; but water for a wedding! an insult!" As a precaution the governor tasted it first, so that no tricks could be played on the guests. And the critics would say, "Oh, yes, it is palming off water on the governor. We saw the whole transaction. We saw the waterpots filled with water to the brim. There is no fooling us." But they would be losing sight of His Godhead. It was not sleight of hand. It was the Divine working on the material, unseen by the human. He took the five loaves and two fishes and blessed and brake and gave them. And He could have kept on breaking them to feed not only five thousand but five million or thirty-five million. He has been doing it ever since. How was it done? God does not explain His divinity, His Godhead, His might, His power. You can see the results, and the result of seeing should be worship.

The servants were privileged. They knew. The Lord is always privileging His servants. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . . and on my servants and on my handmaidens will I pour out in those days of my Spirit and they shall prophesy." His servants shall know. The servants who carried the precious drink were in the position to know, far better than any critical onlooker.

The governor of the feast called the bridegroom and said, "Every man at the beginning doth set forth good wine; but when men have well drunk, then that which is worse; but thou hast kept the good wine until now." Poor governor! He gave the credit to the wrong person; and lots of people to-day are rejoicing in God's privileges, but they give the tri-

bute in the wrong place. God answers prayer in healings. The healed ones give credit to nature, circumstances, and doctors, instead of giving praise to Him who is the great Physician. And so it is in every department of life.

"But thou hast kept the good wine until now!" And so God says, "In the last days I will pour out my Spirit upon all flesh." The best from God when man has exhausted his best. Man's best is supplemented by that which is worse, and so he is evolving apostate theories; views, statements. Men are so drunk with their vain philosophies, and have drunk so deeply of that which they have made for themselves that they are open to receive that which is worse, the devil's poison; and they are so drunk with their own conceit that they don't know the difference between what they have made themselves and the concoction that the devil has made.

But God has kept the best until now. Treasure it. Drink it. Recognize it. Recognize whence it comes, and then believe afresh in Him. The miracle of the outpouring and imparting of the Spirit should and must reflect glory to the Lord Jesus Christ. "Be not drunk with wine wherein is excess but be filled with the Spirit." The human supply is exhausted but Christ brings forth superabundance. Six waterpots containing two or three firkins apiece. Nay, waters to swim in. Wine to flounder in, and He exhorts us to be filled from the superabundance.

Will it give out? Yes. When? When the water on the earth gives out and cannot be turned into wine. Yes, and

even if that should fail He who created the earth and the water has divine, heavenly resources that the mind has not ken- ned. Drink deeply. Drink continuously. Drink thankfully. Drink appreciatively. And recognize from whom the wine of the Spirit comes.

In the last days God has given the best. Taste and you will know. The critics who might have seen the water and the waterpots and did not taste would be left. And they would miss tasting the wine, the like of which has never been known on the earth and will only be excelled when He drinks it anew with His saints in the kingdom of His Father. Do not miss tasting and drinking deeply of the wine of His Spirit in this last hour. Amen.

### LINDBERGH'S HOME-COMING

The recent great ovation given to Col. Lindbergh on his return to the United States reminds us of an incident told by that veteran preacher, H. C. Morrison.

He had made a trip around the world preaching the gospel and had won ten thousand souls to the Lord. He arrived in New York just at the same time that Teddy Roosevelt arrived after an exploring trip in South America. New York was wild with excitement at the return of Mr. Roosevelt but the preacher was ignored. Later on Mr. Roosevelt received a further great ovation as he arrived at his home town. The preacher went to his home town but there was no one at the depot to meet him. Only one person recognized him and gave him a friendly nod.

There was nothing special happened to him when he arrived at his own home, and he began to think of the contrast between his reception and that of Mr. Roosevelt's. As he meditated on it he sighed and said, "Well, perhaps this is not my home-coming after all."

The saint does not expect to have much notice taken of him down here, but we look forward to a great reception when we get home on the other side.

### WITHERED HAND OF WOMAN HEALED

Union, May 12.—Mrs. W. T. Wright of Monarch, mill worker, had a withered hand and arm for more than eight years and three fingers could not be used at all. She had to stop work in the mill more than a year ago and the mill authorities were paying her total disability. About 11 o'clock Tuesday morning she was reading the Bible and came to the chapter Matthew 12, verses 10 and 13, saying: "Then saith he to the man, Stretch forth thine hand, and he stretched it forth and it was restored whole, like as the other." Mrs. Wright stopped reading and began to pray, telling the Lord that He could heal her hand and she had the faith. As she said she had the faith, the hand stretched out perfectly whole as the other. She arose from her chair and began to shout, "Praise the Lord."

Many teachers, welfare workers, preachers and citizens have been to see Mrs. Wright and confirmed the story.—The State, Columbia, S. C.

## The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

Stanley H. Frodsham ..... Editor  
Chas. E. Robinson ..... Associate Editor

The Pentecostal Evangel is the Official Organ of the General Council of the Assemblies of God.

W. T. Gaston ..... Chairman  
D. H. McDowell ..... Assistant Chairman  
J. R. Evans ..... Secretary-Treasurer

Printed and published weekly (50 issues each year) at the Gospel Publishing House, Springfield, Mo., U. S. A.

Subscription price, \$1.00 per year. Canadian friends please add 50 cents to pay for extra postage. British subscription, 6/6 per year. In quantities, 12 copies for 24 cents; 25 copies, 45 cents; 100 copies \$1.80.

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

### THE GREAT WHITE THRONE

The Great White Throne, the junction between the old earth and the new, is revealed in a narrative which is the apex of sublimity in literature because it is the most awful revelation ever made. The Sitter on the throne is not described: only by the effects do we learn the appalling majesty of the Godhead:—"from whose face the earth"—the earth feels the shock first, as nearest to the throne, and starts the flight—"and the heavens fled away." Rev. 20:11. The throne is thus left self-poised in space: behind it, annihilated worlds; before it, uncreated worlds: with nothing therefore between, all eyes perforce are held by the lonely, glittering throne. It is a great, white throne; *great*, because from it proceed all destinies, not for a day or an age but forever, and because before it are arraigned all demons, all angels, all men; and *white*, because no bribery, no cruelty, no ignorance, no injustice are there—it is an unsoiled, untainted, unbiased, inexorable throne.

A vast assemblage is gathered before the throne. Three days are supreme in the history of the world:—the day the world was made; the day the world was redeemed; and the day the world will be judged: but of these days, on one only—and that for the first and last time—all men will be assembled in one spot. "I SAW THE DEAD, both small and great, standing"—therefore in resurrection—"before God." What a vision! All graves will be empty at last. Out of the vaults and the catacombs, out of the mummy-pits and the pyramids, in rolling clouds they come up; yet each face sharply distinct, each character defined, each memory crystal-clear, each forehead foredoomed. The unknown multitudes that perished in the flood; the countless hordes of Barbarians that swept across Asia and buried the Roman Empire; the ten millions—some of them faces we remember—from the war-trenches of Europe; the vast number of dead of Armageddon yet to come—all are there. Where scores rose at the first resurrection ten centuries earlier, unestimated, uncounted masses—it *must* be hundreds of thousands of millions—rise now. All ranks are there—Pharaohs, Caesars, Popes, Tzars; lepers, murderers, harlots; all idolaters, Mohammedans, Spiritualists, Infidels; all creeds but one—*Atheism will be struck dead by one look at the Face on the throne.* "Thus saith the Lord God: I will open your graves, and cause you to come up out of your graves; and ye shall know that I am Jehovah when I have opened your graves, and caused you to come up out of your graves." Ezek. 37:12.

The processes of the court unfold, and the real thrill of judgment comes, in the opening of the books. "And books," we read, "were opened." There are no witnesses—the Witness is on the throne; a second witness in every breast; a third witness is in every neighbor's face: but there is ample and flawless evidence. After all phonographs and photographs are gone down with the vanished worlds, perfect records remain written by the finger of God. It is an extraordinary fact that Science has discovered that nothing is lost. It is said that remote stars are still receiving the light which shot up when Luther cast the Papal Bull into the flames; that Peter's guilty fire-

light is finding its way into remoter worlds; that the dying cry of the forsaken Christ is being registered on the receiving tablets of space; that all prayers and all curses, all psalms and all oaths—"all that is filthy with all that is fair"—are woven into the texture of things. A bird alights, thousands of years ago, on soft clay, and the claws' imprint hardens into the rock forever. But these records are still more serious: they are *books*, consciously and deliberately written; and never written on earth at all. They are God's history of every man's life, a journal of every sinner's career: "and they were judged *every man*"—every man, and appearing singly and alone, none escaping the final trial—"according to their works"; in a judgment, therefore exactly graded to transgression. The books are opened:—to inspection, to cross-examination, to conscience, to memory.

The verdict follows, and the execution of the sentence. Two fundamental purposes are served by evidence:—namely, the guilt or innocence of the accused is established; and the strict impartiality of the judge is proved, together with the righteousness of his sentence: so, therefore, "the dead were judged"—not out of the arbitrary decisions of the Judge, even though the Judge is God Himself, but—"out of the things which were written in the books, according to THEIR WORKS." Both the fundamental purposes of justice, calling for a public trial before the assembled worlds, are thus wholly satisfied in the last great assize. And a very startling fact comes out of the court. Not a solitary soul of mankind, redeemed or unredeemed, can stand the judgment of the Books. We know this because only *another Book*—the Book of Life—delivers any soul at all. So the Gospel had always stated. "What things soever the law saith, it saith to them that are under the law, *that every mouth may be stopped, and ALL THE WORLD BROUGHT IN GUILTY before God.*" Rom. 3:19. All are condemned by the plural Books, so far as the Books are concerned, *their own actions deciding their destiny.* And appalling beyond conception is the verdict: "he was cast into the LAKE OF FIRE": "he was cast"—for no power in the universe can resist the execution of the sentence: a fiery doom thrice repeated, that the awful words should sink into our souls forever. Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things that God hath prepared for them that hate Him. It is not even possible to go back into Hades; for Death and Hades—two places, a double compartment for the dead, the deep internals of the old earth—are also cast into the lake of fire: it is a second death out of which there is no second resurrection: for the living, no more death; for the dead, no more life." Dr. Moses Stuart writes: "Their names do not appear on the records of pardon. The law must therefore take its course. *They are cast into the lake of fire.* This, being the *second* death, is followed by no resurrection. Inasmuch as death, in its first meaning and with its original power, is no more, there is no way of relief after a death entirely different in its nature. The sufferings of those who undergo the second death, cannot be alleviated by expiring; for there is no expiring. Pardon, moreover, is now too late. Besides,

inasmuch as their names are *not* written in the Lamb's book of life, how shall they become the subjects of pardon? And what is more than all, the great work of atonement and reconciliation is now at an end; Christ gives up His mediatorial kingdom, having no more *official* duties (if we may so speak) to perform; and how are they to be ransomed without an acting Mediator?"

Finally, we see the sole body of the acquitted, and the sole ground of the acquittal. The whole of evangelical theology stands extraordinarily vindicated in the crucial document of the Judgment. "And *another book* was opened, which is THE BOOK OF LIFE; and if any was not found written in the book of life, he was cast into the lake of fire." These contrasted documents sum up the whole gospel of God. *Books* of works—for vast must be the library which is to record all human action; *one book* of life—for it has nothing in it but names: books of *works*, bringing damnation; a book of *life*, for life is a gift to the enrolled by God; books of works, on matters of *fact*; a book of names, a record of *grace*: the books, the earned certificate for the lake; the book, the sole passport to the city. The book of life is a register of the redeemed. Twice in the Apocalypse (8:8; 21:27) it is called the Lamb's Book of Life. *There is not a solitary act recorded in the book of life: ALL the deeds are in the other books.* I am lost on the books: I am saved on the book. It is the sole, essential, final passport into eternal life.

The day of grace is to prepare us for the day of judgment. Judgment is coming to the reckoning of doom. The thunder is solemn: but what is it to the crash of ten thousand thunders, waking the dead, and emptying the deepest abysses, to the roar of the disappearing worlds? The earthquake is solemn, when cities fall, and kingdoms totter, and islands disappear: but what is it to the convulsion which shall snap gravitation, disintegrate the universe, and drive a million worlds back into the nothingness out of which they came? O sinner, you may not fear that face now: but when all the worlds recoil from before Him, when there are no mountains to hide, no rocks to fall, when every soul stands self-poised in air—when no object remains in all God's universe save that one glittering white throne, caught by every eye, with nothing between—you will fear Him then. For the prosecutor is God; the evidence, eliciting the facts, is God's; the jury, deciding the issue, is God; the judge is God; and the executioner is God. "PREPARE TO MEET THY GOD." Amos 4:12.

### APOLOGIES OUT OF PLACE

I was one day speaking with a business man about becoming a Christian. Before leaving I began to apologize for having introduced the subject, whereupon the merchant, stopping me, said very earnestly, "Don't ever apologize, Dr. Pentecost, for speaking to a man on that subject. I've been waiting for twenty years for some one to speak with me about my soul."

"Humility is the acceptance of the place appointed by God, whether it be in the front or the rear. It is the emptiness of self which God fills."

## Pentecostal Seekers

Pastor Ernest S. Williams Philadelphia, Pa.

If the endowment of power received at Pentecost constituted the pattern blessing for the Spirit-filled church, then it seems safe to infer that those who sought and received this blessing serve well as pattern seekers. If this be reasonable, then let us look for some things which they enjoyed before this blessing came.

In the first place they were saved before they began to seek the outpouring of the Spirit. Their names were written in heaven, and they were not of the world even as Jesus was not of the world. They had the revelation unmistakably in their hearts that Jesus was the Christ, the Son of the living God. If, therefore, it was necessary that they should have such clear and definite experience before they received the promise of the Father, ought we to expect to enter on a less definite line?

Some claim the new birth and the Baptism with the Holy Spirit are synonymous but such does not seem correct. One must be born of the Spirit before he can be baptized with the Spirit. "Have ye received the Holy Ghost since ye believed?" is quite right and answers to Paul's teaching in the Epistle. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1:13.

Then, too, the Pentecostal seekers were also sanctified before they received the Baptism with the Holy Ghost. And no one is sanctified who is not, first of all, separated to God. In sanctifying the priests of Israel they were separated from common things to minister wholly unto the Lord. They were not to come near any dead body, neither to touch anything that might defile them. Even so the disciples of our Lord Jesus were "in the world but not of the world."

The curse of the Christian church is its worldliness. Some would unite with various secret orders and swear secret brotherhood to the ungodly; others would cling to habits which are a curse and reproach on the gospel, while others defile themselves in other associations inconsistent with holiness and the Word of God. "Be ye not unequally yoked together with unbelievers for what fellowship hath light with darkness?" "Come out from among them and be ye separate, saith the Lord Almighty." "Love not the world neither the things that are in the world; if any man love the world the love of the Father is not in him." There is but one place for the man seeking a sky blue Pentecost, and then hoping to maintain it after receiving it, and that is in the place of separation. Separation from sin and from all things out of har-

mony with a Holy God. The church is the ecclesia, the outcalled, the separated.

Then to be sanctified means also to be dedicated to God. The whole heart and soul is surrendered as a gift of love. Separated from things not of God, and dedicated to His will, the heart cries, "Not my will but thine be done." To be sanctified means far more than harping a doctrine. It means a definite relationship between the surrendered soul and its God. The weakness of all truths is that they are likely to deteriorate to matters of mere dogma rather than living experience. One must watch here. It is not a standard of intellectual reasoning that the Lord wishes, it is the heart which He seeks, and He wants it beating hot in love and devotion to Him. When the fire of that devotion is gone, He cares very little about our doctrinal bickerings. In fact it is only a little worse to quarrel carnally against the truth than it is to quarrel carnally for it. May those seeking the Holy Spirit be so cleansed, so separated, and so yielded that their whole spirit and soul and body are preserved a living sacrifice.

Then the Pentecostal seekers were also unified. This may seem peculiar, but it means much. "These all continued with one accord in prayer and supplication." "And when the day of Pentecost was fully come they were all with one accord in one place." Satan divides, but the Lord unifies. Now this unity means more than just getting rid of hard feelings. Even the hardest sinners, when they become converted, love their bitterest enemies. This unity means like-mindedness, joint souls. In many places where people seem to enjoy very pleasant times together, there is little or no touch of Pentecostal blessing. Wherein is the trouble? Is it because there is friction and hard feelings? Not necessarily so, but they are not of joint soul in spiritual things. There is not that prayerful, united, and earnest waiting upon God. The writer recalls one place in his ministry where when the Spirit began to move in the prayer meeting, suddenly the refreshing contact was broken and it seemed impossible to renew it. He at first wondered why, then looking up he saw one of his elders and a number of others were sitting on their seats looking idly round the room. This experience was repeated time after time. This elder was a good man, one of the best, but he was not in one accord. And does this not account for the little often done? There is too little prayerful, united waiting before the Lord. Oh, that men could see the difference between the clamor of the flesh and the activity of the Spirit, then there would be more united effort in which wandering and careless thoughts would be brought into activity to the obedience of Christ. The great need is for

men and women filled with the Spirit and able to work in the Spirit and in one accord.

### AN IMPORTANT WORD

At the time of going to press we find that there is a shortage of from \$3,000 to \$4,000 in missionary funds for June. Will all Evangel readers unite that a sufficient sum may be forthcoming during the last days of the month so that all our 290 missionaries may receive an adequate allowance at the time of the distribution of funds on July 1st.

### THE BAKED SHOES

A little girl was one day left at home alone while her mother went out to work. It was a very wet day, and the child wondered what she could do to make it cozy for her mother when she came home. Then she thought how splendid it would be to have a nice, dry, warm pair of shoes ready for her to put on. So she ran and put her mother's shoes in the oven. When mother returned, her little daughter ran in much glee to fetch her the warm shoes; but when she came to open the oven door, there they were, burnt to a cinder! But the mother was not angry. She understood all that the child intended to do for her, and just picked up the little one in her arms and kissed her. God understands what we try to do for Him, even though it is sometimes a failure; and provided we do our best, we shall assuredly hear Him say to us, "Well done, thou good and faithful servant."

### CENTRAL DISTRICT COUNCIL

The Eighth Annual Session of the Central District Council of the Assemblies of God convened May 17-20 at the Pentecostal church, Akron, Ohio. God's presence was manifest in the opening meeting and continued throughout the entire session. One of the outstanding features of the Council was the sweet spirit of love and unity which prevailed.

The following brethren were elected as officers for the ensuing year: Bro. Flem Van Meter, 131 South Parke St., Jasonville, Ind., chairman; Brother A. B. Cox, 347 Verona Drive, Dayton, Ohio, ass't chairman; Brother G. F. Lewis, 499 Liberty St., Conneaut, Ohio, secretary-treasurer; Brother H. L. Harvey, Canton, Ohio and Brother C. A. McKinney, Cuyahoga Falls, Ohio, were elected to the executive committee. Brother Van Meter is resigning as pastor at Jasonville to devote his entire time to the field which is a real advance step forward for the District. Brother Cox will also devote much of his time to pioneer work during the coming year. Pledges to the amount of \$1,642.00 were made on the Council floor to help finance the work of the District. An ordination service was held, May 19, at which time 4 of the brethren were ordained to the full ministry.

In all, the Council Meeting was not only a time of business but also a time of real blessing and spiritual uplift, and those who were present felt that it was good to have been there for they had truly met Jesus.—Flem Van Meter, chairman, G. F. Lewis, secretary.

## THE EVANGEL AN EFFECTIVE ASSISTANT PASTOR

By J. C. Nelson

(Editor's note. It will give point and pungency to these ringing words sent in a letter by Brother Nelson to give a little sketch of the background against which he writes. He went to Taft, Calif., and found thirty people worshipping in a shack. Having a 40-foot, round-top tent he sent for it and started meetings under the tent in June 1923. He took an offering a week for a building fund. In August last he had \$1,000 and started to build, finishing October 21, all bills met as they were due. God blessed the work from the first and now they have a church seating 500 people with pews, piano and basement. They only owe \$500 on the whole and have the matter so in hand that this will be paid, the Lord willing, by January 1. Although he has been very busy he has continued to send in very large lists of Evangel subscribers.)

In this age of increased knowledge among the laboring people there has appeared a new and broad avenue of entrance into their inner lives. This is being taken advantage of by every political, social, mechanical and religious organization. The avenue I speak of is the printed page.

Some religious organizations, although without scriptural foundation, have, by the vigor with which they have taken advantage of this wide opening into the hearts of men, made mighty advances in the enlargement of their cults. Look at Millennial Dawnism, Christian Science! Their literature is distributed all over the land in a way that shows co-operation and good business management.

Look at the billboards. The American schoolboy as he goes to and from school is being taught by the large cigarette manufacturers the quality and fragrance of some particular brand of their stuff. A few years ago these wily fellows played up their billboard displays to make it appear that smoking cigarettes is a manly art, and this naturally made the schoolboy feel pretty chesty when he got one of them into his mouth.

Now they have changed their appeal. They have pretty girls with roses and chrysanthemums, bare shoulders, dyed lips and dimpled cheeks, with a fine looking boy blowing smoke into the girls' faces, and lying somewhere carelessly about is shown a package of cigarettes. The whole thing is intended to convey to the mind of the young American that among the many things worthy, fragrant and delightful, the first to be thought of is that same cigarette. With extremely little power of penetration one can see that this printed page has been tremendously effective in producing a liking for cigarettes.

In the "off-color" religious world the printed page has been so industriously produced and distributed that multitudes know (?) or think they know that the day of miracles is past, that hell is only a myth, that salvation comes by joining the church and being baptized, etc., who do not know that God calls for repentance, for new birth, for sanctification, for Holy Ghost Baptism; who do not know that Jesus saves from the power of sin, from the attraction of habited drugs, from the diseases flesh is heir to, etc.

What is the explanation of so many falling into the delusions of Theosophy, Christian Science, Unity, etc? Those interests have used the printed page. They have gotten into the daily press, into the

magazines; they have urged by millions of beautifully printed pages of artfully phrased reading matter—you will find it in depots, rest rooms, street-car stations, etc. Those propagandists keep the people busy reading their own periodicals and do not lose many.

I am surprised to see that the power of the printed page is a matter sadly overlooked by many Spirit-filled pastors. If they would take advantage of this wide avenue of entrance to the human soul, their charges would bear much more fine fruit. To do so is very easy, for we have at an absurdly low price as good a paper as we could need. I speak of the Pentecostal Evangel. I get much blessing out of it myself and I find it is greatly enjoyed by the saints. I find it is easy to get subscriptions, and it makes an excellent assistant pastor, doing good in many ways. It is a real necessity to the prosperity of the work here. While this is only a small oil-field town we have around 100 subscribers, and besides this we have sent it to many friends living elsewhere. This fact has a real bearing upon the success we have had.

We are all greatly interested in the Evangel's reaching the 100,000 subscribers mark. This is not at all a difficult proposition if only the saints everywhere will take the matter to heart as a goal to be striven for. There is just one thing to do and that is for ALL to work for subscribers. One subscriber to every member of the assembly in every community would be a good way to set stakes for ourselves as a starter. An assembly of 50 members send in 50 subscriptions, 100 members a hundred subscriptions, and so on. This would mean perhaps rolls to be sold to the uninterested in some places, and subscribers secured among the sinners and outsiders as a regular practice. It can be done.

Of course we are a spiritual people and many of us are very busy getting our sermons ready, visiting and praying for the sick, and many other things, but after all, this is not a reason for failing to push the Evangel.

We are a co-operative fellowship and should work to the furtherance of Evangel subscriptions, and thus for the unification and enthusing of our fellowship in the things of our distinctive testimony.

How many pastors will try for a subscriber in the community for every member of the assembly? Let's all pull together for a great increase of Evangel subscriptions in our several communities.

Ask all the friends in your assembly who are not now taking the Evangel to subscribe for it. They can receive it from now until the end of the year for fifty cents.

If you want some good, rich Pentecostal teaching, send 20 cents for a copy of the Pentecostal Teachers' Quarterly. We are sure that it will prove a help to all who read it.

Yea, the Almighty shall be thy defense. Job 22:25.

## INFANTILE PARALYSIS HEALED

I wish to praise God for what He has done for my little girl. She had infantile paralysis and was attended by two doctors. Under their care she got no better but worse. Then mother and I began to look to Jesus the great Physician, and He did not fail us. The doctors said she would never walk again but, while she had to learn like a baby though she was 4½ years old, she can now run around and attend school like any other child. Hallelujah! He also healed her of whooping-cough.—Mrs. Clara Strandburg, Galva, Iowa.

## INSTANTLY HEALED

I want to praise the dear Lord for salvation of both soul and body. About 4 years ago I was so badly afflicted with neuralgia that I had to have 4 of my teeth extracted. Following this my mouth and throat became so badly swollen that I was unable to speak above a whisper, and could only swallow a few drops of water given me from a teaspoon, from Thursday until Monday evening. Then I was anointed and prayed for and God instantly healed me. I took up my song-book and sang with perfect ease, then got up and went to the table and ate a hearty supper. I praise God I am still healed.—Mrs. J. L. Porter, Route 4, Duncannon, Va.

## HEALED OF TUBERCULOSIS

I must speak a word for Jesus who is so real to me. I had had tuberculosis for about a year, the last three months having to be propped up in bed so that I could sleep and then could sleep but little. Dr. D. M. Childers of Lufkin, Texas, treated me and I got some better, but afterwards got worse. After my relapse I had no physician for I had heard of God being the Healer. I fell off until I only weighed about 110 pounds. Under the ministry of Elder A. J. McCuiston of Alto, Texas, I was healed by the mighty power of God. My weight increased to 138 pounds and I am, so far as I know, entirely well. I have none of the symptoms of the dread disease. I give God the praise.—Mrs. Bettie Hill, Lufkin, Texas.

## DISLOCATED JAW HEALED

Praises be to our God for He is the same yesterday, today and forever. Two years ago He saved me from my sins; then He baptized me in the Holy Ghost and stirred my heart to believe in Him for healing. Riding on a freight train in 1918 an accident occurred and my jaw was injured. The doctor said it would get all right, but it didn't, and for three years it has bothered me all the time. I could not chew meat without helping the jaw with my hand. I began to think I would have lockjaw. I was praying for the healing of a sister; the next morning He baptized me in the Holy Ghost. I asked the saints to anoint me and pray that the Lord would set my jaw. I had not been able to open my mouth but a little bit for a long time, but the Lord opened it to its fullest extent, and I felt the bone slip back into place. It hasn't bothered me any since and I can eat anything and sing the praises of my God.—(Mrs.) Chas. Dennis, Elmer, Mo.

## The Latin-American Pentecostal Work

Alice E. Luce

"A little one shall become a thousand."

This work has an immense field, as the Spanish tongue is the most widely spoken language of the world, next to English. It was originally spoken in Spain, and carried by their colonists to the Canary Islands, the Antilles, the Philippines, Mexico, portions of the United States of America, Central America, South America, a few places on the coast of Africa, and by the Spanish Jews into Turkey and other regions where they settled after their expulsion from Spain in 1492. The population of the whole world in 1914 was estimated at 1,675 millions; and out of these no less than 55 millions speak the Spanish language. When we send out literature in Spanish it can be read in some 23 different countries.

Among the rapidly increasing population of the United States of America, we find great numbers of Spanish-speaking foreigners. The 1920 census showed 850,000 Spanish-speaking inhabitants in the United States, the great majority of them being Mexicans residing in great numbers in Texas, California, Arizona and New Mexico. Many are also reported in Colorado, Kansas, Oklahoma, Illinois, Missouri and New York. The largest numbers are in the cities of San Antonio, El Paso, and Los Angeles. There are to-day about half a million Spanish-speaking people in the State of California, 100,000 of them residing in or near Los Angeles, and of these over 93,000 are Mexicans.

Large employers of Mexican labor speak of them in the highest terms, and prefer them to all other imported laborers. One of these employers when speaking in favor of them in a recent debate, gave the following six virtues as characteristic of the Mexican: (1) Love of family; (2) Cleanliness; (3) Religion; (4) Love of Music; (5) Bravery; (6) sobriety.

Our Pentecostal work among the Mexicans began in 1915, when Henry C. Ball, then a lad in high school, received the Baptism of the Holy Spirit in a tent meeting where the full gospel was preached in Kingsville, Texas, by Brother and Sister F. A. Hale, whom we love to call the grandparents of our Mexican work. In the early part of that year Brother Ball had the joy of winning about twenty converts among the Mexicans, and on July 4, 1915, the fire fell from heaven, nine of them receiving the Baptism of the Holy Spirit in one day, after they had been baptized in water. He built a small church on his mother's ranch in Ricardo, which was ere long destroyed by a hurricane; but though the outward edifice was destroyed, nothing could shake the spiritual house, the holy temple, built of living stones to be a habitation of God.

Not long afterwards the Mexican population of Ricardo moved to Kingsville, where we erected a good-sized church, and the assembly there is our oldest. From this small beginning the work has spread like a prairie fire all along the border and down into Mexico itself, until now we have over one hundred assemblies located in Texas, New Mexico, Arizona, California, the Mexican States of Tamaulipas, Neuvo Leon, Coahuila, San Luis Potosi, Chihuahua, Sonora, Jalisco, Guerrero and Guanajuato; also outlying ones in Chicago, Detroit, Honolulu, Dowlais (South Wales) and El Salvador (Central America). We may truthfully say that the sun never sets on the assemblies in fellowship with our Latin-American Convention; they reach from Wales in the east to Honolulu in the west; and from Detroit in the north to Central America in the south. We estimate that these Missions are reaching not less than 90,000 people with the full gospel. There are between 2,000 and 3,000 converts in our missions, of whom fully 2,000 it is believed have received the Baptism of the Spirit.

Early in 1916 Brother Ball published a small hymn book in Spanish entitled **Himnos de Gloria** (Hymns of Glory). It has been enlarged and reprinted time after time, until no less than 115,000 copies have been sold. It is being used not only in our Pentecostal missions but also in many of the denominational churches. In September, 1916, a monthly paper **La Luz Apostolica** (Apostolic Light) was started with 11 subscriptions; and it has now reached a circulation of 2,000.

God has sent us in answer to prayer a **Gospel Publishing House** and printing press of our own, located in San Antonio, Texas. The value of the press, paper cutter, composition table, stitcher, cornering machine, etc., is \$12,000, all now paid for. We also have a linotype machine costing \$2,800, on which we still owe about \$2,000 and we also owe \$200 on our new Publishing House. This press prints the Spanish hymn book, tracts; the monthly paper, Sunday-school quarterlies, and Pentecostal books in the Spanish language. We have a book on Divine Healing entitled **El Senor para el Cuerpo** (The Lord for the Body), which sells for 35c a copy, as well as booklets of Bible studies and other handbooks for use in our Bible school. We have sent out more than 500,000 Spanish tracts free; and our literature goes to all parts of the Spanish-speaking world.

About 20 of our missions have built or are buying their own church buildings, and the value of this property is considerably over \$30,000, all held in the name of the Assemblies of God. Some of the congregations support their own pastors, others are only able to raise part of his support; while in many cases the pastors

have to work to maintain their families, especially in new fields where there is much opposition and not enough believers as yet to support the pastor by their tithes. The only foreign missionaries that I know of as receiving regular support from the General Council all along the Mexican border are one married couple in Texas, one in Arizona, one in San Diego, Calif., one in Fresno, Calif., and two single workers. I mention this to show how the work has spread largely through the converts themselves. A few of our missionaries are working to support themselves, giving all their spare time to their missionary work, while others are living by faith alone, devoting all their time to missionary work. The Council gives a monthly grant to help some of our most needy Mexican workers, this grant being sent to Brother Ball and distributed by a committee chosen at the annual convention.

In October, 1926, we were enabled to open Bible schools in the Spanish language at San Diego, Calif., and San Antonio, Texas. Another was started by Sister Adah Winger in Venezuela (S. A.), and this year a fourth has been opened at Mexico City by Brother D. Ruesga. For these four Bible schools we use the same lesson sheets in all subjects, and I have the privilege of preparing them, sending out the packages of lessons to each school on the first of every month. The young workers are eager to study the Word of God. I am hoping to bring out a correspondence course in Spanish by October, 1927, to help our pastors already out in the work who are unable to attend Bible school, as well as to help those in other countries.

The brethren in Texas have a **gospel car** in which two workers go from place to place distributing Spanish tracts, gospels, Bibles and other literature, as well as holding street meetings and doing personal work from house to house. They open new missions in needy and neglected fields and help and encourage the assemblies already founded. We bought a similar car for the State of California at the time of our recent District Conference in San Francisco. If any of the assemblies desire a visit from our gospel car to help them in taking the message of salvation to the Mexicans in their district, they can apply to me. I shall also be delighted to supply them with Spanish literature free. Please state approximately the number of tracts and Gospels desired.

### Special Claim of the Latin-American Work

The work among these "strangers within our gates" has, I venture to think, a unique claim upon all the Pentecostal assemblies in the U. S. A. First of all because Jesus gave us a definite order in telling us where we were to witness for Him. The testimony was to be given first in Jerusalem (which for us means the town where we live), next in all Judea (which would represent our home country), and then in Samaria, which for us must represent Mexico, our nearest neighbor. These were all to be evangelized before the disciples should pro-

ceed to the uttermost parts of the earth. Therefore this work has a double claim upon us from the point of view of divine order, as it is carried on in our own country and also in Mexico, our "Samaria."

Secondly, this Latin-American work has a special claim upon us because of its great fruitfulness. If you reckon up the amount of money proportionately which our Council has spent on missions to Africa, India, China, etc., and compare it with the amount spent here, you will find an immensely larger number of converts in return for the outlay in Mexico. If a business firm found that one of their outlying branches was bringing in better returns than the others, that would be the branch where they would put forth special efforts. So from a purely business point of view this work has a special claim upon us, because its converts are numbered by the thousand, most of them receive the Baptism of the Holy Ghost soon after they believe, and new missions are continually springing up, the message of full salvation being carried from place to place by the converts themselves.

Thirdly, this Latin-American work appeals to us in a special way because it can be done so easily and with so little expense. You do not have to cross the ocean to get passports, outfit, stores of provisions, nor cooking utensils. If you will just take the trouble to get a few Spanish tracts and go from door to door in the Mexican quarter of your own town, you may win some of these precious jewels for the Master's crown. For the very reason of their nearness to us and their accessibility, it seems that we have neglected these poor, dark, needy people: for the work has not the halo nor the romance that foreign work acquires by its very distance and difficulty.

#### Co-operation Between American and Spanish Assemblies

The great desire of my heart is to see each one of our Spanish assemblies mothered by the American assembly in the same town. By that I do not mean it should be supported financially; though of course if in addition to supporting their own pastor they could support a Spanish worker also, they would be greatly enlarging their own sphere of fruitfulness and laying up treasure in heaven which would enrich them even in this life, for "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25; 13:7.

I have already mentioned the large number of Spanish assemblies which we have in our fellowship, and the fewness of the foreign missionaries working among them. You will see at once that we are utterly unable to visit and encourage these little struggling missions as we should like to, and what a difference it would make to them if the American saints in the place where they live would keep a friendly eye on them, speak to them now and then, encourage them to keep close

to Jesus, and urge them to press forward in the salvation of souls. Far more than financial help, I covet your prayers brethren, especially for the encouragement and for the **protection** of our little assemblies. Many of our dear American brethren in California are now opening their churches to the Spanish work one or more nights a week, and the young people find it a fruitful branch of their ministry to attend the Spanish street meeting those nights with their instruments, and to help in singing the hymns if they are not able to testify in Spanish.

This loving co-operation means a great deal more than some think at first, and binds the Spanish assembly with yours in a bond which it is hard to break. The very fact that you **began** their mission will make them forever grateful to you. The Mexicans are a most grateful, appreciative people, and they think more of love than of anything else. If you have not a cent to give them, but give them a smile, a welcome and a hearty hand shake, they will never forget it. Their mission may move on soon to its own quarters, but the link between you and them will not be severed. This will result in keeping them from many of the specious errors which are being spread in such a subtle way among the Spanish-speaking people in this day. In many places the New Issue and other false teachings have become strongly entrenched among them in years gone by because there was no American assembly to watch over the Spanish one and to warn it of the error.

I must not make this report too long; but I hope in a future one to be able to give a few illustrations of the wonderful way in which God is working in saving, healing and baptizing with His Spirit. He is using even the tiny children to witness for Him, and making them the means of winning sometimes the very hardest sinners. If you could have been with us last week in our annual District Conference, your eyes would often have been filled with tears of joy to see the earnest, consecrated faces of those who were offering themselves for the Lord's service in the hitherto unoccupied parts of our field; and to hear the testimonies of what God has been doing by means of instruments very humble, very uneducated and very few in number, to make ready among the Latin-American people a company prepared for the Lord at His Coming.

Manhattan Beach, Calif.

#### TWENTY YEARS REWARD

We notice in an exchange a conversation reported between a minister of the Gospel and one who was finding fault with him for the meager results from his preaching.

Said the fault finder, "You have preached twenty years, and have made only one convert."

"Have I converted one?" asked the minister.

"Yes, there is one, who is really converted under your ministry."

Then the minister replied: "Then here goes for twenty years more for another."

## CHILDREN'S CORNER

### A TINY PREACHER

When little folks take Jesus for their Saviour, and love Him with all their heart, sometimes God helps them to do very big things for Him.

One day a little boy was riding on a train with his daddy and mother. My, but it was great fun to ride on the train as it whizzed across the country! And he was going to sleep on it, too!

When night came, mother undressed her little boy and put his red nightie on him. Then she laid him down on the funny bed on the train and kissed him good-night. After mother had tucked him in, she and daddy went way back to the end of the train to the observation car, where they could look out better and see more of the sky.

After about an hour, a rough looking man, Gambler Jim, made his way back to the observation car and called out, "Anybody here got a boy what is dressed in a red nightgown and sings like a bird?"

Daddy and mother sprang to their feet, gasping in fear, and wondering what dreadful thing could have happened to their little boy.

"There ain't nothin' the matter of him," said Gambler Jim, a little awkwardly. "The matter's with—us. You are a preacher, ain't you? The boy he's singin' to us—an' talkin'. If you don't mind, we'd take it mighty good of you to come with me. Not you ma'am. The boy's all safe, and the preacher'll bring him back in a little while."

So the little boy's daddy started for the front of the train, through car after car, until thirteen of them had been passed. Gambler Jim led him on till they came to the smoking car.

Upon one of the tables stood the tiny preacher, his face flushed, his voice shrill and sweet. "Is you ready?" he kept asking. "My daddy says the Bridegroom is Jesus, an' He wants everybody to be ready when He comes, just 'cause He loves you." Then with childish sweetness he began to sing, "Are you ready for the Bridegroom when He comes?"

"He's sung it over and over," whispered Gambler Jim, "an' I couldn't stand no more. He said you'd pray, preacher."

As daddy went up to his little boy, he lifted his sweet serious eyes to his father and said, "They want to get ready," and then he snuggled in his daddy's arms while the preacher prayed, prayed as he had never prayed before, for the men gathered about the child.

Daddy carried his little boy back to his funny train bed, and mother tucked him in again. Then he went back to the smoking car where the men were waiting for him. He told them about Jesus, and four of the men decided to "get ready" right then—and Gambler Jim was one of the four.

That was twenty years ago. Now Gambler Jim has a new name. They call him Preacher Jim. And the little boy has gone on to be with the Lord Jesus whom he loved so much.—Adapted by Sister Beulah.

## THE NEXT WAR

It is said at a recent interview, Marshal Foch, the great general of the last war, was asked to describe what a great battle in the next war would be like, and following is the conclusion drawn by the interviewer of the renowned general's ideas of future war:

"Countless thousands of mighty guns were pouring millions of shells upon the opposing forces—high explosive shells of a destructive power not known in the last war, poison-gas shells whose deadly vapors penetrated through the protective masks and killed in a few minutes; shells scattering unquenchable phosphoros that burns through human flesh to the bone in half a minute. Hundreds of tanks were spitting death at the rate of a thousand shots a minute each. Machine guns spoke. Light automatic rifles in the hands of millions of men poured out hundreds of millions of bullets a minute—barrages so devastating that even a small bird could scarcely hope to get through untouched. The sky was darkened with thousands of aeroplanes, raining a ghastly dew upon the earth below. Far back of the lines, cities and villages crumbling and in flames from the devastating fire of artillery and bombs dropped from the air, shells and bombs that would raze a city block by the force of high explosive, or incendiary shells seem to set the world on fire . . . Aerial torpedos, radio-controlled aeroplanes, even radio-controlled tanks and other engines of destruction guided by hands miles away—that seemed not beyond the bounds of the possible. To-morrow the world may be startled with a realization that death may be borne on the wings of the wind by radio; that men may be electrocuted by contact with the very air they breathe, or stabbed by an invisible ray."

Read the ninth chapter of Revelation, and the third chapter of Joel, and you will see this is not merely imagination.—Watch and Pray.

### LIVING IN THE LORD'S BANQUETING HOUSE

(Continued from Page One)

there are exceptions to the rule. He whistles to him, and sings, and does the best he knows how to do, but the more he tries the worse the laddie gets. He wiggles and twists and cries, until finally the father gives up and takes the child to the mother and says, "I think he has colic, or something else, for he just will not go to sleep. I have rocked and whistled and sung, and he just twists and turns and kicks and squirms. What will we do? I guess we will have a restless night of it." Mother takes him in her arms and cuddles him down close to that seat of affection of hers, sings one of those magic lullabys, and shortly the "sandman" is around and the child's eyes are blinking, and in another minute he is off to dream-land.

God is like a mother in the way He puts His children to sleep. They have been telling us for years what a dreadful thing it is to die. When I was a child they pictured death as a most fearful ordeal. They said when we would strike the waters of Jordan we would find they were so cold and deep. We would have to wade and wade, and the waters would keep coming up higher and higher until we would almost be submerged by them. But I do not believe that now.

Since Jesus is mine I'll not fear undressing,  
But gladly put off these garments of clay;  
To die in the Lord is a covenant blessing,  
Since Jesus to glory through death leads the way.

A pastor called to see one of his congregation who was very ill. She said, "Pastor, I do not fear the beyond, but there are times when I shrink from the hour and article of death." He tried to comfort her the best he knew, and left her. Soon she fell asleep and dreamed that she stood on the moss-covered banks of a beautiful stream, and while standing there a boat pulled out from the opposite shore and rowed to where she stood. She was invited to get in and then the boatman pulled off noiselessly and rowed until he came to the point whence he came. She alighted from the boat and walked up over the banks of the stream, which were covered with flowers, and then up through what appeared to be the main street of the city, until she came to the palace and found that the door of the palace was ajar. As soon as she stepped in she discovered that the King of the palace was her Lover Lord. She said to the pastor, "Now I have no fear of dying." A few days later, while her husband was sitting near her side, she suddenly said to him, "Husband, I feel so queer, my arm is cold." He hurried to her side and felt her arms and they were cold, and he said, "My precious wife, you are dying." Then she lifted her arms above her head and said, "Well, husband, if this is death, what a glorious thing it is to die." And she was gone to the "land of pure delight where saints immortal reign." Samuel Rutherford's last words were, "I shall shine, I shall see Him as He is, and all the fair company with Him, and shall have my large share. It is no easy thing to be a Christian. But as for me I have the victory, and Christ is holding forth His arms to embrace me."

"As the lily among thorns, so is my love among the daughters." The Bridegroom is still speaking and He compares the elect ones to a lily, and says that as a lily among thorns, so is His bride among the daughters. I am aware that some commentators insist that the daughters referred to are the unregenerate; but the Bible does not speak of the unregenerate as being either sons or daughters; and so we understand the daughters referred to are believers living on a lower plane of grace than the plane upon which the bride lives, believers who have not yet been delivered from the thorn nature. There are a number of such believers in the country. I am not pressing doctrines or arguing the point that all might not have been delivered at the same time; I am only saying they were not. The

Bridegroom pictures His bride as a lily down here in the midst of these daughters (who are later on spoken of as the daughters of Jerusalem) who have not yet been delivered from the thorn nature. They are greater in number than the bride is. The bride is sort of hidden among these daughters, so much so that she is seldom recognized.

It is true that many a passer-by wonders whence the rich perfume is coming, but they do not stop long enough to discover that the perfume which they are enjoying is coming from the bride hidden away among the daughters of Jerusalem. She is perfectly happy not to be noticed. She has discovered the truth which the Spirit whispered to me one day: "Spirituality is such a tender plant that it seldom thrives in the soil of notoriety. It flourishes best in the shade." For one who has remained true when brought into the limelight and for one who has become notorious, perhaps nine have gone down and lost out spiritually. The limelight is a poor place in which to develop spiritual life, and so the Bridegroom has her hidden away in seclusion, shut away from the crowd. Almost any crowd of people, if given their fling, will in a remarkably short time destroy absolutely the spiritual life of an individual. And so the Bridegroom sees the necessity of hiding His lily saints away, and they go on fulfilling their ministry, blooming for the Lord and sending forth fragrance for the people.

The bride speaks and says, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." She is moving about in this world and finding it necessary to cross more than one Sahara desert, and in doing so gets very weary, sun-scorched, and tired. Finally she sees a little forest in the distance, and makes for it. There are different things which she needs. She not only needs shelter from the burning sun but she is hungry and thirsty. She hopes that when she arrives in the forest, somewhere among the trees she will find a tree that will supply her every need. She arrives in the forest and discovers many trees under which she might sit and have shade. Leaving behind the elm, the ash, the oak, the birch and the maple, she at last arrives at what she speaks of as an apple tree, not necessarily an apple tree, but any tree bearing round fruit, it might be a citrus or an orange tree. This tree not only provided better shade than the others but provided fragrance and fruit, such fruit as will slake her thirst. Thank God for the apple tree.

"As the apple tree among the trees of the wood, so is my beloved among the sons." When I was in California I found my friend had a beautiful little orange grove. The largest trees were not only covered with the richest foliage but covered with bloom. And then I found there were small green oranges, medium sized ones, large ones, and then those great luscious ripe oranges, and all I had to do was to sit under the shade of the tree, fill my nostrils with the perfume which is indescribable, and reach up and help my-



self to those luscious ripe oranges. Thank God, in Jesus we find all that we need.

Jesus Christ is made to me  
All I need, all I need,  
He alone is all my plea,  
He is all I need.

I hope you have been helping yourself to His riches, His holiness, His wisdom, His love. I hope you have found as you have partaken of these fruits that there is juice in them sufficient to slake your thirst so that you can sing:

There's no thirsting for earth's pleasures,  
Nor adorning rich and gay,  
For I have found a richer treasure,  
One that fadeth not away.

"I sat down." It is the bride speaking. She means to tell us she got quiet. The Psalmist says, "Be still and know that I am God." Did you ever know the dew to fall on a stormy night? It falls during the calm night. Did you ever know the dew of grace to fall on restless souls? If you wish the dews of divine grace to fall upon you, you must sit down and be quiet. It is one of the most difficult lessons to learn and not many of us have learned it very well. We are such a restless lot of folks. Oh, this almost ceaseless activity is so destructive to our spiritual life and hinders the development of the Christ-like nature within.

"I sat down." We have an idea that the Lord puts a tremendous premium upon our activity, and so we keep going, going, going. It is as natural as breathing for some of us to just keep moving. If we see someone trying to develop the art of meditation we think he is not quite bright. The art of meditation is very largely a lost art now. "I sat down." Your service will never amount to anything much until you learn first to sit down, for God ought to have and must have His time with you if your time for Him is to amount to anything. Do you find time in the midst of your almost ceaseless activities to be alone with God? You can easily have the day filled from morning till night without finding time to get alone with God. I am not thinking so much of that time which you devote to prayer. I am thinking more of time which you either find or make each day for just sitting quietly in His presence, not a word passing your lips, your mind still before Him, just listening, listening, listening for the whispers of Jesus. Very few men have cultivated the art and faculty—shall we say, the science and wisdom—of listening. "I sat down under his shadow with great delight." Many begrudge the time they are thus spending; they do it largely from a sense of duty; but to do it with great delight is entirely a different thing. Many other things are calling for attention, but you are so happy to sit in the presence of Jesus that you ask for nothing better than just to sit there.

"I sat down under his shadow with great delight, and his fruit was sweet to my taste." Some folks think that is extravagant. They hold up their hands and say, "Fanaticism! That is going too far!" Well, the Psalmist said, "Oh, taste and see that the Lord is good." "His fruit was sweet to my taste." Of course you know without being told that your spirit

nature has the sense of taste as well as the sense of smell, and the senses of hearing and feeling. Have you tasted salvation? Is it as real to you as something that delights your palate? His fruit was sweet to my taste—so sweet that nothing the world can offer me has any attraction. Once you taste the fruit of the Lord you will not find it difficult to refuse any of the dainty dishes which the world may offer you. What does one care for the fashions of this world when they have tasted the fruit of the Lord? What do you care for anything the world has to give if you know the sweetness of His love?

"He brought me to the banqueting house and his banner over me was love." He did it, note that please. The banqueting house has special attraction for a great many folks and some become so impatient to reach it that they cannot wait long enough for the Lord to take them there. They learn that somewhere in the country there is an evangelist who is a specialist on getting folk into the banqueting house and so they decide that let the sacrifice be what it may they must have him come and get them in. I have known quite a number of folk to be helped into the banqueting house by specialists and they have not remained there. I think it is probably due to the fact that they have not been properly prepared for the banqueting house experience. If you will wait until the Bridegroom takes you in, you will feel perfectly at home and you will never want to leave. Have you been there? You say, "I have had a little wine." Oh, well, then you have not been to the banqueting house for there you do not talk about a drink or two but you talk about all the shelves being full, for there is a superabundance.

He brought me to the banqueting house, and when He got me there He put His banner over me, signifying that I had been conquered. A conquest on His part and absolute surrender on my part. This banner over us not only implies conquest and surrender but it implies protection for us. When we surrender we have something to give up—our names, our friends. But the Lord is not going to have it all loss on our side and so He says that if we dare to surrender He will protect us, and it is a protection that is worth while. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." It suggests not only protection but provision. When she who is now my wife decided to leave her father's home and give up her name and turn away from the friends of her girlhood days and lose her identity in mine, she did it with the understanding that I would not only protect her but provide for her. And the greatest joy I have known, next to serving the Lord, has been to provide for this handmaiden of the Lord. It is an understood thing that the husband will not only protect his wife but will provide for her. And the Lord will do the same. He will provide for you. I might stand for hours telling you of God's faithfulness in this respect, how over and over again when we have been

at wit's end corner the Lord has met the need.

"Stay me with flagons, comfort me with apples, for I am sick of love." The bride has developed an ailment in the banqueting house which she would never have experienced anywhere else. So few have this ailment because they have never been to the banqueting house. In the natural it is called love sickness. It is a delightful ailment, so delightful that I would not be cured of the disease for a very great deal. That is the natural. Move over into the spiritual and you will find there is a disease called love sickness. Not many folk have it, comparatively speaking. Now and again you will find somebody so deeply in love with the Lord Jesus Christ that they are absolutely happy in His presence alone, and everything else fades into insignificance before His love. To be so in love with Jesus you will not stop at anything He asks you to do!

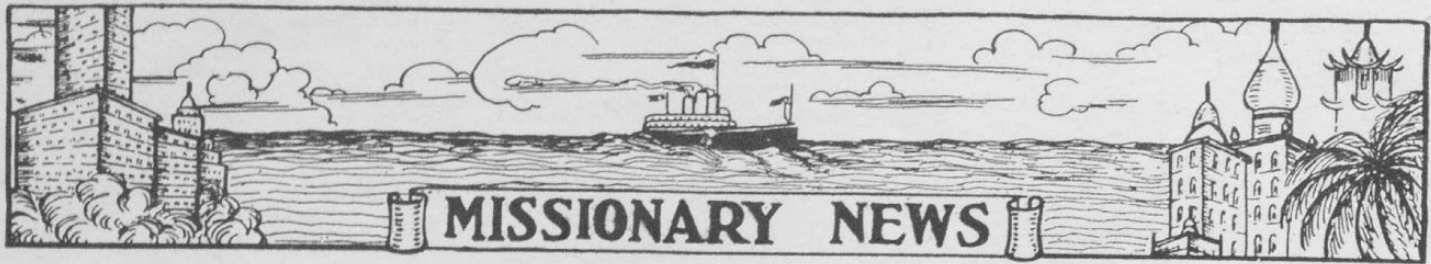
You know very well that in those days when you had set your love upon the woman who is now your wife, there was nothing you would have stopped at. Sacrifice! You would have been indignant if any one had suggested it; you were willing to go to all lengths in order to get the response you were seeking for. Are you in love with Jesus? Are you willing to go to all lengths? Our professed love for the Lord Jesus is in many cases nothing but the product of a fertile imagination, nothing but froth and foam, as evidenced by our unwillingness to make sacrifices. The only way we can measure or weigh love is by sacrifice.

The bride is saying, "I am so sick I need help. I feel weak from the sickness." You say, "That is extravagant." Listen one moment. Two young men some years ago quite frequently met together for prayer. Sometimes they spent prolonged seasons together in the Lord's presence. One day they were both deeply conscious that God was in their midst in a marked manner. When they arose from their knees one looked at the other and observed that he looked to be ill. He had a fine physique, rosy cheeks, knew nothing much about sickness; but on this particular day he seemed to be desperately ill. No questions were asked, they parted company. A day or two later they met again and one said to the other, "Say, were you ill the other day?" He replied in these words, "When we were on our knees I was so filled with the sense of the love of God that the joy was too much for me. It was all that I was able to bear and it was with a struggle that I did not sink under it." You call that fanaticism? May we have plenty of it and many it come upon us frequently.

The love, the love that I bespeak,  
Works wonders in the soul;  
For when I'm whole it makes me sick,  
When sick it makes me whole.

I'm overcome, I faint, I fail,  
Till love shall love relieve;  
More love divine the wound can heal,  
Which love divine did give.

More of the joy that makes me faint;  
Would give me present ease;  
If more should kill me, I'm content  
To die of that disease.



All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

**REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF THE FOREIGN MISSIONARY WORK DURING THE MONTH OF MAY**

California	\$3,305.28
Pennsylvania	1,344.23
New York	1,226.65
Missouri	1,050.63
Ohio	829.64
Maryland	668.89
Texas	624.40
Illinois	591.82
Oklahoma	567.65
Washington	552.36
Michigan	511.19
Canada	447.75
New Jersey	392.58
Wisconsin	388.50
Kansas	343.21
Florida	306.57
Delaware	262.00
Oregon	228.20
Arizona	224.55
Iowa	220.00
Indiana	203.92
Minnesota	171.59
Colorado	169.97
Arkansas	157.94
New Hampshire	148.00
Conn.	145.00
Mass.	145.00
Alabama	115.36
Montana	99.00
Idaho	92.00
Nebraska	89.37
Mississippi	56.88
Georgia	55.65
S. Dakota	43.50
Kentucky	42.00
Louisiana	41.67
N. Dakota	31.82
Virginia	20.02
New Mexico	18.99
Tennessee	12.50
Nevada	11.00
South Carolina	10.00
North Carolina	7.00
Maine	5.00
West Virginia	5.00
Wyoming	4.00
District of Columbia	1.00
Foreign countries	186.07
Total amount reported, minus \$513.88 given direct and designated for expenses	\$15,661.47
Total for May.	

**SUNDAY SCHOOL IN INDIA**

**Edna Wagenknecht**

I should like to tell you something about our Sunday school. We have about 130 enrolled. These are divided into 8 classes with from 12 to 15 scholars in each class. We begin our Sunday school at 10:30. Our girls all sit on mats on the floor toward the front of the room, the smaller ones in front and the larger ones behind them. Then the older people and teachers sit on the benches toward the back of the room, men on one side and women on the other. Our Sunday school is conducted just like yours. When we separate for our classes each class marches out separately with the teacher. They scatter over the compound; some sit on mats under the large trees and others sit on the veranda. The children sit in a circle around the teachers. We also take up missionary offerings each Sunday and send this to other heathen lands. So you see even these dear children after they find Jesus help to win some one else.

Before we have our Sunday school here we go out to the near-by villages to have Sunday school for the village children.

This is quite different from ours. We walk down the narrow street between the little mud huts with grass roofs on either side. Then when we find a nice, big tree we sit down in the shade of it. The people usually give us a grass mat to sit on. The children soon crowd around us. Hilda plays her guitar and sings for them. We then hang the large picture roll on the tree so they can all see it and teach them the lesson. After that we ask questions and the children love to answer. They do not look like your little ones at home. They have no nice clothes to wear but we love them just the same. Some are very, very dirty and their clothes are so torn, others haven't any at all. They are often covered with sores and no one really cares for them. Little girls of about four or five years will stand there holding a heavy baby. Big ox carts pass by and oftentimes the men interrupt us but, as a rule the children listen quite well. After they have heard the lesson we teach them John 3: 16 and a chorus. Some know it quite well. Then we give out the picture cards. They are always very glad to get them. We then invite them to come back the next Sunday, and again start on our way along the dusty road until we reach our home. How different our little girls look and how glad we are to have them.

Every day except Saturdays our girls attend school. We open our school with worship each morning. We have school outdoors with just a grass roof over the brick floor. The children all sit on the ground in long rows. They separate for classes much like we do in Sunday school. Each child has a slate and pencil which she holds on her lap. They have no desks like you do at home. On Saturdays those who have been good all week are usually taken for a walk. I wonder how you would like to go with us some time. We usually have about 35 to take out so we are quite a procession coming up the road. We often go through the bamboo grove just across from our house and stand there to watch the monkeys. There are some little ones and some big ones playing around swinging from one branch to the next.

From here we go on until we come to the place where they keep the elephants. They have about fourteen large ones and one baby elephant. Some of them come in with big loads of grass on their backs others with branches of trees. They look like moving forests. Wouldn't you love to live in India where you could see these animals without going to the zoo? We then start on our way home again. The roads are very, very dusty and with so many little bare feet to stir it up the dust

is worse than ever. As we come along the road the ox carts pass us. They have only two wheels, very large ones, and have two oxen harnessed to them. The village people pass by carrying big loads on their heads. Now and then a cow will pass. These are worshiped by the people. No one is ever allowed to harm them so they roam along the roads. A short distance up the road is a place where the people worship the idols. The idols are nothing but several small hills of ground but day after day these poor people come and worship here and bring offerings. They bring flowers and food and as soon as they leave the monkeys come and have a feast on it. Aren't you glad that you know Jesus and can worship Him? In the hot season the people put a bed here for the gods to sleep on. They fasten it to the branches of the trees so that the wind will swing it to and fro. How sad it is!

How thankful we ought to be that we have not been born in a country like India where they worship these helpless idols. Day after day and year after year they worship but without hope and without answers to their prayers. Now during this smallpox plague we can hear the people worshipping the smallpox devil. The drums are being sounded all night long and then we can hear the mournful voices. In almost every house in the villages some one has smallpox and so many are dying. Their lives here have been sad and hopeless but what will the future life have for them. Pray much for these dear souls that they might be saved.

**PRAY FOR REVIVAL IN JAPAN**

**Harriet Dithridge**

Since the new year the Lord has been sending in many new young men, all seemingly eager for some religious experience. Many of them have been saved, and a few baptized with the Holy Spirit, but how much they need your prayers, for the temptations for young men here in Japan are so great. I covet your prayers for these boys and young men.

Every evening a few faithful ones meet to pray for revival. We began last June, and we will not give up until a real Holy Ghost revival is manifested. Will you not pray with us?

**INTERESTING NEWS FROM LATVIA**

Brother and Sister Grevin report that they are happy in a new arrival to their home, James Grevin Junior.

MORE ABOUT ASSIOU

(Extracts from a personal letter from Sister Trasher)

Well, our meetings are still wonderful. And more wonderful is the great change in the lives of all. The whole thing is too wonderful to try to describe. Oh, God has been good to us! We have had great tests in a financial way for weeks, having barely enough to go on with; but God has carried us through. But oh, I get so tired at times. Sometimes I feel I am just too tired to go on another day. But some way or other I go on days and months and years—He giveth more grace. I guess it is our natural bodies that get so tired it just makes us feel numb all over. Then a good cheery letter comes along and makes me forget I was tired. Pray for us. God has done wonders for our children and the work is still going on.—Lillian Trasher.

EAGER LISTENERS TO THE GOSPEL

Brother Plymire reports considerable interest in the gospel message among the people of Tangar, West China. He states that for some weeks the meeting place has been crowded with eager listeners, and many have had to stand outside for lack of room inside the house. One man definitely received the Holy Spirit and was overflowing with new-found joy. Also there seemed to be a real burden for the unevangelized and a strong impression that the return of the Lord was near, so that it was necessary to do everything possible to reach the people with the gospel while there was yet opportunity.

WORK CONTINUES IN LUNG SHAN

Sister Ferm writes from Tsingtao: "We praise God that there are three faithful workers left to carry on the work. The day before we left, it rejoiced our hearts to be able to bury nine in baptism. They all have proved to be true Christians and we trust they may grow in grace and be able to stand in the trying days. The native Christians need your earnest prayers. We have heard of those who have already given their lives and some have been severely threatened."

RETURNING FROM CHINA

Brother John E. Morrison writes from Hong Kong that he is returning from China and expects to be in Canada for some time. His address will be box 79, Alliston, Ont., Canada.

DISTRIBUTION OF MAY, 1927, MISSIONARY CONTRIBUTIONS

An asterisk (\*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated and the balance made up by the Treasurer from undesignated funds.

It will be noted that a large percentage of the money sent to the missionaries is designated for them and accordingly is forwarded exactly in accordance with the wishes of the donors. The balance of undesignated money is divided according to the individual needs of each missionary, taking into consideration Mission Station expenses as well as the number in the family if married.

AFRICA

Table of AFRICA contributions including J. A. Barney & family, Congo (\$85.00); Ruth L. Bender, Liberia (50.00); Arthur F. Berg (furlough) (40.00); Grace Bowie, Sierra Leone (50.00); Florence Brisbin, Liberia (60.00); Jennie Carlson, Sierra Leone (50.00); Mrs. Carrie S. Chawner, Transvaal (35.00); Edna Dobbins, Liberia (58.55).

Table of contributions including Bertha Dommermuth, Liberia (50.00); C. W. Dozey, Egypt (Mission Sta. Exp. 75.00) (150.00); Phillip, Eusea, Liberia (20.00); Jesside Eustace, Liberia (40.00); Ada Golan, Liberia (Native workers 10.00) (50.00); John K. Hardt, Egypt (80.00); titan ar A. James, Transvaal (40.00); Katherine Kirsch (furlough) (20.00); Fred Knoll, Liberia (80.00); Fred G. Leader (furlough) (40.00); Anna Maier, Congo Belge (50.00); Mary Martin, Liberia (40.00); Martha Neeley, Liberia (25.00); J. M. Perkins, Liberia (Mis. Sta. Exp. \$50, N. workers \$30) (160.00); A. H. Post, Egypt (19.83); H. E. Randall, Egypt (100.00); Anna Richards, Transvaal (45.00); John Richards, Transvaal (95.28); Julia M. Richardson (furlough) (20.00); Sophie Scloss, Egypt (40.00); Roy E. Scott, Egypt (150.00); Ira G. Shakley (furlough) (50.00); Lloyd Shirer, Sudan (Mis. Sta. Exp. \$50) (150.00); Wycliffe M. Smith (furlough) (7.00); Lillian Trasher, Egypt (Orphanage 80.00) (124.00); Anna E. Turney, Transvaal (70.00); Grace Van Scoot, Liberia (40.00); Agnes Walker, Liberia (30.00); Alva L. Walker, Congo (Mis. Sta. Exp. \$55.07) (140.07); Arthur E. Wilson, Sudan (N. workers \$40) (118.00); Egyptian work & workers (200.00); Egyptian paper (20.00).

CHINA

Table of contributions including Gerda Adolphson (furlough) (20.00); Grace Agar (40.00); Carrie Anderson (furlough) (20.00); L. M. Anglia (orphanage \$344.25) (558.50); Blanche R. Appleby (furlough) (50.00); Fred Baltau (furlough, Mis. Sta. Exp. 65.00) (129.47); B. T. Bard (100.60); J. C. Beruldsen (80.00); Percy Bristow (N. workers \$30.00) (130.00); J. H. Chenoweth (furlough) (50.00); Katherine Clause (60.00); Mrs. Ruth D. Cook (furlough) (20.00); Lloyd G. Creamer (furlough Mis. Sta. Exp. \$30, N. workers \$20) (70.00); Emma Daab (furlough) (20.00); Emma Daechert (50.00); Edwin Elliott (100.00); Ella Finch (furlough) (20.00); Pauline Fern (52.00); H. E. Hansen (furlough, Mis. Sta. Exp. \$50.00) (90.00); Thomas Huddle (furlough) (60.00); Cecil M. Jackson (70.00); Geo. M. Kelley (Mis. Sta. Exp. \$42) (142.00); Martin Kvamme (100.00); Mattie Ledbetter (furlough) (20.00); Mary Lewer (50.00); Willa B. Lowther (furlough) (20.00); Herman Mader (furlough) (40.00); Lillian B. Marston (50.00); Bella Miltstcher (furlough, N. workers \$20) (40.00); Mrs. J. C. Morrison (Mis. Sta. Exp. \$5.00) (97.55); Nettie D. Nichols (Mis. Sta. Exp. 24.62) (79.62); Grace P. Nicholson (40.00); Ralph L. Phillips (100.00); V. G. Plymire (Mis. Sta. Exp. 85.00) (125.00); Mary K. Rasmussen (52.63); W. E. Simpson (Mis. Sta. Exp. \$40, N. workers \$20) (100.00); W. W. Simpson (Mis. Sta. Exp. 133.00, N. workers \$355.00) (548.00); Geo. Slager (100.00); Marie Stephany (Mis. Sta. Exp. \$6, N. workers \$26) (82.00); Alice Stewart (30.00); Anna Weber (50.00); Elizabeth Weidman (50.00); Ruth Weidman (40.00); Clara J. Wyns (40.00); Anna Ziese (40.00); South China native work & workers (380.00).

INDIA

Table of contributions including Anna Anderson (40.00); Almyra Astor (Mis. Sta. Exp. \$25) (57.70); Aston orphanage (100.00); Olga Astor (furlough) (20.00); Mollie Baird (50.00); J. E. Barrick (furlough, Mis. Sta. Exp. \$60) (160.00); Christian Beckdahl (100.00); J. H. Boyce (Mis. Sta. Exp. \$50) (150.00); Thomas Brook (50.00); John Burgess (N. workers \$35) (75.00); Walter Clifford (100.00); Mary Chapman (40.00); Blossom Cook (30.00); Robert Cook (N. workers \$30) (130.00); Barbara Cox (50.00); Sara Coxe (furlough, Mis. Sta. Exp. \$100.00) (265.32); Lillian Denney (40.00); Edith Dutto (40.00); Andrew Erickson (40.00); Marguerite Flint (Mis. Sta. Exp. \$90, N. workers \$4) (165.00); Bessie Gager (furlough) (20.00); Laura Gardner (45.00); Hattie Hacker (40.00); Hedvig Hansen (26.00); Esther B. Harvey (Mis. Sta. Exp. \$100.00) (150.00); Anna Helmbrecht (furlough) (50.00); Maynard Ketcham (40.00); Ethel M King (10.000).

Table of contributions including Robert McClay (100.00); Dick Mahaffey (80.00); Fred Merian (N. workers \$15) (140.00); J. J. Mueller (furlough, Mis. Sta. Exp. \$152, N. workers \$24.00) (271.00); Katherine Nethery (50.00); Frank Nicodem (Mis. Sta. Exp. 30.00) (150.00); Lenor Parker (furlough) (23.00); Mattie Personous (40.00); Lydia Rediger (10.00); Violotta Schoonmaker (Mis. Sta. Exp. 66.10) (216.10); Hettie Steffens (46.28); Thomas Stoddart (Mis. Sta. Exp. \$10) (60.00); Joseph Sugar (100.00); Niels P. Thomsen (N. workers \$16) (116.00); K. A. Timrud (N. workers \$10) (110.00); Edna Wagenknecht (40.00); Hilda Wagenknecht (40.00); Geo. Waggoner (50.00); Harry Waggoner (73.45); Leper work (31.00); Grace Walthers (10.00).

JAPAN

Table of contributions including Gordon R. Bender (99.65); Harriett L. Dithridge (Mis. Sta. Exp. \$50) (100.00); Agnes Juergensen (35.00); C. F. Juergensen (Mis. Sta. Exp. \$20) (100.00); J. W. Juergensen (furlough, Mis. Sta. Exp. \$50) (110.00); Marie Juergensen (45.72); Alexander Munroe (Mis. Sta. Exp. \$150) (150.00); Mae Straub (Mis. Sta. Exp. \$20) (22.00); Mary Taylor (50.00); Jessie Wengler (50.00).

SOUTH AMERICA

Table of contributions including Forrest G. Barker (Mis. Sta. Exp. \$16) (116.00); H. W. Cragin (N. workers \$21) (121.00); Lief Erickson (115.60); J. R. Hurlburt (Mis. Sta. Exp. \$35) (115.00); Alice Wood (40.00).

MEXICAN MISSIONS

Table of contributions including H. C. Ball (Mis. Sta. Exp. \$3.25) (103.25); Geo. Blaisdell (90.00); Mae Kelty (25.00); Alice Luce (25.00); Fannie Van Dyke (furlough) (15.00); Richard J. Williams (55.00); Ralph D. Williams (55.00); La Luz (20.00); Co-laborers (1.00); Mexican workers—Border (125.00); Mexican workers—Mexico (200.00); Mexican school (75.00); California work (75.00); Mexican truck (1.00).

MISCELLANEOUS

Table of contributions including Anna Adams, Palestine (50.00); Elizabeth Brown, Palestine (Mis. Sta. Exp. \$25) (65.00); Anna Bukczynska, Poland (51.00); B. H. Caudle, Philippine Island (145.15); Ferd. Ewald, Poland (N. workers \$14) (100.00); Frank Finkenbinder (furlough) (40.00); William Fuchs, Palestine (100.00); James Grevin, Latvia (70.00); A. M. Heetebray, Fiji Islands (76.00); Pearl Hewitt (furlough) (20.00); John Howe, Porto Rico (20.00); Lena Howe, Porto Rico (Mis. Sta. Exp. \$10) (60.00); J. L. Lugo, Porto Rico (100.00); Porto Rican workers (160.00); Yum a G. Malick, Syria (Mis. Sta. Exp. \$50) (150.00); Harry Mamalis, Greece (30.00); Nicholas Nikoloff (Mis. Sta. Exp. \$10) (70.00); Ruth Pemberton, B. W. I. (50.00); Laura Radford, Palestine (40.00); Julius Rieske, Poland (60.00); Gustav H. Schmidt (furlough Mis. Sta. Exp. \$10) (50.00); B. A. Schoeneich, C. America (Mis. Sta. Exp. \$105.00) (205.00); Clara Siemens, B. W. Indies (50.00); J. E. Varosachff, Russia (Mis. Sta. Exp. \$49) (129.00); John G. Warton, Persia (Mis. Sta. Exp. \$101.82) (276.82).

OFFERINGS FOR NON-COUNCIL MISSIONARIES

Table of offerings including Cyril Chase 25.00; Spencer May 120.00; M. Schillgallis 20.00; Minnie Houck 15.20; J. E. Isaac 20.50; Henry McCune 20.00; E. Kennedy 2.00; M. Bailey 25.00; E. K. Beach 2.00; H. Becker 16.00; J. E. Norton 111.00; W. K. Norton 56.60; J. Planter 15.00; A. Sanders 37.00; F. Simpson 13.60; W. M. Turner 170.00; E. Wick 30.00; A. Wiencke 49.00; H. Winkleman 30.00; G. S. Lundgren 10.00; E. Poli 8.76; A. Grieger 20.00; Total amount missionaries' allowances \$15,992.71; Missionary Rest Home 25.00; Fares, Buildings, Etc. 158.45.

Summary table showing TOTAL AMOUNT DISBURSED FOR MAY \$16,176.16; Minus amount disbursed from special accts. 715.51; Shortage in April funds \$15,460.65; Minus amt. borrowed from June funds 1,702.48; Minus amt. from Home missions \$15,731.47; TOTAL RECEIPTS FOR MAY \$15,661.47.

## In the Whiten'd Harvest Fields

### SIX BAPTIZED

Brother F. G. Cline writes from Monroe, Ia.: "May 29th I closed a good revival with the saints at Macon, Mo., in which 12 were saved and reclaimed, 1 baptized in the Spirit, and 6 baptized in water."

### PLOWING FALLOW GROUND

Brother G. H. Millard writes from Carlton, Okla.: "I am in a revival in a place where there has been no revival of any denomination for years. We have large crowds; some have been saved, and Pentecost is accepted."

### DISTRICT CONVENTION

Brother Roy L. Steger writes from Vernon, Texas: "Just closed a revival with Brother T. D. Thompson as evangelist. Some saved and filled with the Holy Ghost and the church generally blessed. Our district Convention for North Texas District was held here."

### MISSIONARY REVIVAL

Pastor Haynie Nichols writes from Trenton, Mo.: "We were wonderfully blessed on June 5th in having Sister Gager of Basti, U. P. India, speaking to us 3 times on the needs of India and the foreign field. Missionaries in fellowship with the General Council are invited to stop with us."

### GOOD OKLAHOMA REVIVAL

Evangelist F. E. Conrad and wife write: "Just closed a meeting at Lutie, Okla. God gave us a great outpouring of the Spirit and 21 were saved, 15 received the Baptism in the Holy Ghost as in Acts 2:4, 13 baptized in water, 31 names added to the roster of the assembly. Marvin G. Steele is pastor."

### SALVATION IN HUMBOLDT

Pastor Oscar Davidson writes from Humboldt, Kans.: "We have had a revival for the last two and a half years, and God is still saving and baptizing in the Holy Spirit, praise the Lord. We have arranged for an all-day service the 4th of July, the Lord willing. Arrangements will be made to take care of all that come."

### ARE YOU THE ONE?

Six miles out from Ishpeming, Mich., is a mining center in which there is neither church nor Sunday school; but there is an open door for the gospel. One hundred children are available for a Sunday school and there is a building provided for them to meet in. Sister Al. Miners is willing to undertake the work if she can get a helper. Will someone volunteer? Write to Mrs. Al. Miners, Box 33, Main St., North Lake, Ishpeming, Mich.

### MIRACLES IN ST. LOUIS

Pastor Fred Lohmann of Trinity Tabernacle, St. Louis, writes: "Richey revival stirring hundreds. Tabernacle auditorium full. To-night scores seeking the Lord. Wonderful demonstration of the healing power of Christ. One man healed of a broken back. Left harness and braces and is walking normally. Hundreds stirred by this miracle. People coming from all over country. Pray."

### CHANGE OF PASTORS

Brother Wm. F. Kirkpatrick writes from Modesto, Calif. "We have recently resigned and secured Brother J. W. Welch temporarily for the church. We are planning to go East. The work here is in fine condition. Baptized 8 in water last Sunday, 3 saved Sunday night, 4 converted at our street meeting a short time ago. Our Ambassadors have secured the next convention for Modesto next November."

### OTHER MEN'S LABORS

Pastor E. L. Newby writes from Ft. Worth, Texas: "May 16th, Pastor M. M. Pinson resigned the pastorate of the Rosen Heights assembly here and left for his Santa Ana, Calif., home. We accepted the pastorate and started with a tent revival, my son Joe doing the preaching. At almost every service some have come through to a definite experience; there have been some wonderful conversions and baptisms and some wonderful healings. We have added 15 names to the roster and baptized 13 in water. We found the church in fine condition and ready for revival."

### SIX GREAT MONTHS

Pastor H. Hansen writes from Salem, Ore.: "We are glad to report that for the last six months the Lord has been wonderfully blessing in our midst; scores of souls have been saved; quite a number baptized in the Holy Spirit, and some outstanding healings, for which we surely praise God. The Lord has also given us a large tabernacle, seating capacity of about 900, in which to carry on His work. On April 23, we held a Young People's Rally, representatives from the various places throughout the state being present. It was a glorious sight to see so many young people filled with the Holy Spirit and on fire for God. We feel that much was accomplished by this rally, toward the unifying of God's true children. Sister Mamie B. Keel of Olympia, Wash., just recently closed a 3 weeks' campaign with us. Several were saved and the saints wonderfully edified and built up in faith. We wish to announce that Brother Smith Wigglesworth will be with us, beginning the evening of June 21 and will continue over Sunday, June 26."

### NEWCOMERS AMONG US

Pastor Albert L. Knudson writes from Seattle, Wash.: "My church in Seattle has just come into the fellowship of the Pentecostal fold, and we are getting acquainted with this mighty Holy Ghost movement. Evangelists Cecil and Mollie Perks were with us for a month's campaign and our tabernacle with its 500 seating capacity was packed full. It was a wonderful meeting."

### NEW ARKANSAS ASSEMBLY

Pastor W. J. Blasingame writes from Saint Joe, Ark.: "The greatest revival known here for many years has closed. I did the preaching the first week and Brother Roy Canady did the rest. A number were saved and reclaimed and the assembly set in order with 24 names. We baptized 12 in water. A number received the Holy Ghost. About 16 of Brother Canady's saints came 35 miles for the last night's service and participated in the sacrament and feet washing. I was chosen pastor."

### PASTOR'S FINE REPORT

Pastor W. A. McLaughlin, Centralia, Wash., writes: "Our third revival this year has come and gone. Evangelist Orville Benham and wife were with us in the last one, but could be here only 10 days. Several were saved, 4 received the Baptism according to Acts 2:4, and people are being saved right along in our regular services. Four were saved Sunday, May 22nd, and 2 in the Young People's Prayer Service last Saturday night. In April, 27 followed the Lord in baptism in water, and 24 in May. Our young people met recently and organized as Christ's Ambassadors and are busy as opportunity presents itself, some going to city jail, some to poor farm, some to girls' reform school. Our congregation has purchased a bus in which to haul people to and from church and Sunday school, and also to carry workers to places where the gospel is not preached, carrying the message."

### A PROSPERING PASTORATE

Pastor George A. Jeffrey writes from Long Beach, Calif.: "The Lord is blessing the work at Central Gospel Tabernacle in Long Beach. I came here from West-ernport, Md., where I left a splendid spiritual people, to pastor the flock here. It was not hard for the Lord to move after the splendid constructive work of Pastor C. J. Lucas, my predecessor. So, from the first Sunday, April 14, when I began my ministry here, the Lord poured out His Spirit and every Sunday night since then souls have been at the altar seeking salvation. Several praise God for healing their bodies and quite a number are seeking the Baptism. We are formulating plans for a daily vacation Bible school to start immediately after the public school closes, to run 15 week days of 3 hours each, conducted along Pentecostal lines. The young people's organization is becoming a vital factor in the work here. They have charge of the Friday night services, also the open air services on Saturday nights."

**NEW ASSEMBLY AND BIBLE SCHOOL AT ENID, OKLA.**

We were called back from California to undertake to secure a site for a permanent tabernacle, to replace the one we built on leased ground a year ago. During our absence, our assistant, Brother D. A. Griffith, had done excellent service, but he felt that we must come back to help put over a larger program, or he would go out into the evangelistic field, to which he had many calls. We therefore motored back by the southern route, and have now been here two weeks, holding special meetings, and conferring with the brethren, who are unanimous for a permanent tabernacle, and a Bible school to train evangelists and missionaries.

We felt that to succeed with so large a plan we must be guided by the Lord at every step, and so much time was spent in prayer. We felt also that it was very important to have the assembly and school affiliated with the General Council of the Assemblies of God, so that our work here might be articulated with all the assemblies of God work in this and adjoining states, and to secure the fellowship and co-operation of our brethren of like precious faith, and to avoid duplication of effort, and to secure the stability and permanence of the work. A timely visit, May first, of our Chairman, W. T. Gaston, who came on our invitation was a great help. His full approval of all our plans was also a material help. We showed him the various sites which we had under consideration, and the one we have purchased was his choice of them all. To secure this at a moderate price, we made it a subject of special prayer.

On Friday night, May 6th our people met, and after some discussion to clear away objections, it was voted almost unanimously to form an assembly and affiliate with the General Council. It was also voted to instruct the undersigned to purchase the ground and school known as Roosevelt Central School, which was recently put on the market because the school board had decided to build a new school in the center of the district, now seven blocks further out. This half city block on a hill only four blocks from the public square, and the large two-story brick building, the Lord put in our hands for the extremely low price of \$6,000, which is less than the land alone is worth in this growing city of about 30,000. As soon as the assembly is fully set in order, and incorporated according to law, the property will be held by a board of trustees for the assembly.

It will interest our brethren to know that the largest contributor so far is a Roman Catholic, who attended Brother Griffith's meetings at Pond Creek, a village twenty miles north, received the Word into a good honest heart, and was soundly converted, and has, with his wife, been a faithful attendant in Enid, driving a distance of 26 miles each way. With tears of gratitude to God for healing him of a deadly cancer in his head, he vowed that he would serve the Lord with his substance. Without the help of this man, it would have been impossible to make the deal. This shows how the Lord uses

healing to further His work. In fact, most of our best supporters are people who have been healed in the numerous campaigns the writer has held in Enid the past five years.

We would not have thought of a new Bible school, if we had not been assured that our excellent school at Springfield is already overcrowded. We shall continue to urge students who are able to enter there to do so. But there are very many in Oklahoma and adjoining states who can come to Enid, but cannot go to Springfield. So far as we have been able to learn, there is no Bible school, affiliated with the Assemblies of God between Springfield and California, where we have three such schools. Oklahoma has many small Assemblies of God, and a large ministerial list in fellowship with the District Council. Many of these need more thorough training, and many young people long for training, but cannot go long distances from home. We hope to draw students from all over Oklahoma, and near-by states. For this reason the name of Southwestern Bible School has been suggested. A drive by automobile will impress one with the opportunities and the need for this gospel in this great section. Our people are inspired with the hope of helping to evangelize this great region.—P. C. Nelson, 108 South 4 St., Enid, Okla.

**CABLE FROM BROTHER CLIFFORD**

The following message has been cabled to us from Ceylon under date of June 9th: "Daughter Queenie dangerously ill with malaria," signed Clifford.

You will remember that a short time ago we reported that our brother was seriously ill himself, and then later the sad news of Mrs. Clifford's death was received. Four motherless little tots were left, and now the oldest, Queenie, age 8, is in very urgent need of prayer. Let every one pray earnestly for this need.

**OPEN FOR CALLS.**—As evangelist or pastor. In fellowship with the Council. J. B. Jones, 2011 W. Miller St., Indianapolis Ind.

**OPEN FOR CALLS.**—For meetings, in fellowship with the Council. Mrs. Mamie Martin, 832 N. Hobson St., Shawnee, Okla.

**OPEN FOR CALLS.**—As evangelist after June 1. Have had some experience as pastor and as evangelist. In fellowship with the Council. W. F. Curtman, Sudheimer, Mo.

**WANTED.** To rent a tent capable of seating about 200 for few weeks in July or August. Must be in good condition.—Pastor Wm. H. Dickinson, Box 225, Hamburg, N. J.

**PIANIST WANTED.** Young man who really means business and is fully consecrated.—Evangelist Bennie Lewis, 247 So. Utica St., Tulsa, Okla.

**OPEN FOR CALLS** as evangelist. Have had quite an experience as evangelist. Full fellowship with Council. E. M. Blount, Box 452, Cedar Grove, La.

**FOREIGN MISSIONS CONTRIBUTIONS**

- June 1-9th, inclusive  
All personal offerings amount to 1378.68.  
 .93 Childress Chapel S S Mouette Ark  
 1.97 Assembly of God Risco Mo  
 2.00 Passover S S Greubrier Mo  
 2.10 Assembly of God S S Wesson Ark  
 2.18 Sunday School Wright City Okla  
 2.28 Sunday School Seath Mo  
 2.53 Assembly of God S S Paris Ill  
 2.55 Arkansas District Council  
 2.69 Assembly of God Bridgeport Texas  
 2.70 Overton Tabernacle Overton Texas  
 2.80 Pinedale Assembly Clanton Ala  
 2.94 Assembly of God S S Chickasha Okla  
 3.00 Assembly of God Chickasha Okla  
 3.00 Junior S S Class Bazine Kans

- 3.00 Sunday School Macomb Mo  
 3.15 Assembly of God Humboldt Kans  
 3.25 Assembly Guthrie Okla  
 3.28 South Side Assembly of God Wichita Falls Texas  
 3.45 Women's Missionary Council Wichita Falls Texas  
 3.46 Assembly of God Camden Ill  
 3.50 Center View S S Assembly of God Shawnee Okla  
 3.60 Sunday School Motley Minn  
 3.65 Assembly of God S S Arcadia Kans  
 3.66 Assembly S S Humble Texas  
 3.70 S S Frankston Texas  
 4.00 Assembly of God Trenton Mo  
 4.00 Assembly at Peoria & Haskell Sts. Tulsa Okla  
 4.00 S S Jester Texas  
 4.00 Assembly of God Birthday offering Plenty-wood Mont  
 4.33 S S Warrior Ala  
 4.50 Assembly Crichton Ala  
 4.50 Assembly of God Madison Ill  
 5.00 Assembly of God S S Burk Burnett Texas  
 5.00 Assembly of God Boyd Texas  
 5.05 Assembly of God S S Firstview Colo  
 5.10 Pent'l Assembly Gerald Mo  
 5.20 Full Gospel Mission Washington Mo  
 5.56 Bascom Assembly Tyler Texas  
 6.25 Full Gospel Church Redding Calif  
 6.50 Hungarian Pent'l Faith Assembly Philadelphia Pa  
 6.60 Assembly of God Scottsbluff Nebr  
 6.75 Pleasant Hill Assembly Mt Ayr Ia  
 6.93 Assembly Westwego La  
 7.00 Church of the Living God Philadelphia Pa  
 7.00 Sunday School Pt Lavaca Texas  
 8.00 Full Gospel S S Inglewood Calif  
 8.12 Assembly of God Wichita Kans  
 8.35 Assembly of God Jasonville Ind  
 8.70 Assembly Sullivan Mo  
 9.00 Young Peoples' Class Wasco Calif  
 9.50 Deer Ridge Assembly LaBelle Mo  
 9.54 Assembly of God S S Lawrence Kans  
 10.00 Assembly of God Church Coldwater Kans  
 10.00 Gospel Hall Pent'l Assembly Yonkers N Y  
 10.00 Young Peoples' Society Springfield Mo  
 10.00 Falls Pent'l Church Akron Ohio  
 10.00 Assembly of God Greenville S Car  
 10.00 Children of Assembly Eagle Bend Minn  
 10.00 Dorcus Missionary Soc of Glad Tidings Church San Antonio Texas  
 10.00 German Pent'l Assembly New Castle Pa  
 10.00 Daisetta Women's Missionary Council Daisetta Texas  
 10.00 Pent'l Pilgrim S S Smokerun Pa  
 10.33 Pent'l Assembly Paonia Colo  
 10.75 North Side Assembly of God Wichita Falls Texas  
 11.10 Assembly Bazine Kans  
 11.20 Full Gospel Assembly Minot N Dak.  
 11.40 Assembly Attica Kans.  
 12.50 Assembly Caldwell Kans  
 13.00 Tent Evangelistic Meeting Knox City Mo  
 13.00 S S of Assembly of God Church Tulsa Okla  
 15.00 Missionary Prayer Band Millville N J  
 15.00 Christ's Ambassadors Dallas Texas  
 15.40 Assembly Whistler Ala  
 16.00 Assembly W. Monroe La  
 17.66 Full Gospel Assembly Canton Ohio  
 18.00 Assembly of God S S Minneapolis Minn  
 20.00 Assembly of God Ewing Mo  
 20.00 Assembly of God Salinas Calif  
 20.75 Full Gospel Mission Sawtelle Calif  
 21.55 Assembly Joplin Mo  
 23.00 First Pent'l Church Elizabeth N J  
 25.00 Pent'l Assembly Jamestown N Y  
 25.00 Assembly Ceres Calif  
 30.00 Trinity Tab St Louis Mo  
 32.20 Pent'l Church of God New Haven Conn  
 34.11 Assembly of God Tulsa Okla  
 34.12 Assembly of God Holland Ohio  
 34.16 Assembly Eagle Bend Minn  
 38.50 Bethel Pent'l Assembly Juneau Alaska  
 40.00 Bethel Chapel Glendale Calif  
 40.00 Young Peoples' Prayer Band Tulsa Okla  
 40.15 Assembly of God Terre Haute Ind  
 44.79 Assembly of God Springfield Mo  
 45.00 Oak Park Holiness S S & Young People Tampa Fla  
 45.00 Assembly Findlay Ohio  
 45.80 Full Gospel Tab 5th & Peoria Sts Tulsa Okla  
 50.00 Assembly Dallas Texas  
 50.00 Pent'l Mission Ansonia Conn  
 50.00 Calvary Tab Camden N J  
 52.67 Northern Missouri & Iowa District  
 54.49 Bethel Tab Canton Ohio  
 68.05 Sunday School Springfield Mo  
 78.00 Lighthouse Pent'l Assembly & S S Brooklyn N Y  
 70.00 Full Gospel Church & S S Asbury Park N J  
 93.90 Christ Covenant & Glad Tidings Assembly Chicago Ill  
 100.00 Assembly Jeannette Pa  
 100.00 Christian Missionary Alliance Church Richmond Va  
 150.00 Students Missionary Band Springfield Mo  
 155.00 Full Gospel Assembly Washington D C  
 595.19 Pent'l Church Cleveland Ohio  
 Total amount minus 111.55 amount designated for expenses and given direct.....\$4126.78

**HOME MISSIONS CONTRIBUTIONS**

- June 1-9th, inclusive  
 1.00 Assembly of God Madison Ill  
 Total amount reported .....\$1.00

## Forthcoming Meetings

Spend your vacation at a Camp. Write ahead for tent and cot accommodations. Take bedding and toilet articles with you. Pray for all forthcoming meetings. Notices of meetings should be sent to the Gospel Publishing House three full weeks before the meeting starts.

**GENERAL COUNCIL MEETING, Springfield, Mo., Sept. 16-22.**

**QUINCY, ILL.** A. Watson Argue will conduct a revival campaign in a large tent tabernacle starting June 12 and continuing 3 or 4 weeks.—Argue.

**MIDLAND, PA.**—July 6-24, at Pentecostal church, Meyer and Alice Tan Ditter, singing evangelists, will conduct a revival in this new and newly field.—Edward Jones, pastor, 178 7th St., Midland, Pa.

**EUREKA, CALIF.**—Indian camp meeting June 27 to July 4. Camping will be at Bayview Auto Park, end of 5th St. car line (Bucksport). Meeting in Pentecostal tabernacle 7th and C. sts., every afternoon and evening. Evangelist A. C. Valdez will do the preaching. Write J. D. Wells, Tabernacle, Eureka, Calif.

**SEAGRAVES, TEXAS, CAMP MEETING.**—At First Pentecostal church, July 29 to Aug. 16. Places provided for campers. Evangelist T. D. Thompson of Wichita Falls, Texas, in charge. For further information write Pastor W. E. Kimbell, Seagraves, Tex.

**SIOUX CITY, IA.**—Evangelist Mae E. Frey and party will conduct a campaign in Assembly of God tabernacle, 14th and Myrtle Sts., beginning June 19. Take W. 7th St. car. Sister Frey will be glad to meet old and new friends.—Pastor R. Pollard, 1604 Isabella St.

**HAMMON, OKLA.**—July 2-31, Evangelist C. G. Stailey of Sentinel, Okla., will conduct an old-fashioned Assembly of God revival. All preachers in full fellowship with the Council will be heartily welcomed and taken care of.—Mabry B. Wyatt, Rt., 1 Box 23, Hammon, Okla.

**MILES CITY, MONT.**—The Dawson MacCullough Evangelistic Party (Dawson MacCullough, Evangelist Elmer T. Draper, Mrs. Elmer T. Draper and Mrs. Alda MacCullough) will conduct an old-time revival and divine healing campaign, June 19 to July 3. For further information address Pastor E. E. Reckley, 222 No. Central Ave.

**MINOT, N. D.**—Evangelist Dawson MacCullough and wife and Evangelist Elmer T. Draper and wife will conduct a state wide revival convention, July 10 to July 31. For further information address Pastor F. G. Frank, 815 2nd Ave., N. W.

**SAINT LOUIS, MO.**—Evangelist Raymond T. Richey at Trinity Tabernacle, June 7-26. An old fashioned revival campaign. The sick will be prayed for. Rooms, board and hotel accommodations can be secured in easy reach of the Tabernacle. For further information write to Pastor Fred Lohmann, 5736 Ezel Avenue.

**LAWTON, OKLA.**—City-wide campaign at City Park on T Ave., between 7th and 8th Streets, under the leadership of Brother and Sister F. E. Conrade, July 2-17. Good camp ground. We would be glad for the near-by saints to come and be with us. For further information write Pastor E. E. Gore, 1116 B Ave., Lawton, Okla.

**CONNEAUT, O.**—June 15 to July 3, Meyer and Alice Tan Ditter, singing evangelists, will conduct a revival tent meeting on the assembly lot, Cor. Broad and Jefferson Sts. Brother Tan Ditter is a converted Jew and has a real message both in word and song.—Pastor G. F. Lewis, 499 Liberty St., Conneaut, O.

**AUSTIN, TEXAS, FIRST ANNUAL CAMP MEETING** July 1-15. All ministers and workers of the territory are expected to be here. Brother T. P. Anthony of San Antonio will have charge of the evangelistic services. For further information write C. O. Brown, pastor of the South Austin Assembly of God church, 1906 Eva St., Austin, Texas.

**GREAT PENTECOSTAL CAMP MEETING BROCKVILLE, ONT., CAN., ON THE BANK OF THE ST. LAWRENCE RIVER.** June 26 to July 10. J. S. McConnell, (known in Canada as "The fiery Irishman") will be the chief evangelist. Meals served on the grounds on the free will offering plan. For full information, write Evangelist Ray W. Watson, 102 Buel St., Brockville, Ont.

**DAVENPORT, IOWA.**—A great campaign for souls will be conducted all summer by Evangelist Earl Opie, Glenn Renick and party, in a large tent.

**AUBURN, NEBR.**—Revival begins June 26, conducted by Evangelist Bennie H. Lewis of Tulsa, Okla.—Pastor Geo. W. Hawley, 1420 M St., Auburn, Neb.

**WETUMKA, OKLA.**—Old-fashioned revival, Canard & Francis sts., begins June 29. Evangelist C. C. Helvey, Rocker, Mo., in charge.—A. P. Bryan, pastor.

**PRATT, KANSAS.**—The Morton Sisters are to conduct a revival at 3rd and Ninniska sts., June 9-30. Note change of dates.—Pastor R. U. Freeman, Pratt, Kansas.

**ALEXANDRIA, VA.**—Evangelist Ina France Nesbitt and daughter Hannah, of Baltimore, Md., will open a campaign on June 12th at the Upper Room Assembly, 1004 King Street, Alexandria, Va. Closing date indefinite.—P. C. Duborg, pastor.

**NEBRASKA STATE CAMP MEETING** will be held this year at Scottsbluff, Nebr., July 21-31. Speaker will be announced later. All who desire tents or cots please have your order in not later than July 1st. Correspond with E. W. White, 1601 6th Ave., Scottsbluff, Nebr.—A. R. Stauffer (Chairman).

**WOODWARD, OKLA.**—The Oklahoma District Council will be held the last four days of the camp meeting to be held at Woodward, Aug. 2-12. Elder L. L. Riley will have charge of the night evangelistic services. Three meals a day on freewill offering plan.—Pastor E. M. Adams, Woodward, Okla.

**JOHNSTOWN, PA.**—The Camp Meeting for Western end of the Eastern District will be held at Lorain Steel Park, Johnstown, Pa., from July 10 to 24 inclusive. Tents can be rented and meals had at reasonable rates on the ground. Speakers will be announced later. Further information from Charles C. Eyer, 17 Jefferson St., Johnstown, Pa.

**FREDONIA, N. Y.**—D. V., a Pentecostal convention will be held in the Grange hall here, June 23-26. We have secured as workers Brother R. D. Drake, New Castle, Pa.; Brother and Sister Walter I. Palmer, Camden, N. J., also Sister Blanche Trotter, of Belmont, N. Y., returned missionary to Africa.—Pastor Harold J. Snelgrove, 26 Free St., Fredonia, N. Y.

**FINDLAY, OHIO.** The annual Pentecostal camp meeting of the Assemblies of God will be held at the Gospel School, Findlay, Ohio, July 8-24. School dormitory, mission and small tents for visiting saints, etc. Write in advance to T. K. Leonard, Findlay, O. Evangelist L. B. Staats of Blue Rock, Ohio, is the special evangelist, assisted by other ministers. Bro. Staats has lately come into the Council fellowship, but is a well known, successful evangelist.

**SECOND ANNUAL INTERSTATE CAMP MEETING** at Eureka Springs, Ark., in the auditorium provided for it, August 18-28. The following speakers are announced: Elders W. T. Gaston, chairman of the General Council; David H. McDowell, assistant chairman; Pastor A. G. Ward, formerly of Toronto, Canada, but now of Springfield, Mo., and Evangelist Ben Hardin, nationally known evangelist, of Chicago, Ill.—E. J. Bruton, secretary, Eureka Springs, Ark.

**SECOND ANNUAL YOUNG PEOPLE'S CONVENTION OF SOUTHERN MISSOURI** will convene July 5-7 at Assembly of God Church (Bethel Temple), Jefferson and Palm sts., St. Louis, Mo. At Union Station take a Laclede or Market car to Jefferson, transfer to Jefferson going north, get off at Hebert St., walk one block north to the church. Free entertainment will be provided by the church. For further information write Pastor Henry Hoar, 4452 Farlin Ave., St. Louis, Mo.—Sister Charlotte Driver, President.

**BOONVILLE, ARKANSAS, CAMP.**—July 8-18 in a tent 48x69. Two meals a day on free-will offering plan will be served. Friends in the District are all asked to send in their gifts of food of all kinds. Brother E. R. Fitzgerald is to be one of the leading speakers.—H. H. Trusty, Box 324, Boonville, Ark.

**WASHINGTON, D. C.**—The Full Gospel Assembly of Washington, D. C., announces its first evangelistic campaign in the tabernacle, corner of N. Capitol and K Sts., conducted by Ben Hardin of Chicago. Fine music, large choir and orchestra. Meetings all day Sundays, and every night except Saturdays, June 12 to July 3. Tabernacle only short walk from the union station and the U. S. Capitol. Rooms and board at reasonable rates near by. For further information address the Pastor, Harry L. Collier, N. Capitol & K Sts., Washington, D. C.

**ARTESIA, N. MEX.**—The New Mexico State camp meeting will be held in Artesia, July 15-25. Evangelist Jacob Miller of Ft. Smith, Ark., will be the chief speaker. Meals on freewill offering plan. Bring musical instruments. For further information write E. C. Henderson, Artesia, or A. C. Bates, Portales, N. M.

**BYESVILLE, OHIO.**—Seventh annual camp will be held at Byesville, Ohio, July 22 to Aug. 7. Evangelist A. N. Trotter and wife of Belmont, N. Y. will be with us the entire time. Evangelist Meyer Tan Ditter, the converted Jew, and his wife will be here July 26-28. Tents or furnished rooms \$3 a week. Address Mrs. J. C. Sauls, Secy., 101 S. 7th St., Byesville, Ohio.

**OSSINING, N. Y.**—A Salvation and Healing Tent Revival will be held at the Mt. Pleasant Academy grounds, Spring and Broad Streets, with Evangelist Harvey McAllister as speaker and Evangelist; Delbert J. Brignall as musical director, under the auspices of the Ossining Gospel Assembly, June 19 to July 10. Write Pastor Ralph P. Riggs, 68 Stone Ave., Ossining, N. Y.

**POTOMAC DISTRICT CAMP MEETING AND ANNUAL BUSINESS SESSION** will convene July 17 to Aug. 7 at "The People's Park" just out of Cumberland, Md., on the National Highway, and the Baltimore and Ohio Railroad; the dates for the annual business session being July 27-29. Tents will be rented on the ground and meals will be served at the camp cafeteria. The General Council Chairman, Brother W. T. Gaston, and the Ass't Chairman, Brother D. H. McDowell, are expected to be with us as well as our local and visiting ministers and missionaries. Special meetings for the children and young people will be conducted by Miss Dorothy Buckingham of Washington, D. C. For further information write the district secretary, P. C. Duborg, 115 N. Fairfax Street, Alexandria, Va.

**LAKE GENEVA BIBLE CONFERENCE AND CAMP MEETING.**—At Alexandria, Minn., on beautiful Lake Geneva, June 16 to July 17. Tents, cots, and meals may be had on the camp grounds at a reasonable charge. A short term Bible School will be held in conjunction with the camp meeting, of which Dean Frank M. Boyd, or Meyer Pearlman of the faculty of Central Bible Institute, Springfield, Mo., will have charge. Dr. Chas. Shreve and other local brethren and missionaries will be among the speakers.

The annual District Council meeting of the North Central District will convene June 28th. All the ministering brethren of the District are urged to attend, also those desiring license or credentials must appear in person. Election of officers will take place. The council meeting will be held in conjunction with the camp.

For further information address Pastor M. J. Hagli, Alexandria, Minn., or Pastor F. J. Lindquist, 2938 13th Ave. S. Minneapolis, Minn.

### KANSAS DISTRICT CAMP MEETINGS

**OTTAWA, July 7-17.**—The annual camp meeting of the Assemblies of God for Eastern Kansas will be held in Ottawa, July 7-17. The camp ground is located in Forrest Park opposite Santa Fe Station. Pastor A. G. Ward, Springfield, Mo. (Author of "Soul Food for Hungry Saints") will be the main speaker, and will be assisted by other ministers. The Hymes family orchestra will furnish music.

**CHRIST'S AMBASSADORS** in connection with camp. The young people will have charge of the afternoon service, and all street meetings. Rooms can be rented near the park. For information write Fred Vogler, 748 S. Mulberry St., Ottawa, Kansas.

**ATTICA-SHARON.**—July 21-31. The annual camp meeting for Southwestern Kansas will be held midway between Attica and Sharon on State Highway No. 12. Splendid shady grove. Plenty of good water, and other conveniences. Elder W. T. Gaston, Chairman of the General Council will be the main speaker. Other speakers will be present.

**CHRIST'S AMBASSADORS RALLY.** The young people will have charge of one service daily. For further information write Pastor A. R. Farley, Sharon, Kans., Pastor C. W. Safford, Attica, Kansas.

**WOODSTON, Aug. 4-14.** The annual camp meeting for Northwestern Kansas will be held at Woodston, Aug. 4-14. The camp ground is located 3 miles east of Woodston on U. S. Highway 40 N. The grounds are being improved and made larger. Evangelist Ben Hardin, of Chicago, Ill., will be the chief speaker and many other ministers will be present. The Hymes family orchestra will furnish music. The final rally of Christ's Ambassadors will be held during the Woodston camp. Young people will have charge of at least one service daily. Miss Sarah Garrett, Secretary for Sunday schools and young people's societies will be present in all the camps. For information write Pastor Oria Bray, Woodston, Kansas.—Fred Vogler, Chairman, Kansas District Council, Ottawa, Kansas.

**NOTE:** At all these camps tents will be for rent. Please order early. Meals served on the camp ground at reasonable prices, in screened tent.

**ALTON, ILL.**, Aimee Semple McPherson, July 14 to 31.—Pastor A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.

**CARIBOU, ME.**—Revival under leadership of Sister Emily Becker of Baltimore, Md., begins July 3rd. Co-operation of all is desired.

**OXFORD, PENNA.** A revival campaign will be conducted in old Baptist church, Third St., by Hattie Hammond, girl evangelist, June 26 to July 10.—Evangelist Alex. Clattenburgh.

**MORRILLTON, ARK.**—Beginning July 10, old-fashioned revival, Pastor John Harris and P. F. Ramsey of Russellville, evangelist, as the main speakers. This is a new field and workers are needed. Excellent camping facilities.—Augustian Young, 401 E. Rock St., Morrillton, Ark.

**ASBURY PARK, N. J.** The Full Gospel church will conduct evangelistic campaign, June 26 to July 17 in large tent, Corlies & Hamilton Avenues, Neptune. Pastor Walter I. Palmer of Camden, N. J., will assist. Services every night except Mondays, 7:45 o'clock. Pastor Irving H. Meier, 318 Euclid Ave., Asbury Park, N. J.

**NEBRASKA STATE CAMP** Will be held at Scottsbluff, July 21-31. Evangelist Ben Hardin of Chicago will be the speaker. All who desire tents and cots have order in by July 1. Write Pastor E. W. White, 1601 6th Ave., Scottsbluff, Neb. A. R. Shaffer, Chm.

**OLD-TIME CAMP MEETING.** Fifteen days under brush arbor at Bethel Chapel assembly, 7 miles southeast of Wilson, Okla., begins July 15. Meals will be served at reasonable rates; 2 sessions daily. For further information write Pastor E. R. Winter, Box 265, Thackerville, Okla.

**C. A. CONVENTION**

The Second Annual Convention of the Colorado Christ Ambassadors will convene in Pueblo, July 2-4, at the Glad Tidings Tabernacle, 677 So. Union Ave. There will be three meetings daily, beginning Saturday morning 10:30. Various young preachers in the state will be the speakers. Delegates will be entertained as far as possible. Beautiful and convenient camp grounds are available for those who wish to bring tents and camp out. Bring musical instruments. For further information write Floyd C. Woodworth, 1220 Orman Ave., Pueblo, Colo.

**DISTRICT COUNCIL ANNOUNCEMENT**

The fifteenth annual District Council of the Assemblies of God for Miss. and West Ala., will convene, D. V., Aug. 8, at Meridian, Miss., Cor. 3th St. and 46th Ave., at 10 a. m. Brother J. R. Evans of Springfield, will be with us, as well as other visiting ministers. Let all who desire ordination write the chairman for application blank. Let all the assemblies send duly elected delegates. There will be free entertainment provided for all ministers, delegates, and visitors. There will be a rally held on the opening night of the council by Christ's Ambassadors of the district. For further particulars write A. M. Carmichael, 4510 8th St., Meridian, or Chairman D. P. Holloway, Box 125, Laurel, Miss.

**DISTRICT COUNCIL MEETING**

The annual meeting of the Southeastern District Council of the Assemblies of God, for Alabama, Georgia, and West Florida, will meet with the Assembly of God Church at Kinston, Ala., July 26-29. All ministers are urged to attend. We ask that each assembly send a delegation to this meeting, and a written report of the work of the church on report blanks furnished by the Council. Ministers are also asked to send a written report of their year's work when it is impossible for them to attend. Free entertainment will be given ministers, delegates and visitors. We ask that each assembly send not less than \$5.00 to Rev. A. L. Shell, pastor, Kinston, Ala., to help said assembly take care of this meeting without a burden. Please send this offering a week before Council convenes. Everyone should write the pastor in time to make arrangement for your entertainment. All ministers who want license or ordination are requested to meet this Council in person and bring written recommendation from your home assembly or those who know you.—G. C. Courtney, chairman, 206 Edgewood, D. Dothan, Ala.

**SOUTHWEST VIRGINIA CAMP MEETING** will be held at St. Paul, Va., Aug. 4-14. The preachers engaged are Brother Alexander Lindsay of Cleveland, Ohio, Bible teacher, and Sister Roxie Alford, Dallas, Texas, evangelist. Council missionaries are invited. Three services daily, 10:30, 2:30 and 8. Tents, 10x12, will rent at \$5.50, and cots at \$1.25. Orders for tents and cots may be sent to the secretary, and must be received not later than July 15th. Meal tickets for two meals a day for ten days, \$5.00. For circulars write either of the committee: Willie T. Millsaps, Chairman, St. Paul, Va.; A. F. Miller, Sec., Honaker, Va.; H. H. Peck, Treas., North Tazewell, Va.

**SONG BOOK PRICE LIST**

We shall be glad if all our assemblies will order their Song Books from us. Remember that all G. P. H. profits go directly into the work of the Lord. All prices quoted here are post free or will be delivered by express to any part of the country (with the exception of Tabernacle Songs and Victory Songs in hundred lots).

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