



NUMBER 743

SPRINGFIELD, MO., APRIL 14, 1928

PRICE 5 CENTS PER COPY

One Little Violet

Mrs. Walter Searle

Being settled down in a busy town in South Africa, where God had called us to serve Him before we went to do pioneer work among the raw heathen, ladies kindly called, and although I was an invalid, expressed their wishes that I should visit them, if possible, on their "At Home" days. My reply was, "I am unable to do the walking"; but this did not satisfy some, and a few weeks later a beautiful "ricksha" was built and bought for me. It was brought to our home by a bright happy-looking Zulu boy, bringing with him a letter from those ladies, and also six months' wages in advance, to enable me to pay the boy. Obviously my duty was then clear, and my first visit was to a wealthy home, where on the "At Home" days a crowd usually gathered. When I arrived I found the spacious drawing-room filled, and after being welcomed by the gracious hostess, I took my seat by a stranger. I cannot say I felt happy as I gazed at that fashionable company, but the thought came to me, "I wonder if before I leave I can speak a word for my Master." Of course the suggestion came immediately:

"Inappropriate! Ridiculous!"

I felt—and still feel—that on such occasions especial wisdom is needed, and only words spoken under the prompting of the Holy Spirit are likely to have effect, so I lifted my heart in prayer to God, and asked that if an opportunity occurred I might not let "fear of man" cause disobedience.

The handsome, elegantly dressed lady by my side seemed rather to fight shy of my company, when my eye fell suddenly upon one sweet, wee violet planted, and growing in a little shell on a small round table directly opposite me. Notice, **only one**, so bright, so lovely; and its fragrance filled that corner of the room. At once the sweet, wee flower spoke to me, saying, "I can use my powers, but **you cannot!**" It was God's voice, and I was humbled.

Just then my fashionable friend seemed

to notice the sadness in my face, and I immediately seized the opportunity of saying, "That sweet little violet has spoken to me." The hard face softened, and she answered almost kindly, "Indeed! What

did it say?" I told her, and she became interested, when for a few moments, in as soft tones as I could, God helped me to speak to her of

The Rich, Pure Joy of Seeking

at all times, and in all places, to do service for God, and to use our influence for Him. She made no reply, but presently rose, smelt the little violet, and, bowing to me, left the room. I wondered had my words given offense.

A few weeks later a servant in livery brought to my house a violet plant growing in a tiny shell, and several violets blooming. In an accompanying note the writer said, "**Come to me. I am very ill.**" I went to her luxurious home at once, and found her lying on her bed, white and fragile, the rich robes laid aside, the voice feeble, and the haughty look all gone. Directly the door had closed, and we were alone, she said, "I want you to help me. I am dying, and I cannot meet God."

"We will pray first," I said, "for no words of mine will be of any avail unless they are given to me of the Holy Spirit." After prayer she told me of her wasted life—of worldliness and pleasure, reckless extravagance and selfishness, without a thought of God and of eternity. She ended her sad story with the pathetic question, "Do you think that Christ could possibly save me in these last hours?"

"I am sure He could," I replied, "if you are truly sorry for your sin, and are as anxious for **that** to be forgiven as you are to escape the doom of the lost."

A puzzled, pained look crossed the dear face. My words had hurt her. I did not choose them. God's Spirit knew best how to deal with that dying sinner. Honeyed words in such hours may not be the wisest. "How wonderfully you understand," she said. "But," and she hesitated, "**I think I am. Yes, yes, I know I am**, and the hot tears of real sorrow fell on the coverlet; "but

Tell Me Quickly,

lest someone comes to interrupt us, how can I be saved?"

(Continued on Page Seven)

LEAVE THE MIRACLE TO HIM

Thomas H. Allen

Whatsoever He bids you—do it!
Though you may not understand;
Yield to Him complete obedience,
Then you'll see His mighty hand.
"Fill the waterpots with water!"
Fill them to the very brim;
He will honor all your trusting—
Leave the miracle to Him!

Bind your Isaac to the altar,
Bind him there with many a cord,
O my brother, do not falter!
Can't you fully trust your Lord?
He it is who watches o'er you,
Though your faith may oft be dim;
He will bring new life to Isaac—
Leave the miracle to Him!

See them march around the city,
Scarce a sound from day to day;
Scoffers from the walls deride them—
"Jericho can stand such play!"
But the Lord's time cometh swiftly,
Then they shout out with a vim,
"Look, the walls are tottering, falling"—
Leave the miracle to Him!

Face to face with hosts of Midian,
Gideon's men are sifted out;
Forth they go, those chosen heroes,
With no sword the foe to rout.
Do you wonder if the vict'ry
Can be gained by band so slim?
See, Jehovah's sword is gleaming—
Leave the miracle to Him!

Watch that scene on plains of Dura,
See that Hebrew martyr-band
Firmly standing for Jehovah;
Trusting to His hidden hand.
"He is mighty to deliver"
From the power of death so grim;
Fiery furnace cannot harm them—
Leave the miracle to Him!

(Continued on page seven)

The Challenge of Discipleship

Harold H. Moss

There is a grave tendency on the part of many Christians to underestimate the true meaning and cost of discipleship.

Christian discipleship challenges the best that is in us. Not only does it challenge but it actually demands a sacrifice and labor that no other religion in the world asks. But it has also its compensation. The satisfaction and happiness in knowing that we are laboring for the King of kings; and rendering the highest and noblest service possible to our fellowmen is incomparable.

The Cost. Luke 14:25-29

Jesus had been to a feast at a ruler's home. When the feast was over He left the house and presently found Himself followed by a great throng of people. They were undoubtedly attracted to Him by His miracles and the strangeness of His preaching. They would become His disciples if they could. Perceiving the crowd, Jesus stopped and addressed them saying, "If any man come unto Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life, he cannot be My disciple. **And whosoever doth not bear his cross and come after Me cannot be My disciple.**"

We are to understand by this that Jesus seeks the pre-eminent place in our lives. He wants the first place and first consideration. "What would Jesus have me to do?" takes precedence over every other thought or desire in the heart of the true disciple. He must occupy a place in our affections above that given to our dearest loved ones, our dearest friends. The disciple must love the Master more than his own life. This obviously means the way of the cross: the way of self-denial and self-abnegation to all the will of God in Christ our Lord.

Jesus left no room for doubt as to the cost of discipleship; nor did He ask for any to accept discipleship blindly, without first counting the cost. He likened it to a builder who when he desires to erect a structure, first sits down and estimates the cost of the building. He must take his resources into consideration and ascertain whether or not he can meet the demands. He must know whether he is willing to pay the full price, not only to start the building but to finish it. **A half finished building is a tombstone marking the grave of good intentions. It is a memorial to failure.**

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

The challenge of discipleship is to meet the archenemy of humanity and his formidable, hellish host in open battle. "For we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The building demands that we pay the full price. The battle demands that we go the full limit for God. Have you counted the cost? Are you willing to pay in full? Will you accept the challenge of discipleship on this basis?

The Investment. Luke 19:11-28

Zacchaeus, the publican of sycamore fame, has just accepted discipleship with Jesus. "This day," said Jesus, "is salvation come to this house." He now is ready for the next step. Jesus shows the way to Zacchaeus and the other disciples standing by, in the parable of the Nobleman. The nobleman was about to leave for a far country to receive his kingdom. He called his servants to him and delivered to each of them a sum of money to be used by them in his interest while he was away. He was gone a long time. At length he returned and calling his servants to him asked for an accounting of the funds he had left with them. One by one they gave an account to their master. The first and second had invested the money and by so doing had doubled the principal. The third, cowering, thoroughly ashamed, before the nobleman, acknowledged with the most plausible excuse he could find, that he had neglected his duty and failed to use the opportunity that was his to serve his master. He stood in utter defeat, empty-handed, with nothing to show for his master's confidence.

"Shall I empty handed be

When beside the crystal sea

I shall stand before the everlasting throne?

Must I have a heart of shame

As I answer to my name,

With no works that my Redeemer there can own?"

The nobleman became angry with the

sloughful servant and meted out punishment. This man might have had blessing instead had he only invested his talent. Jesus has gone to a far country. Gone to prepare a place for His children and to receive of His Father the kingdom. But He is coming again and will ask of each disciple an accounting for the deeds done in the flesh.

Christian discipleship challenges the full, consecrated investment of all our talents and means for our Lord Jesus.

He has endowed us with faculties, capabilities, and possibly monetary means and while as our high priest He is pleading our cause at the court of heaven, He is counting on His disciples to invest that which He has given them. There is no excuse because the one has greater talents, gifts, or means than the other. Whether we have one talent or many; whether we can preach, teach, testify, sing, pray, or give; visit the sick, nurse the afflicted, or give a cup of water in Jesus' name, **He expects us to invest whatever we have or can do for Him.** Little or much it will merit His "Well done thou good and faithful servant enter thou into the joy of thy Lord."

A little cripple boy lay bed-ridden in a small attic room in the slum section of the city of London. He had very few friends and extreme poverty made life almost unbearable for him. He was given a small sum of money one day and with it purchased a Bible, which the Lord used as a means of his salvation. He then wanted so badly to tell others of his joy, but how could he do so, a cripple, confined to his attic room? He denied himself the little milk he was taking in order to purchase paper and pencils. He selected passages of Scripture telling of the love and saving grace of Jesus. Writing them on the little slips of paper he would drop them out of the window in the hope that some passer-by might read them and thus find and share his joy in serving Jesus.

Some time passed without any apparent results, then a rich man had occasion to pass down that street on business. As he drew near the house where the cripple boy lay a tiny piece of white paper floated down resting at his feet. Something checked him and attracted his attention to the paper. Stooping, he picked it up. In the scrawly uneven handwriting of a child, yet with letters that burned deep into his heart he read, "I must work the works of Him that sent Me while it is day: the night cometh when no man can work." It startled the man, and brought him to his knees that night, and he could not sleep until he could sing:

"Oh, the cleansing blood has reached me!
Glory, glory to the Lamb."

He said, "I have professed to be a Christian for twenty-two years, but I have failed God, and when I made enquiries and found who dropped those texts into the street, and why it was done, it so shamed and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

The rich man made his way to that at-

The Pentecostal Evangel

Published weekly (50 issues each year).
Subscription price, \$1.00 per year; Canada, \$1.50; Great Britain, 6/6. In quantities, 12 copies for 24 cents; 25 copies, 45c; 100 copies, \$1.80. Address all mail to Gospel Publishing House, Springfield, Mo., U. S. A.

Stanley H. Frodsham Editor
Editorial Staff: Chas. E. Robinson, Clara B. Clark and Marjorie A. Head.

The Pentecostal Evangel is the official organ of the Assemblies of God.

W. T. Gaston General Superintendent
D. H. McDowell Ass't. Gen. Sup't.
J. R. Evans Secretary-Treasurer

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.

tic and offered to put the lad in a comfortable home, but after a few moments' thought the cripple declined saying, "Thank you, sir, but I ain't anxious to die easy when He died hard. I might get taken up with the nice things a bit too much, and I'd rather be a-lookin' to Him and a-carryin' on this 'ere work till He comes to fetch me."

That chippie invested his little all for Jesus. It is not what we do out of our abundance that really counts. It is the investing of our all, be it ever so small or large, in unselfish service for our Saviour. **Discipleship challenges your investment.** Will you be faithful to God in this?

Action. Luke 10:30-37

Discipleship challenges the display of our love to our neighbor. You say I am ready to stand the cost. I am ready to invest. But where shall I invest? A certain lawyer sought to draw Jesus into a debate, asking Him, "What shall I do to inherit eternal life?" Jesus answered, "What is written in the law? How readest thou?" The lawyer answered, "**Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself.**" And Jesus said, "Thou hast answered right: **THIS DO** and thou shalt live. But he willing to justify (excuse) himself said unto Jesus, "**Who is my neighbor?**" Jesus made answer by reciting the incident of the man who fell among thieves on the road to Jericho, a road infested with bands of robbers. The man was left half dead and stripped of all his belongings. The indifferent priest and Levite passed him by. Their religious piety was frozen too stiff for them to bend low enough to help this needy case. This poor fellow couldn't be their neighbor, he did not belong to their synagogue. Their piety was but hypocritical sham. The power of compassionate love was lacking. They passed him by, leaving him to welter in his blood, destitute, helpless. They felt no personal responsibility to him. But the Samaritan, despised indeed of the Jews, yet in this case possessing a quality they lacked, stooped down to where the man lay, and ministered to his needs.

In this simple story of friendliness and compassion we see that the **CHALLENGE OF DISCIPLESHIP IS THE NEED OF OUR FELLOWMEN.** Just the mere fact of our attending to our religious duties, church services, keeping the ordinances, and feeding our hearts on the ministered Word is not sufficient. **We have a personal and definite responsibility to our neighbors** (the one in need).

Brother W. T. Gaston called your attention to "**America's Unevangelized Millions.**" They are your neighbors, your responsibility is to them. Your duty is not only to them but to the billion or more that inhabit India, China, Africa, South America and the islands of the sea. They to, are your neighbors. **The world needs your help.** The devil, a robber of peace, joy, and life has left them by the wayside, half dead, destitute of all knowledge and faith in God. What little life they have is fast ebbing out. Death,

ETERNAL DEATH, is closing in upon them. They appeal to the disciples of Jesus for help and healing.

CHRISTIAN DISCIPLESHIP CHALLENGES OUR COMPASSIONATE, TIRELESS MINISTRY TO THE NEEDS OF OUR NEIGHBOR, both at our door and in far off heathen darkness.

Decision

The Lord has given to us as Pentecostal people a great revelation of truth; we have seen a greater manifestation of the power of God than others. Then ours is a greater responsibility. The challenge of discipleship comes to us with greater force and demands more of us than any other people on earth.

The challenge of America's unevangelized millions comes to us. The call comes for us to take the full gospel message that God has given to us to hundreds of places where there is absolutely no Pentecostal work at this time. Brother Gaston has asked us all to help in this pioneer work. Our Lord sits over against the treasury and is interested in the offerings we make toward this pioneer work. He loves the cheerful giver and will not fail to give a hundred-fold for all that you sacrifice for Him. Let us prove our love and loyalty to our Master and that we are truly His disciples by our practical response to this immediate challenge.

(Offerings for tents and workers for the coming campaigns in new untouched territory in the homeland should be sent to Noel Perkin, 336 W. Pacific St., Springfield, Mo., and designated, "For Home Missions.")

THE APOSTOLIC MISSIONARY

There was once a missionary conference somewhere near New York. One of the subjects to be considered was "The qualifications of a missionary." Some laid the stress on education, some on spirituality, others on other points. One of the most prominent men there clinched the question in the closing sentence of his lecture in the following words: "Brethren, if you ask me what is the first quality of a missionary, I should say **Prudence!** What the second? **Prudence!** What the third? **Prudence!**

Then it was that another brother arose in the Spirit and said, "I see a man without scrip or purse; a solitary pilgrim, in wayworn, travel-stained garments, following in the footsteps of Jesus. A man of one book—the Word of God. A man of one thought—the salvation of souls. A man of one ambition—the evangelization of the world. A man of one love—the love of Jesus Christ which constrains him. A man of one occupation—the preaching of the gospel, in season and out of season. A fool for Christ's sake, and content to be reckoned a fool. A madman in Jesus' name, and content to be counted a madman. You ask what is his aim, and he answers, 'I am determined to know nothing but Jesus Christ and Him crucified.' You ask him where is his home; he answers, 'I am following the footsteps of Him who had not where to lay His head.' What his country; he replies, 'I am a citizen of the Kingdom of Heaven and I seek an abiding city whose Builder and Maker

is God.' How much he gets a day; 'What things were gain to me, those I counted loss . . . yea, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things.'

"But why all this sacrifice? Is it not a little extreme, perhaps a little—how shall I say? Fanatical? He shakes his head and tells you his purpose: 'That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.' His ambition: 'If by any means I might attain unto the resurrection of the dead.'

"Ask the poor deluded fanatic what has been his lot, and what the signs of his ministry; his answer is: 'In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.'

"But how can you possibly stand this dog's life? 'I can do all things through Christ which strengtheneth me.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'

"But what of it when you are poor and sick, and despised? 'When I am weak, then am I strong.' But isn't it right to look at the future and prepare for old age? 'His grace is sufficient; His strength is made perfect in weakness.'

"Whether his life has not been misunderstood, unappreciated, in one word—a failure? Does it pay? 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'

"But, pardon me, is not the sacrifice out of proportion? Hush, dear, doubting brother, the apostle has gone and left you to answer your little doubts, fears and perplexities yourself. He has weightier things to do than driel with Brother Thomas.

"Verily, verily, I say unto you, it is not 'prudence! prudence! prudence!' but a holy daring as bold as that of the Vikings of old, and a joyful, fearless 'dying daily' that will leave their mark on souls for eternity."—Paul Bettex.

THE BIBLE GOT HIM

A man was found by a friend one day reading his Bible after years of neglect. "Oh," said his companion scornfully, "I see you have actually got a Bible, and are reading it!" "You mistake, friend," said the man, "it's the Bible that's got me at last. I never imagined it had such a grip in it either." How many people have got a Bible! But has the Bible got them?

"Whatever hinders us from doing our very best for God and right should be regarded as an evil."

The Gifts of the Spirit

Donald Gee, Melbourne, Australia

"FAITH, GIFTS OF HEALING, WORKING OF MIRACLES"

We now come to the study of a wonderful group of spiritual gifts of POWER. In this they are different from the two previous gifts, and from those that follow (except "discerning of spirits"), in that these others are all gifts of utterance.

It is significant that faith comes first in this group, as being fundamental to the other gifts of power though the least spectacular. It should be noted that the most spectacular gifts are mentioned last in each group. The greater ministries are much less apparent to the public eye, though they lie at the root of all the others.

We now turn to the study of these three gifts of the Spirit separately;—

The Gift of Faith

The spiritual gift of faith is to be distinguished from that ordinary faith without which it is impossible to please God. Heb. 11:6. Nothing is plainer in the New Testament than that a certain element of faith is essential to the very salvation of the soul. "The just shall live by faith" provides the keynote of the Christian life. It is true that even this saving faith is a gift of God (Eph. 2:8), but this is not the spiritual gift of faith referred to in 1 Cor. 12:9. "To another, faith by the same Spirit," evidently infers that this is a particular manifestation of the Holy Ghost only granted to certain individuals, and not bestowed upon all equally. Weymouth translates it "To a third man, by means of the same Spirit, special faith."

The Spiritual gift of faith is a special quality of faith, sometimes called by our older theologians the "Faith of miracles." It would seem to come upon certain of God's servants in times of special crises or opportunity in such mighty power that they are lifted right out of the realm of even natural and ordinary faith in God,—and have a divine certainty put within their souls that triumphs over everything. It is a magnificent gift.

Perhaps one of the most striking examples of this special endowment of power is Elijah on Mt. Carmel. In the face of simply overwhelming odds he is calmly triumphant to the point of mocking his opponents; he even glories in making the thing he is asking of God more than ever naturally impossible,—he soaks the sacrifice with water (1 Kings 18:33-35); to crown all, the quiet certainty of his evening prayer is one of the most powerful passages in the Bible.

What a contrast in chapter 19, where the special anointing seems to have been lifted. It may be argued that there could be no special gift of faith in Elijah since James 5 distinctly says that he was "a man of like passions" with ourselves; but it should be noted that this refers to his prayers for rain. We have always felt

that there is some special element of inspiration present in Elijah's prayer for fire on Carmel. And in any case all spiritual gifts operate in "men of like passions" with ourselves, because the gracious truth is that God intends them for "ourselves."

Possibly the same quality of faith is in the thought of our Lord where He says in Mark 11:22, "Have the faith of God" (margin). It was faith of this particular quality of which He could say that a grain of it would move a mountain! Matt. 17:20. A little bit of that divine faith which is an attribute of the Almighty, dropped into the soul of man,—what miracles it can produce!

It seems to have dropped into the heart of Peter that day when he and John went up to the temple to pray (Acts 3:4), and after the miracle has been performed he distinctly attributes it to **faith** in the Name (v. 16).

Many of us have been conscious at times of a **special** faith coming into our souls upon certain matters. If this has not been the actual gift of faith, it has at least been analogous to it, and of the same order.

Gifts of Healing

There is no spiritual gift we have heard more frequently desired than the gift of healing. It is indeed only natural that human pity and sympathy should long to have the power to miraculously alleviate suffering. Yet we fear that there is often a mistaken idea that if possessed of the gifts of healing, the happy possessor could invariably heal **all** cases of sickness that would be met; and could enter any hospital and bid every sufferer go in peace.

A moment's quiet thought over the testimony of the New Testament would quickly apply balance to such a tempting dream. There are no indications that although certain members of the early churches undoubtedly possessed the power to supernaturally heal, that they therefore went around healing everybody without exception; or that they were even permitted to heal all that were sick within the church. Then, as now, there were **some** healings.

At the flood-tide of our Lord's own ministry on this line it is certainly stated that "He healed them ALL," but such a statement must be kept strictly within its local and temporary setting. It is very clear that after all His wonderful ministry on that line, He still left many sick. It is outside the scope of this present study to enquire into the possible reasons for this. Recognition of the plain facts in no wise weakens the Scriptural basis for believing in divine healing.

Our purpose is to balance the idea which some hold that manifestation of the gifts of healing implies unlimited and absolute

power to deliver from all diseases. One unfortunate result of this mistaken conception is that some beautiful and valuable ministries among us on this line to-day are thereby misjudged and criticized because of what are called "failures." We all need steady study of the New Testament to correct and balance some of our ideas.

Their Value in Evangelistic Work

But this gift was in glorious evidence in the early church, and proved of tremendous value at times in the propagation of the gospel. This indicates, indeed, its particular sphere and purpose. It appears to be a spiritual gift especially connected with the ministry of an evangelist, and granted to those called to fill that office. Notice the example of Phillip. Acts 8:6,7. It often gave the apostles an open door in their evangelistic work, as for instance the healing of the father of Publius by Paul. Acts 28:8-10. Its exercise attracted the attention of the people to the gospel of Christ in a way that was both arresting and calculated to produce a sympathetic hearing. As a "sign-gift" it has always been in the forefront, and is just as powerful for that purpose to-day.

We would note that these special gifts of healing, (for the description is plural, and seems to indicate a variety of forms of this gift) though given only to certain individuals, do not preclude all believers in the Lord Jesus Christ from laying hands upon the sick for their recovery (Mark 16:18); or all elders in the church from anointing with oil for healing. Jas. 5:14. Such ministries are not dependent upon possessing any spiritual gift of healing, though we may take it for granted that it is an advantage to seek such ministry through one who has a measure of the gifts of healing wherever possible.

Not a "Psychic" Gift

These gifts of healing were essentially from the Holy Ghost, and were operated "by the same Spirit." It was the energy of God at work in and through the believer that wrought the healing. Nothing is more emphatic than the denial of the apostles that such gifts dwelt in their own natural powers. Acts 3:12; 14:15; etc. They make no reference to magnetic, psychic, or mental powers;—the glory was given directly to God who wrought in and through them. The healings were divine healings. This is vastly different from the teaching and claims of Christian Science and kindred cults, which in the final analysis exalt always the power of mind over matter, and make man just his own healer and savior after all.

It only remains to be said that it is absolutely hopeless to try to make any legitimate connection between the gifts of healing and medical science; or to try and claim that modern "Medical Missions" are the present-day manifestation of these Spiritual Gifts of the New Testament church. We would be the last to disparage the magnificent work done to-day along the line of healing by natural means, or to underestimate the real value to Christian missions of much of the medical work. But we must not allow such

considerations to make fog collect around the testimony of the Scriptures.

It is a regrettable fact that many skilled doctors and nurses to-day are avowed unbelievers and openly godless in life and character. On the other hand it seems clear to any unbiased mind that the New Testament gifts of healing had no connection with medical science, but were obviously supernatural, and attributed as such directly to the Spirit of God. These gifts are manifested quite separately from any knowledge or use of natural means.

In their final essence they are the very LIFE of the great Head of the church, flowing by the Holy Ghost through the members of His body.

Working of Miracles

One of the most astounding facts in connection with the New Testament is the quiet, matter-of-fact way that it always refers to miracles. They were obviously part of the common experience of the early church.

The "working of miracles" is put here in the very middle of the list (1 Cor. 12: 8-11), and just takes its place among other manifestations of the Spirit which we regard as more ordinary. Probably this is just where we are going: first because we do not expect the miraculous sufficiently; and secondly because we do not see enough of the miraculous in the ordinary.

The literal Greek of the passage is "operations of works of power"—("dynamis"). The great thought is of POWER; the power of God operating by the Spirit of God in and through the church of God.

Jesus definitely promised His disciples that they should perform the same miracles that He had, and even greater. John 14:12. The promise of the Spirit was linked with their receiving "power." Acts 1:8. The simple narrative of the New Testament records that just such miracles did take place. Peter raises Dorcas to life, Acts 9:40. There is the moving instance of Paul raising Eutychus (Ch. 20: 10); and the striking statement in ch. 19:11, 12 that at Ephesus God wrought **special** ("not the ordinary!") miracles by the hand of Paul. Even Peter's shadow seemed to be charged with divine power at times. Ch. 5:15.

Possibly all the manifestations of the gift of the working of miracles were not of such an outstanding character, but it seems pretty clear that in some form or other this gift was quite commonly distributed among the churches. Yet they were very ordinary individuals in other ways, full of much that must be regarded as failure and weakness. Samson is probably an outstanding Old Testament example of what 1 Cor. 13:1, 2 makes clear regarding New Testament spiritual gifts, namely that even the most outwardly marvelous of them, such as tongues or miracles could be manifested side by side with a singular lack of sanctification. This problem must be dealt with later; our present purpose is simply to emphasize that very ordinary people have exercised some very extraordinary gifts of the Spirit of God.

To suggest that the gift of working of miracles may be expected to-day will ap-

pear to be bordering upon presumption or fanaticism. Yet such a position is perfectly logical. We have no ground for distinguishing between the gifts. The present challenge of Spiritism, and all the other forms of supernatural power at work to-day which are NOT from God make us all the more ready to believe that the God who answered Jannes and Jambres of old by a still greater exhibition of HIS divine power will meet this challenge in the same way to-day.

THE PLUMBER'S BILL

When quite a young man, I had impressed upon me the need of a club and reading-room with buffet, for a certain neglected class of young girls and children. Such places were scarce in those days, the modern and popular restaurants being never thought of, and therefore not in existence. Feeling keenly that the impression and impulse were from God, I decided to rent two rooms without delay. Unwisely, I had not sat down first and counted the cost!

Friends older and more experienced than myself were good enough to warn me that the expenses would surely run into more money than I thought. There would not only be necessary alterations, but taxes, etc., which would cripple, and might even cause debt. There would also be the salary of a competent matron to pay.

With the impetuosity of youth, however, I carried out my plan, and to my satisfaction thought that all was going well. The matron had been engaged, and I imagined every claim had been duly met. It had been necessary to remove and alter doors and partitions, and to arrange extra lighting, but I was confident I was in the path of duty.

Judge of my surprise and horror when a big plumber's bill reached me for the sum of \$100.16. Youthful resources had been taxed to the utmost; and what was I now to do? How well I remember asking my kind and usually indulgent father for a loan of \$100.00. This request he promptly refused, informing me that I should have looked before I leaped; that it was unwise to give orders without getting an estimate, and that therefore I must take the consequences.

Disappointed and crestfallen, but still trusting God, I retired at once to my room, and as I knew that the scheme had not been undertaken and carried out for my benefit or aggrandizement, I laid the plumber's bill before the Lord in prayer. Kneeling down, I cried, "My earthly father refuses help. My God, I come to Thee, for I know that the silver and gold are Thine. Help me in my helplessness, for Christ's sake."

A sweet peace and calm assurance filled my heart; but I never expected so speedy and definite an answer and deliverance as God graciously vouchsafed. Next morning's mail brought among my letters one from a lady whom I had never seen, and of whose existence I was not even aware. Inside the envelope was a check for \$100.00 with the kind words: "I have heard of what you are doing, and send you this sum for plumbing and gas-fit-

ting." Like that of most ladies, her note ended with a "P. S." "As I have some stamps in my purse, I have placed one on this letter, and enclose the other eight for your own correspondence." Here, then, was the exact sum wanted of \$100.16 and God had heard and answered in His own way the definite prayer of His unworthy child. No one knows the relief I felt, as I had never been in debt; and what may seem a small matter to some reader was one of great weight and anxiety to me.—Courthope Todd.

"ENNICHI" NIGHT IN JAPAN

Marie Juergensen

If you were to go out on "Ennichi" night in Japan you would generally find the streets well lined with men and women having a cloth spread out before them on the ground on which are displayed their wares. Each is selling something different and all seem to talk at the same time. This is also the night when the people go to the little fox temple to worship.

On one such night a year ago it had turned particularly cold and there was not the customary crowd on the streets in consequence. However, we held our regular street meeting and among others who attended was Nakamura San. He had never heard the gospel message before, but after we gave the invitation for the people to come into the mission he came in with the rest and seated himself on the last bench nearest the door. We were in our small temporary quarters at that time and I can see him now as he sat in that far off corner not even knowing enough to remove his hat. As the message went forth he told us afterwards that he trembled as conviction seized upon him and as a result that night he took his first step towards God. It was some little time, however, before the glorious meaning of Calvary and God's salvation was really opened up to him.

A year has since passed and to-day he is a changed man, happy in Jesus his Saviour, having an entirely new life, earnest in prayer, and a shine is on his face. For a long time the wife of Nakamura San was not willing to accept this "Yaso Kyo" (Jesus Christ). When suddenly God saw fit to take to Himself their little baby boy Nakamura San requested that the funeral be held in the little church. This was quite a stand for the husband to take, but the little wife and mother came and as the words of gospel comfort were given out her heart was melted and now she also is joyfully walking in this blessed way in company with her husband. How my heart did rejoice, as just recently we assembled together with Brother Nakamura San and his wife to celebrate his birthday, to witness their joy in the Saviour as we sat around on the straw mat floor singing and worshiping Him who hath loved us and washed us from our sins in His own blood. Will you join us in prayer that Mr. Nakamura's mother who lives with them may also be saved. Sometimes it seems hard to move those who are elderly from their old beliefs but God is able.

Among the Mohammedans of India

Dr. A. L. Slocum, at the Springfield Assembly

It is one thing to be in a meeting like this, and another thing to be out on the street amidst the rough and tumble of life. All we have in the Scriptures, and hold so dear, is denied in the outside world. The Lord Jesus is not recognized, His Sonship is denied, His Godhead is denied. God has to have somebody to stand up for His Son. His Son stood up for Himself while He walked the earth, and had a terrible time of it. That was His conflict—to stand up for His Sonship, His Godhead. Everywhere He went that point was questioned. They nailed Him to the cross because He said He was the Son of God.

So He left a few men to fight the same good fight of faith and carry the same gospel of wonderful salvation through the Lord Jesus Christ. And these received just about as rough a time at the hands of the world as He Himself received. But a large company of people was gotten out of the world, who will sit down at the marriage supper of the Lamb; and the Lord has had ambassadors ever since. And out in India to-day we are having the same fight that they had away back yonder.

So many times while I am out in the rough and tumble of the bazaar, the thought comes, "I wonder whether the Lord Jesus will come right now. I wish He would, while I am right in the thick of it." When He comes I would like to be found out in those dusty old bazaars, contending for the name of the Lord Jesus, just trusting the Lord for my daily needs. It is a hand-to-mouth existence—from the Lord's hand to our mouth. Let John Rockefeller Jr., have all the money he wants, but I would rather be just paddling around without anything in my pocket, just a bite to eat here and there, but walking along with my mind and heart set on carrying the glad tidings, publishing the news that this Jesus is none other than the Son of God and the Saviour of the world.

We are among the Mohammedans on the Northwest Frontier of India, and the Sonship of the Lord Jesus is always the first bone of contention with them. Mohammed wrote a book called the Koran, and that book says it is blasphemy to say that God has a Son. We find that the Koran denies practically every cardinal doctrine of the Bible.

I am not one of those preachers who can stand on a soap box and give a homiletical discourse. I cannot do that way. My way is just to go forth distributing gospels, letting the Lord Jesus move me any way He wants to. Then if there is a soap box and the Lord gives me the opening of the mouth, it is all right. I go around with a special coat. When I first went there I used to have a U. S. mail bag, such as the boys in the war

had. I filled it with different kinds of gospels and sallied forth. But I found it attracted so much attention that they knew I was coming, and I could not slip in and out without being recognized. So I got a coat, with big pockets all the way around; and I can just put in enough literature so that I fairly groan under the burden as I start out. I go out with full pockets, and if successful, I come back with empty ones. I love this ministry.

You who are looking forward to a ministry among the heathen, just take every opportunity in the homeland to do the same thing. You may not have the ability to preach but you can distribute tracts. And you can get some of the finest sermons of the best preachers, and pass them out. While I was on the train not long ago a Redcap came along. I noticed that when he had finished handling the woman's luggage he quietly distributed little tracts through the seats of the car as he passed out. We can all do that. I like to leave a trail of the Word of God behind me. If you lack courage, you can do it and disappear like the Redcap, but after you have done that a little while God gives you courage, and then you begin to have the opening of the mouth, and when you have the opening of the mouth you find you are a preacher.

It is strife and contention everywhere I go among the Mohammedans; I have to contend earnestly for the faith once for all delivered to the saints. Before starting out with my tracts and booklets I get properly prayed up, so that when I get into the thick of it I can count on God. Because when I get into contention with some of these wild fanatical Mohammedans, I need to know I am in the will of God, then I can rest back on God and count on Him to deliver. Because of persecution and the fierceness of the struggle, many have tapered the gospel down and turned to educational work, and I can understand what a temptation that is. The moment you open your mouth to declare God has a Son, their hands go up to their ears and they cry, "Blasphemy! Blasphemy!" and they will not listen to you at all. You have to take off your coat, roll up your sleeves, and go to it in the name of the Lord.

Sometimes I say, "Now Lord, it is up to You. I am going to give Your Word if You will put it in my mouth. But you know what a dummy I am, You know I will say the wrong thing unless You help. I am bankrupt and can do nothing, but God, You must come in." And He does come in.

A bazaar is a kind of shopping district, a market, yet not exactly like that. I like to go there and distribute tracts. Often as I have approached the bazaar I have felt trembly. Some people are courageous in the natural; but I am not.

I tell you it means something to be up against these spiritual forces in human beings. There is something terrible in the face of clay, because behind it are the spirits of men and devils. My experience, and the experience of others, has been that natural courage won't stand anyway. I tell the Lord I am glad I have not the natural courage but I am counting on Him. As I look over the situation I often tremble in my boots and simply put my hands in the Lord's, and say, "Here goes, I am in this thing with You." And it is wonderful how the grace of the Lord comes in.

I am very happy to speak to the first man I meet, in order to have the ice broken. And when I have given a tract to the first man, the fear lifts and I am free as a bird in the hands of God. I like to feel myself like a little feather on the wind, and say, "Lord, blow me hither and thither. I don't know whom to speak to. If I speak to that crowd over there they may mob me; but here goes, blow me any way You want to." And so I rest back and let God work; and He gives me a word here, then sometimes shuts my mouth up as tight as a drum. Other times He gives me the opening of the mouth. Sometimes amid great strife and contention I have to stand against the fierce teachers and priests. It is only through the preaching of the Son of God that men can be saved; so it is the devil's business to send these men up to try to stop you from speaking. Sometimes I have had the Spirit grip me like a tornado. These men would be talking, trying to drown out my voice, but I would talk louder than they. They would talk louder still, but the Spirit would carry my voice louder than theirs. Until they would finally get all tired out and discouraged, and say, "We can't do anything with this fellow." Well, it was because the Holy Ghost was the preacher. So the thing is just to let go into the hands of the Holy Ghost, and then the gospel can go forth.

One of my favorite places of ministry is at the courthouse. The people gather in the great compound around the courthouse and wait for their trial. Everybody in India goes to law all the time; they are always fighting with their neighbors. That is just one of the fruits of heathenism—there is much war, strife, contention, murder and jealousy. As they sit quietly in the compound of the court, I come in with my gospel, and they have nothing else to do but listen. They love to see a show, just the same as the folks in this country. If you have an automobile accident in this country, in five minutes there may be two hundred people gather around. The people over there are inquisitive too, and so it gives me an opportunity. I stand forth as a European, and they think, "Here is a new kind of show." If I can get victory over the lawyers, then I can get an easy victory over the crowd. So I trust God very definitely concerning my going into the bar room, where the lawyers sit. I never go in unless God leads me, for it is like putting your head into the lions' den to go in without being led of God. But many

times the Lord leads me in and gives me a word to the lawyers. As they are sitting around the table they fire questions at me. Once or twice when I went in without the leading of God, they simply ridiculed me. But when I have gone in, in the will of God, it has been wonderful how God has given me the opening of the mouth. Then I would come out and talk to the crowd outside, who had been listening to what had been going on inside.

I used to go out on the side streets to distribute my tracts, but now I go out on the broad way and do the thing in the open. If you want victory and the power of God, get right down into the thick of the fight. You will find Him there in a wonderful way. At different times when I have come out from the bar room where the lawyers sat, the crowd outside has said, "Tell us what you have been telling them." Then I could tell that large crowd about the Lord Jesus, our Saviour. They must hear in order to be saved, and they must hear in no uncertain tones. You have to knock the backbone out of these false religions before they are ready to listen to you tell about Jesus. You have to stand up and argue these things out, or you won't get anywhere. I cannot argue in the natural at all. When I went to High school I could not debate; but God takes up the weak things, if only we will be weak enough. I often say to the Lord, "You put the word in the ass's mouth once, here is another one, go on Lord and put Your Word in my mouth."

We can't open a hall there and put up a big sign, "Welcome." We would sit there for a hundred years, if the Lord tarried, and nobody would come in. The Lord made it clear to me that He was thrusting me out into the highways and hedges to compel them to come in. It is just going fishing, and I don't have any other bait than the whole Word of God. I go into the bazaar with tracts and booklets in seven or eight different languages. The people come from the mountains by the hundreds to have their cases tried in court, and so I have a shifting crowd all the time. Of course that gives me a wonderful opportunity of ministering the Word to many. I sell the gospels for a cent apiece, though they cost the Bible Society five or six cents each.

The work has some discouraging features to it. Summer before last I went down to the bazaar every afternoon from four till seven o'clock. In this way I sold 576 gospels in seven or eight different languages, and they were scattered all over. But during those three months I never once had an honest inquirer come to the bungalow to ask the way of salvation. My labor had been in the midst of much dissension and preaching and giving the Word of God broadcast, besides distributing tracts free by thousands. Of course I don't know what the day of the Lord will reveal. The Lord knows how fearfully wearisome it becomes to sow and sow the seed in a Mohammedan land; and so He takes compassion on us and sends us down to the plains some-

times, where we minister to a different people.

One day after I had been talking to a crowd of Mohammedans, a young man came along and said he heard we prayed for the sick, and he wanted to see us, for his brother had some eye trouble. I said, "Well, you are a Mohammedan. When we pray, we pray in the name of God's Son, and you say God has no Son. How can we pray for your brother?" I have found you can't handle the devil with kid gloves. I did not suppose the young man was telling me the truth; you always know they don't mean what they say, they have something else in their heart that is covered up and you have to probe around and find out what their intention is. This young man came to the house and brought a friend with him. He was the son of a councilman, one of high position and great influence. We preached Christ to these young fellows. Day after day they came, then finally they brought a third one with them. To make a long story short, I immersed these three Mohammedan boys, of wealthy family, very high caste. But they had a terrible time after that. One of them went back, and the other two are finding the fight a hard one. The way became so difficult for them that they have ceased to take an out-and-out stand for the Lord.

The first young man, Fakira, was brought to trial before thirty-two priests who tried to turn him back, but God brought to his remembrance the scriptures he had heard us quote. He said, "I never had anything like it in my life before. When they were questioning me, scriptures came to my mind that I did not know at all, I had just heard you speak them, and I gave them out." I want to lay this young man on your heart in order that you may pray him into a place of out-and-outness for God. How God could use him among his own people! He brought one after another around to our place to talk with us, men we could never have gotten near. He brought one fine young priest around, and at first when Fakira was explaining the gospel to him this priest put his hands to his ears and cried, "Repent, repent! It is blasphemy!" But Fakira kept bringing him around, and even stayed up all night with him convincing him of this way. And the priest's heart broke down before the Lord. He has not yet been baptized though. Do pray for these Mohammedans.

ONE LITTLE VIOLET

(Continued from Page One)

It was a joy to do so. I opened my little Bible and read scripture after scripture, explaining each one briefly. That "old, old story"—oh! how the dear soul drank it in! It was the "Water of Life" to her. It soothed her aching heart; and ere it was time for me to leave, she had quietly rejoiced in God as **her** Saviour.

We parted, never to meet on earth again, but I shall never forget the look on her face when she said in tones almost spent: "Yes, yes, that one little violet did speak to you that afternoon, for your words, so kind and tender, led to my thinking of my Saviour, and now on my

deathbed to my finding Him. Oh! what love! How could He love even me?" And then she added, as though God inspired her to do it:

Never, Never Be Afraid

to speak to any one when God tells you."

Down the long years the one little violet in the lovely shell, and the pathetic voice of that dying soul, have greatly influenced my life. Two questions to you, dear reader: What might that dear soul have lost eternally had I failed God in that hour? What might I have lost had I not spoken to that one soul? Remember, no excuses will be accepted by God for disobedience and neglect.

Comparatively few are called to address crowds; but every child of God, no matter how high or how lowly, how learned or how ignorant, is expected by God to do, and **ought** to do, personal soul-winning work for the Saviour. Perhaps "**One by One**" work is more difficult at times than the public ministry of the pulpit or platform, but it is always necessary and imperative. The crowds pass away from us, and possibly we never speak to them again; but that friend we visit—that worldly girl, that brother, that troublesome servant—remains at our doors, and in spite of vain excuses about inappropriateness, or not God's time, if the solemn date be neglected, their loss and **our** loss too may not only be serious but eternal.

GATHER OR TRAMPLE

Christ calls Himself "the living bread"—the manna which came down from heaven. Remember how the manna fell. It lay all around the tents of Israel. The Israelite could not stir from his tent without doing one of two things—he must either **gather** the manna, or **trample** upon it. Every man living is doing either the one or the other now. Either the one or the other you are doing. Which is it?—F. Whitfield.

LEAVE THE MIRACLE TO HIM

(Continued from Page One)

Bring to Christ your loaves and fishes
Though they be both few and small,
He will use the weakest vessels,
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
Leave the miracle to Him!

O ye Christians, learn the lesson!
Are you struggling all the way?
Cease your trying, change to trusting,
Then you'll triumph every day.
Whatsoever He bids you—do it!
Fill the waterpots to brim;
But remember 'tis His battle—
Leave the miracle to Him!

Christian worker looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be your yield!
Bravely enter with your Master,
Though the prospect may seem dim;
Preach the Word with holy fervor—
Leave the miracle to Him!

"Daily prayer is needed for daily duties."

The Youthful Martyr

A True Story for Young and Old

In the days of Edward the Sixth, a Bible was placed on a desk in every church in old England, for the use of the people. A large print copy, bound in wooden boards, with curious iron clasps, was then seen fastened by a chain to a strong upright stand.

As "the word of God was precious in those days"—for it was costly and scarce, and many truly loved it—those who had a small share of learning read it aloud to those who could not read. But Queen Mary, a stern Roman Catholic, ascended the throne of England, and quickly ordered the removal of the Bibles.

In a few places, however, her commands were either not received or were not obeyed. Whatever was the cause, it is certain that there still lay the old Bible on a stand just inside the porch of the little chapel at Brentwood, in Essex.

It was in the spring of the year 1555, when a boy, named William Hunter, entered the church to read the book he loved.

As he stood reading the Bible and lifting up his heart in prayer, Atwell an officer of the popish bishop, came that way, and saw him.

"Why meddlest thou with the Bible?" said the officer, not a little angry that a boy should dare to open the Book of God. "Knowest thou how to read? and canst thou expound the Scriptures?"

The boy modestly replied, "Father Atwell, I take not upon me to **expound** the Scriptures; but finding the Bible here, I **read** it to my comfort."

The officer then began to speak scornfully of the sacred word as a hurtful book.

"Say not so," said William, in a kind and respectful manner, "it is God's Book, out of which every one that hath grace may learn to know what pleaseth God, and what is displeasing to Him."

"Could we not tell formerly," inquired Atwell, "as well as now, how God was to be served?"

"Not as well as now, added William.

As Atwell could not prevail with the lad, he cried, "I see you are one who dislikes the queen's laws, but if you do not turn, you, as well as many other heretics, will broil for your opinions."

"God give me grace," meekly replied William, "that I may believe His word, and confess His name, whatever may come of it."

"Confess His name!" shouted old Atwell. "No, no; you will go to the devil, all of you."

Atwell quickly left the chapel, and meeting a priest, returned with him to where William was reading, when the priest began to upbraid and threaten him. The youth well knew what this meant, so he hastened to his father's house, and taking a hasty leave of his parents, fled from the town.

A few days after William had gone, a justice sent for the father, and ordered him to produce his son.

"What, sir," said the parent, "would you have me seek my son that he may be burned?"

The justice was resolute; and upon this errand the poor father was obliged to depart. He rode about for two or three days, hoping to satisfy the justice, without finding his son. The lad, however, saw his father at a distance, and went to meet him.

On learning the danger of his parent, he said he would return, rather than place his father in any peril. And yet how could the aged parent secure his own safety by the surrender of his child? It was a struggle of affection. At length he yielded, and they went together into the town.

When the evening drew on, William and his father ascended the hill that leads to the little town of Brentwood. The cottagers bade them good cheer as they passed them on their way; but it was with heavy hearts and weeping eyes that they looked forward to the coming morrow.

They had not, however, to wait till the morning dawn, for during the night the young Christian was seized and hurried to the stocks. There he lay, till break of day, pained in body, but happy in mind.

Early in the morning William was taken before a justice of the peace, who, after trying in vain to shake his faith ordered him to be carried to the old palace about sixteen miles away—where Bonner, the popish bishop of London, then resided. When he stood in the hall of the palace, the bishop first spoke to him gently, then sternly, and then roughly; but still the youth would not promise to give up the Bible and deny its truths.

"Away with him again to the stocks," cried the bishop, and to the stocks William was again hurried. Two long days and nights he there lay, without any food except a crust of brown bread and a small supply of water.

Not satisfied with this act of cruelty, his enemies proceeded to further lengths, in the hope of subduing his spirit. The bishop sent William to one of the London prisons, with strict orders to the jailer to put as many iron chains upon him as he could possibly bear. And in a dungeon he was confined for nine months, hoping, trusting, praying always.

Bishop Bonner one day thought of the Bible-loving lad in prison, and hoping that his long confinement, together with the natural love of liberty and home, had made him more ready to yield, sent for him to his palace. But the spirit of the young martyr was yet unbroken, and his trust in the gospel as firm as before.

"If you recant," said the bishop, "I

will give you forty pounds (\$200), and set you up in business." This was a large sum of money in those days, and the offer was very tempting, but it was at once rejected.

"I will make you steward of my own house," added Bonner, in a gentle and crafty manner.

"But, my lord," was the reply, "if you cannot persuade my conscience by Scripture, I cannot find in my heart to turn from God for the love of the world; for I count all worldly things but loss, in comparison with the love of Christ."

"Will neither threats nor promises avail? Then away with him to the fire."

When William again entered his native town, he knew it was to endure a painful death. But yet he knew what his Saviour had suffered for him. And he remembered, too, the words, "Be thou faithful unto death, and I will give thee a crown of life." There was no prison in the little town, so the martyr youth was confined in an inn, and guarded by constables.

His mother heard of his return, and with true love rushed to the place where he lay. Charity moved the hearts of the guards, and they allowed her to see him, and to sit by his side. And when she found him happy and constant, she blessed God for such a son, and the more so when he said: "For any little pain which I shall suffer, Christ hath procured for me a crown of joy; are you not glad of that, mother?"

They then knelt down, and she prayed to God to strengthen her poor boy to the end.

At length the morning came that young William was to die. The sheriff, justices, and priests were duly in attendance, with executioners and guards, while a crowd of people had come together to the last sad scene.

As the young martyr was led along from the inn, his father rushed forward towards him in an agony of parental feeling. Throwing his arms around the neck of his noble boy, he said, with flowing tears, "God be with thee, son William."

The son calmly looked for the last time on his dear parent, and replied, "God be with you, father; be of good comfort; I trust we shall meet again where we shall rejoice together."

There were many weeping eyes on that day in the little town of Brentwood. To see one so young—a kind, gentle, pious lad—whose only offense was that he loved the gospel, dragged through the streets, to bear the scorching flames, was a sight that touched the hardest heart and brought tears to many a manly cheek.

William, as he passed along, saw his father's cottage, and cast a last look on his sorrowing sisters. He bade farewell to those who had been the playmates and friends of his earlier days. He was now to suffer in the cause of Christ, and they saw that he feared not to die.

At last the procession came to the end of the town, where the stake and chain and fagots were ready. Without loss of time he was secured by the chain, and wood was piled around. While this was being done, a pardon was offered if he would profess himself a Roman Catholic.

"No," said William, resolutely, "I will not recant, God willing." Then turning to the people he asked them to pray for him.

"Pray for thee?" cried a hard-hearted justice who was looking on, "I will no more pray for thee than I would for a dog."

"I pray God this may not be laid to your charge at the last day," was William's calm reply.

A priest, too, began to taunt him; until a gentleman spoke aloud, "May God have mercy on his soul"; and the people mournfully added, "Amen."

The fire was now lighted, and as the flames began to rise, William, who still held in his hand a book of Psalms, threw it into the hands of his brother, who had followed him to the place of death. His brother calling to him said, "William, think on the sufferings of Christ, and be not afraid."

"I am not afraid," added the martyr. "Lord, Lord, receive my spirit." These were his last words. The fire was lighted the dry fagots burned briskly; and the flames soon wrapped around his body. In a few minutes his sufferings were at an end forever.

An old elm tree still marks the spot near which William Hunter yielded up his life for the truth. Though more than three hundred years have passed since then, his name is not forgotten. His soul has joined the "noble army of martyrs" in heaven; but the record of his faith and courage will long survive on earth.

MOUNTAINAIR CONVENTION

Pastor J. A. Perkins writes: "The District Convention held at Mountainair, N. Mex., March 24-25, resulted in a glorious feast, there being a sweet spirit of fellowship among the brethren. Much prejudice was broken down. The messages of Brother A. C. Bates, of Portales, N. Mex., and District Superintendent H. M. Cadwalder put many people to thinking, so that there are bright prospects of a future harvest of souls for the Master. Two precious ones prayed through to victory and some became hungry for the Holy Ghost Baptism. Praise the Lord! Any Spirit-filled minister in fellowship with the General or District Council will find here a cordial welcome any time."

FORTY SAVED

Pastor H. E. Hardt and wife write: "We praise God for the gracious revival He has given us in Marlowe, W. Va. After 4 years of prayer and waiting before God, the blessed showers have come. One year ago I met Brother and Sister Schaeffer in a meeting at Martinsburg, W. Va., and felt from that day that God would send them to my home town (Marlowe) for the opening of a work there. I got possession of a union church that had not been used for a long time and on Feb. 12, we set the battle in array with the Schaeffers in charge assisted by Miss Mabel Knabenshue of Grafton, W. Va. After a few nights the crowd outgrew the church; we then secured the auditorium of the large graded school. Night after night the building was crowded to

capacity. Saints from neighboring towns came every night and assisted in every way. We praise God for the spirit of cooperation that has been brought about by this meeting. We had strong church opposition, but God overruled and many who had been church members for years, were saved and filled with the Spirit. Thank God! Many, from all walks of life, were saved—about 40 in all, and a number filled with the Holy Spirit. The work is still going on; the church is filled every meeting night."

GLAD TIDINGS MISSION

God is blessing Everett with a Pentecostal outpouring. Brother Wm. Mitchell was led to engage a large upper room about the first of this year, with seating capacity of a hundred or more. At the first meetings about twelve gathered with much prayer and praise; then God began to send in the sinners and those who had never heard the full gospel message. To-day the hall is too small to hold the people. Over 30 have been soundly converted, more than 12 have received the Baptism in the Holy Ghost, a number have been reclaimed, and there have been a number of cases of healing. God has delivered the converts from their pipes and tobacco, their lodges and clubs, and they are eagerly looking forward to the return of Jesus, their Redeemer and Lord. —H. S. Randall.

PHILADELPHIA REFRESHED

We have just closed a series of meetings here at Highway Mission which will remain long in our memory. Brother Stanley Cooke, our District Evangelist, was with us, and God gave us precious fruit. Souls were saved, others filled with the Spirit, and all our hearts were much refreshed. As our meetings drew toward their close, many wished them to continue, but we felt, since we had not planned for a longer campaign, that it was best that it come to its close while the tide was running high. Among the unusual things that happened was the salvation of a number from Hammonton, N. J. A brother brought up a number of unsaved from there with him on the last Sunday, and there must have been seven or eight of them saved in the evening meeting. We are very grateful for this refreshing in our midst.—Ernest S. Williams.

GARBER-COVINGTON OILFIELD ASSEMBLY

Last September, Brother John E. Jeter, one of the teachers in the Southwestern Bible School at Enid undertook the pastoral care of this little assembly, which at that time was much discouraged and about ready to give up as only a few of the members remained. Brother Jeter, with the aid of John E. Paige, deacon in the Enid Assembly, reorganized the Sunday school and conducted services regularly on Sunday and during the week for some months, assisted by a number of students of the Bible school.

Brother Jeter and Walter P. Elkins, one of the trustees of the Southwestern Bible School and Evangelistic Association,

who has felt the call of God upon him to preach the Word, and has been exercising his gifts in this way, went into a few localities during the last few months, started a revival campaign together in the tabernacle owned by this oilfield assembly, and situated on a cement road, eighteen miles east of Enid, and midway between Garber and Covington. The meetings continued three weeks, and were crowned with a gracious revival in which eleven confessed Christ as their Saviour, and twelve were baptized in the Holy Spirit, according to Acts 2:4.

We feel grateful to God that a member of our faculty with the aid of others from our school and assembly have been able to resuscitate and carry on this work for the glory of God. I hope that before long we may be able to reach out in other directions, and establish works where our students may find opportunity to develop their gifts, and to render service for the Lord.—P. C. Nelson.

PREACHING ON REVELATION

Pastor E. B. Crupper, Electra, Tex., writes: "Just closed a 3 weeks' revival here. The pastor did the preaching—together on the Book of Revelation, taking it chapter by chapter. Several were saved and about 8 received the Baptism with the Holy Spirit. We witnessed the old-time slaying power of God, as I've not seen it in a year or so. Even sinners would bring their Bible to read with us as we preached on the 'Great Tribulation,' and as they became convinced that these things are true, left their seats to confess their sins to God and ask for mercy. One night while God was with us in mighty power in the altar work, neighbors who came to see what was happening stood looking on until one young man came to the altar without an invitation and was saved. The whole community is stirred and we are asking God for a mighty revival."

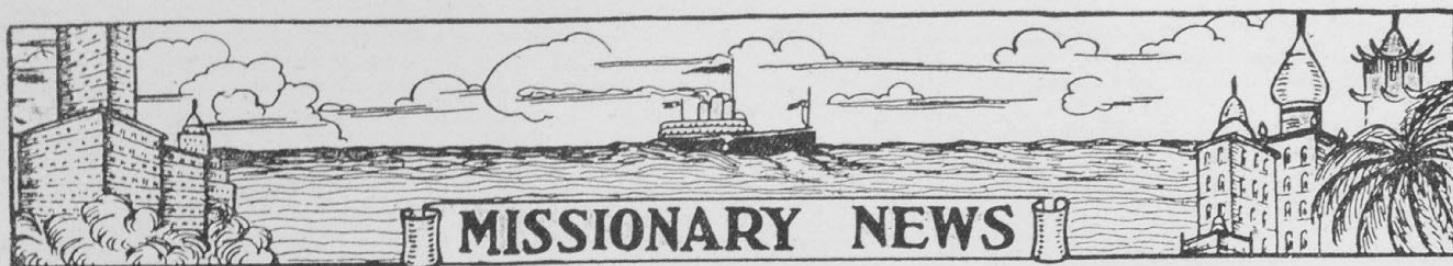
PASTOR T. B. BARRATT

It has been a great joy to have Pastor T. B. Barratt and wife from Oslo, Norway, with us at headquarters for 9 days. Pastor Barratt's ministry was so profitable that we wished he could have stayed much longer. He is going to the West Coast and then to Canada. Any who would like to have his services for a meeting can address him c/o Pastor Louis Turnbull, 1108 Coronado Terrace, Los Angeles, Calif.

A GOOD PENTECOSTAL PAPER

"Redemption Tidings," is the name of the paper gotten out by the Assemblies of God in Great Britain and Ireland. It is ably edited by Mr. J. Nelson Parr, and published monthly. The price is \$1 for 20 issues. Send your order for this paper to Mr. J. Nelson Parr, 238 Broadstone Road, Heaton Chapel, Stockport, England.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles of battle, go to make up the true Christian life.—Andrew Murray.



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.

NOTICE

Our attention has been called to the fact that appeals are being made by certain independent missionaries for funds, and Young People's Bands especially have been requested to undertake the support of native workers. We feel a note of warning should be given to our assemblies and young people's societies; it is wise to ascertain from the Foreign Missions Department, the standing and doctrine of those who are making these appeals before sending them money. All the accredited missionaries of the General Council are listed in the Minutes of the Council, and if any wish to undertake the support or part support of a native worker or missionary we shall be very glad to arrange this for you. Direct your communications to the Missionary Secretary, 336 West Pacific St., Springfield, Mo.

WEDDING BELLS AT CHAPRA

Sara Coxé

India is the land of weddings! Up and down its dusty roads one may often see the bedecked oxcart carrying the tiny bride and grown-up groom, or the red covered zenana cart with its shut-in bride, accompanied by the din of many bells and cymbals. These, together with many lighted torches at night, proclaim on the otherwise quiet highway the passing of some marriage procession. Often at midnight the heart is made sick by the cry of some child bride going to the home of the husband. Sleep? Sleep? Who can sleep in this sin-cursed land of child brides, sorrowful, unhappy child wives, and pitiful child widows! Mother, what if it were your little girl?

Our six Schoonmaker children had never seen a Christian wedding. All they could tell you would be about the many, —too many India weddings that they have seen. So you may well imagine their excitement was great when it was announced that on the fourteenth of January Mr. Ketcham was coming all the way from Purulia to take our youngest missionary, Miss Gladys Koch, to be his bride. "When is he coming, Auntie Sara? How will he come? Perhaps he'll bring his Dodge!" The Schoonmaker children have never ridden in anything but the old Ford, and their great ambition has been to have just one ride in a real car. And then one evening when I was working away in my office I was suddenly besieged by our whole family—"Auntie, the bridegroom has come, the bridegroom has come, and he has a real Dodge!"

The wedding was one of the sweetest and most quiet ones we have ever seen. The Spirit of God seemed to be on all

of us in a special way. It all seemed so precious, and all so different from the noisy processions of the Indian wedding. Mr. Ketcham borrowed a friend from a neighboring mission for a best man, while Miss Leighton, who was a student in the Union Hill Bible School with Miss Koch, was the bridesmaid. We tried to make everything as nice as possible for this girl because she was so far from home, and arranged for the ceremony to be performed under an arch which was put up in the drawing room of the Chapra Mission house.

We have wanted recruits for our Chapra work, since this is a great and needy district. But the Purulia district where Mr. and Mrs. Ketcham are working is equally needy. India has a white harvest, but how few are the laborers.

Mrs. Ketcham was at Chapra only a short time, but we miss her. She plays the saxophone so well, and it was a great attraction in our meetings. If a young lady, a graduate of any of our Bible schools, can play the saxophone, preach the gospel, and if she has a burning call to India, we shall be glad to have her join our work in Chapra, to take the place of Mrs. Ketcham.

AN APPEAL FROM PERSIA

J. G. Warton

The field of Persia is surely ripe for the true messenger of the gospel, and as I have written you before, the burden of this country is still heavy upon our hearts and we are praying that God may send out more Pentecostal workers to this needy field. There are fourteen million people in Persia and only two Council missionaries. We have many urgent calls and letters from different cities asking us to come and open up a work for them, but we are obliged to refuse these wonderful opportunities and you can well imagine how sad it makes us feel.

Perhaps the greatest need at the moment in our work is for a mission building, and it has been a great trial and hindrance during the three years we have been on the field that we have had no suitable place to dwell in or in which to hold our services. Of course, one who has not lived among the Mohammedan people in Persia cannot realize how difficult it is for Christians to rent houses from them. This is specially true in Hamadan. The Moslems are a very superstitious class of people and do not like to have Christians live in a place, since to them it becomes defiled, according to the Mohammedan religion. Because of this

condition we are compelled to live in very uncomfortable and badly arranged homes, since the ones we are able to obtain are invariably built in native style which means that many of the rooms have been arranged for the women, and since they do not wish their women to be seen, they are poorly ventilated and with no proper light. Often when I have found a house and desired to rent it, as soon as they found out that I was a missionary trying to bring their people to Christ, they refused to rent it or else they would ask me to promise not to hold religious services in it; but, of course, we could not promise that, with the result that I have had to let the house go.

Sometime ago we were fortunate to find the house in which we are now living and in which also we are holding our services. The owner, however, is a fanatical Mohammedan, and just to give you an illustration of what we have to put up with, it so happened that one day the owner of the house wished to bake bread in our oven, and since we had already used the oven to bake our own bread, he went to the priest and asked him whether it would be all right to use the same oven as the Christians had used. The priest told him, "No, the oven has been defiled." Accordingly, he took his bread to a neighbor's house but it so happened that the neighbor's oven was not good. Again, he returned to the priest and asked him what he should do, so the priest told him if he washed the oven we had used and built a hot fire in it, it would then be purified and he could bake his bread. Unfortunately, by the time this had been accomplished the poor man's dough had become sour and, of course, he regretted he had ever rented the house to us. After a few months we shall have to move out and we just don't know where or how to find a home. There are other missionary societies, but they have their own buildings and do not have the trouble we are experiencing.

We have been praying that God would send us funds so we might build a little place of our own to live in and which could be used for gospel services so we might preach with freedom. This will require at least \$4,000.00 and we are praying that God may graciously move upon the hearts of those who are able to give to supply this need.

Note: Some funds have already come in for this purpose, but at least \$3,500 more is needed. Let us help our brother as far as we are able for this is really an urgent need.

"Able to keep." Jude 24.

THE HOME OF ONESIPHOROUS**Grace Nicholson**

God is blessing us here and in spite of the severe cold which we have been experiencing, we are happy in His great salvation.

A few of our household have had bad colds and some have died. This has been partly due to the fact that we were not able to secure adequate clothing for all. However, the Lord graciously kept the children for which we are very thankful.

I myself was taken down with a severe cold and for a time experienced an extreme pain in my lungs, but after our evangelist and his wife had prayed for me, it was only a short time until all pain left me and I was absolutely healed. To God be the glory.

Yesterday the mother of one of our boys died, but as we did not have the money to buy a fine casket, we had a wooden box made after the style of the caskets used in this country. The boys draped it very prettily with paper, paper flowers, and evergreens, and this morning the little procession started off for the burial ground led by some of our older boys and the dead mother's son.

Instead of the heart-sickening customs of the heathen at funerals our boys sang sweet gospel songs, and the onlookers were so interested that they refrained from their usual custom of wailing as is the ordinary practice on such occasions. How sweet is the gospel when brought in contrast with the darkness of heathenism.

FAT SHAN, CHINA

Sister Katherine Clause writes: "I praise the Lord for the wonderful way in which He is working in our midst, for the large crowds of unsaved people that attend our meetings, and for the interest being manifested. Several have taken their stand for God and have promised to read a chapter of the Word each day. We have given them Testaments that have been given to us by the Pocket Testament League. We praise God for these Testaments as it is so important for new converts to be established in the Word.

"Our village meetings have been a real success, for no matter where we go, the people welcome us, and seem glad for the privilege of listening to the gospel. They are very kind in furnishing us benches to sit on and also in giving us water to drink. Several hundred Gospels have been sold and of course we must give a colored picture with each Gospel, as the Chinese love pictures and often these pretty colored pictures are the attraction, but nevertheless we thank God for the glorious privilege of sowing the precious seed and we know we are bound to reap a harvest of souls in due time, for His promise is true, that His "word shall not return unto Him void," and because of this promise we are encouraged to go out in the highways and hedges and compel people to come in.

"The Chinese New Year which has just opened is a time of great festival when every idol worshiper must burn incense to his god, even the poor beggar on the street and this incense is quite

expensive. I am told that some people spend entire nights in worship. Oh, that we might be more diligent in worshipping the true and the living God. The people are very busy buying gifts and cleaning their houses and tearing down their old idols. It is a time when most people return to their own village. The streets are so crowded here that it is very difficult to walk. The two Bible women and myself go out and hold many street meetings. Our audiences are mostly made up of women and children; however, in our last meeting we had nearly all men. We begin by singing several hymns, and at first the people do not know what to make of us. They say, 'Oh, have you time to come and sing for us to-day?' They think that our singing is very wonderful and large crowds come when we sing and thus when we have the crowd we give them the gospel story and end up by selling Gospels. We would give the Gospels to them, but if they received them free of charge, they would not place any value upon them so for this reason we charge one cent each. We feel that we are privileged indeed to be coworkers with our blessed Lord."

CALLAO, PERU**J. R. Hurlburt**

We rejoice in the Lord that after a long silence we are again privileged to inform our dear brethren at home as to the condition of God's work at Callao. We want you to know what we are doing, so that you may enter more fully into our joys and sorrows, and know better how to help us with your love and prayers.

We asked for prayer about a year ago that we might find a public hall more centrally located than the hall we had at that time. God answered in a very remarkable way. Last March a woman, an outsider to the assembly, told us of an empty hall that was for rent in a location that would be suitable to our work. We were able, with some financial assistance which the Lord provided, to rent the hall the first of last April and to furnish it for public meetings. Our prayers were thus wonderfully answered and those desires, born we believe, of the Spirit, realized. Thank God. God's Spirit has been manifestly working in the new place ever since the first service was held. During the first few meetings the house was crowded and the people listened very respectfully to the preaching of the gospel. Often as many as four or five would come to the penitent form in response to the altar call, and many of these persons evidenced real salvation, and they are continuing with us as believers. The attendance averages now about thirty-five people in every meeting. We have great cause to rejoice in the Lord and take courage when we remember that in the old place in an inferior location, we could not get more than eight or ten at a time to attend our meetings. Sometimes we confess we used to feel sick and disheartened, and it seemed to us useless to work so hard and yet see no immediate results. We wrote to the homeland often, and in all our letters we asked our friends to pray with us for a

better day to dawn in Callao. Thank God, that better, brighter day came when we found the new home on Calle Sucre. Ever since then God's Spirit has been working in this place. Hundreds of new people have come into our meetings and listened attentively to the gospel, and a nucleus for a strong work has been raised up. We know this will make your hearts glad and surely will help to stimulate your interest in the foreign mission cause.

Another feature of our local assembly work which God is blessing, is the distribution of tracts. This work is being done chiefly from the door of the new church. In this manner a steady stream of full gospel tracts flows out into the hands of the reading public. Our Peruvian people like to read and many people come to us requesting gospel tracts and pamphlets. If any of the people in the homeland would like to send us a package of good brief gospel tracts printed in the Spanish language, we assure you that we will get them into the hands of an appreciative reading public, and we believe that all this reading of God's truth in the homes will sooner or later bring many of the readers to Christ.

We are encouraging the new members here to pay tithes and help support the work. It is our desire eventually to build a permanent home for this assembly and we have the conviction that God will enable us later on to do so.

We are also branching out and have established a small assembly at Miraflores about nine miles from here by street car. Our dear Japanese convert Yoshio Teraoka has become the treasurer and also a Sunday school teacher in the Callao assembly. Brother Teraoka also does some preaching in the new Miraflores assembly. He is an esteemed employee here of the British and Foreign Bible Society and in this connection is doing a splendid gospel work among his own nationality, which is very numerous in Peru. Brother Teraoka's face shines with the glory of God that is in his soul.

Aside from caring for the work of these two assemblies, we are also serving the interests of the kingdom as vice president of the Sociedad Nacional de Tratados (National Tract Society). This has opened the door to ministry for us in other evangelical churches. This tract society printed and translated 145,000 tracts last year, and we have set for our goal this year 350,000. All of the evangelical churches of Lima and Callao are vitally interested in this tract society.

Reports from the field show that God's Spirit is working all over this country, much prejudice and opposition is being broken down, and the people, tired of the sham and fraud of hypocrisy, are beginning to look to the evangelical church of Christ for the bread and water of life. In view of this manifestation of God's presence, we sincerely believe that during this year, if Jesus tarries, thousands of Peruvian men and women will be gloriously saved from their sins by our Lord Jesus Christ. Brethren, we beg you to continue to pray earnestly with us to this end.

In the Whiten'd Harvest Fields

POWER AT A MINING CAMP

Brother I. M. Cox, Tulsa, Okla., writes: "Just closed an 11 days' revival at Scales Mining Camp; 18 saved, 8 received the Holy Ghost according to Acts 2:4. Many hungry hearts here. Pray for us."

A CHANGE OF MINISTRY

After 6 months' pastoral work, Brother and Sister Tan Ditter are leaving Russellville, Ark., for the evangelistic field. Their ministry has been very helpful, and we feel sure that much good will result in days to come from their labor here. The assembly regrets very much their leaving.—E. M. Lemley, secretary.

TEXAS REVIVAL

Pastor Hugh Montgomery writes from Houston, Tex.: "We want to sound a note of praise to our blessed Lord for the way He met us in the meeting just closed. Brother and Sister Tan Ditter came to us March 4, for 2 weeks. The campaign was inspirational and educational to the edification of the saints, leaving a spirit of real aggressive warfare in the battle for right in our midst."

OUTPOURING OF THE SPIRIT

Pastor H. B. Lawson, Davis, W. Va., writes: "Just closed a 3 weeks' meeting at this place. The Lord wonderfully poured out His Spirit. Fourteen were saved and 2 filled with the Holy Ghost. God's power was present to heal. After suffering terribly for three days, a sister was healed of locked bowels. Another woman pronounced in a dangerous condition by doctors, was healed by the power of God."

OKLAHOMA MEETINGS

Pastor W. E. Cyle, of Depew, Okla., writes: "In February we conducted a successful revival, good crowds, good interest, a number saved and some received the Baptism with the Holy Spirit. Brother Albert McGovern did the preaching. This month Evangelist N. B. Branham of Pittsburg, Kans., was with us about 10 days. Bad weather hindered, nevertheless our God greatly stimulated the church. To God be all the praise."

POWER FALLS IN MONTANA

We have the following report from Sidney, Mont.: "God is blessing this assembly. Closed a meeting recently with about 25 saved and about 16 baptized with the Holy Ghost. Brother Luther Powell was pastor, assisted during this meeting by Brother McGinnis and Brother F. W. Burleigh. Brother Burleigh has been chosen pastor to succeed Brother Powell, the latter having accepted the pastorate at Williston, N. D. All saints passing through Sidney will be welcome to visit us."

CANADA REVIVAL

Pastor W. L. Draffin wires from Kitchener, Ont.: "Pastor-evangelist Fred Lohmann, of St. Louis, Mo., closed a five weeks' revival of old-time power here tonight. Large crowds attended. Hundreds of Christian people were stirred to a deeper consecration. Scores were saved; numbers were filled with the Holy Ghost; many reclaimed and healed. The church has been greatly strengthened spiritually as a result of this meeting."

FLORIDA MEETING

Pastors J. W. Hause and wife write from Winter Garden, Fla.: "Just closed a meeting Sunday night. Sister Effie Luan Miller, evangelist, was with us and we had a blessed time. Several were saved and some received the Baptism with the Holy Spirit, for which we praise the Lord. We are glad to say our assembly is a live church; the saints love each other and we work together in unity. The Lord pours out His Spirit in a marvelous way. We invite any one passing through to stop with us."

TWENTY-FIVE SAVED

Pastor Virgil Shores, Davis City, Iowa, writes: "Just closed a revival here in which about 25 found the Lord Jesus real to their lives and 7 were baptized with the Holy Spirit. William E. Long, the boy evangelist from Creston, Iowa, was with us the last 12 days. We are organizing Christ's Ambassadors with about 20 members. We are to start a revival at Pleasant Hill, Iowa, March 31. Any minister passing through who is in fellowship with the Council is invited to stop with us."

YOUNGER WORKERS

We have given up our work at the Full Gospel Mission which we started more than fifteen years ago. On account of our age, we felt that younger people could render more efficient service, so we resigned in favor of Brother and Sister H. C. Baker; they have taken our place and God is blessing their labors, and the work is still going on, for which we are thankful and praise God. We have seen many precious souls weep their way through to God, and give Him all the praise. We are getting quite a lot of mail intended for the Mission that Brother Baker should get. His address is 1206½ Preston Ave.—Wm. Morwood, 5416 Gibson St., Houston, Texas.

BRIEF MENTION

Brother Glen A. Zech and wife write that God is blessing them in Jefferson City, Mo. Having started meetings in the court house, they now have a mission work and friends may address them at 232½ E. High St.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of March, 1928:

Austell, James Edgar, Grand Junction, Colo.

Byrd, Ralph P., Orlando, Florida.

Couzens, Mrs. Mary, Peckville, Pa.

Ewing, Ralph H., Greeley, Colo.

Jackson, Virgil R., Florence, Colo.

Lichlyter, Lola May, Lavoie, Wyo.

Milk, Mary, Chicago, Ill.

Neely, Mae, Roggen, Colo.

The following names were removed from our ministerial list in the month of March, 1928:

Bowie, George (deceased), Cleveland, O.

Bucher, Paul C., Toledo, Ohio.

Fitzgerald, Eugene R. (deceased), Malvern, Ark.

Hodges, Chas. E. (withdrew), Longmont, Colo.

Meyers, Chas. G. (withdrew), Centralia, Wash.

Perrault, Wm. L. (withdrew), Poteet, Texas.

Shaffer, Sadie M., Bayard, Nebr.

REVIVAL SPIRIT STILL ON

Brother Earl W. Winand writes from Lemasters, Pa.: "Revival spirit still aflame in Mercersburg; it began with a large tent meeting in the month of August, 1927, and has lasted 7 months. Our convention continued throughout the month of February with good results; many were saved and filled with the Holy Spirit and great grace was upon all. Our dear Chairman, Joseph Tunmore, was with us the first 2 weeks, and Methodist Evangelist Alexander Gibson, of Quarryville, Pa., was with us the last 2 weeks. We are getting ready to build a church at Mercersburg, which is much needed."

REVIVAL IN NEW TABERNACLE

Pastor J. L. Webb, Tampa, Fla., writes: "God is working in Tampa. After conducting services in a tent with a seating capacity of about 300, for 14 months, we have built a large tabernacle near the central part of the city which will easily accommodate 800 people. God set His approval on this work from the beginning by causing precious souls to yield their lives to Him, or filling believers with the Holy Spirit, at most every service. Dr. Chas. A. Shreve has been with us for the past four weeks in the first revival campaign held in the new tabernacle. Surely it was God's time for him to be in Tampa. We could not keep a complete record of the good done in the meetings, for many people were brought into a closer walk with God who did not bow at the altar; but the record shows 80 conversions and 27 baptized with the Holy Spirit; many wonderful healings, and the report has come in from members of other churches that God is moving in a revival spirit in their churches since this meeting. The Sunday school and young people's work are in a thriving condition. Brother D. H. McDowell has just visited Tampa and conducted 3 services for us, in which several were saved and one received the Holy Ghost. Nine were baptized in water Sunday."

GENERAL COUNCIL DEPARTMENT

Office: 336 W. Pacific Street, Springfield, Mo.

W. T. Gaston, General Supt.
D. H. McDowell, Asst. Gen'l Supt.
J. R. Evans, Secretary-Treasurer

Noel Perkin, Missionary Secretary
Harold H. Moss, Missionary Field Sec'y
S. H. Frodsham, Editor Pentecostal Evangel

EXECUTIVE PRESBYTERY

W. T. Gaston, 336 W. Pacific St., Springfield, Mo.
D. H. McDowell, 336 W. Pacific St., Springfield, Mo.
J. R. Evans, 336 W. Pacific St., Springfield, Mo.

GENERAL PRESBYTERY

H. E. Bowley, 4910 Gurley Ave., Dallas, Texas
F. M. Boyd, 336 W. Pacific St., Springfield, Mo.
Robt. A. Brown, 49 Claremont St., New York City, N. Y.
John R. Buckley, Eagle Bend, Minn.
Daniel L. Cooper, 1940 "N" St., Lincoln, Nebr.
A. P. Crouch, 3426 S. W. 9th St., Des Moines, Iowa
J. R. Evans, 336 W. Pacific St., Springfield, Mo.
J. Roswell Flower, 825 Green Ridge St., Scranton, Pa.
S. H. Frodsham, 336 W. Pacific St., Springfield, Mo.
W. T. Gaston, 336 W. Pacific St., Springfield, Mo.
J. Narver Gortner, 844 13th St., Oakland, Calif.
Ben Hardin, 1511 N. Monticello St., Chicago, Ill.
W. F. Hardwick, 1005 W. Jackson St., Pensacola, Fla.
S. A. Jamieson, 5736 Etzel Ave., St. Louis, Mo.
Ralph M. Jeffrey, 762 Spruce St., Hagerstown, Md.
A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.
T. K. Leonard, 865 Park St., Findlay, Ohio
D. H. McDowell, 336 W. Pacific St., Springfield, Mo.

THE FOLLOWING DISTRICT SUPERINTENDENTS ARE ALSO GENERAL PRESBYTERS

W. J. Walthall, Box 582, Malvern, Ark.—Arkansas District.
Flem VanMeter, 620 Geneva Rd., Res. Park, Dayton, Ohio.—Central District.
Floyd C. Woodworth, 704 S. College St., Ft. Collins, Colo.—Rocky Mountain District.
Joseph Tunmore, 608 Virginia Ave., Pittsburgh, Pa.—Eastern District.
J. E. Spence, Box 565, Mulberry, Fla.—Florida District.
A. H. Wendt, Route 3, New Castle, Pa.—German Branch.
C. M. O'Guin, 2624 "I" St., Granite City, Ill.—Illinois District.
Chas. E. Long, 706 N. Cherry St., Creston, Iowa.—Iowa and Northern Missouri District.
Fred Vogler, 748 S. Mulberry St., Ottawa, Kans.—Kansas District.
D. P. Holloway, Sumrall, Miss.—Mississippi District.
Milton Smith, Bayard, Nebr.—Nebraska District.
James R. Hicks, 103 Read St., Portland, Maine.—New England District.
M. T. Draper, Beulah Heights, Oakland, Calif.—Northern California and Nevada District.
F. J. Lindquist, 2938 13th Ave. So., Minneapolis, Minn.—North Central District.
Frank Gray, 2139 S. "L" St., Tacoma, Wash.—Northwest District.
James Hutsell, Slick, Okla.—Oklahoma District.
H. W. Kline, 509 Third St. N. W., Washington, D. C.—Potomac District.
G. C. Courtney, Box 71, Geneva, Ala.—Southeastern District.
A. G. Osterberg, 243 W. 59th Place, Los Angeles, Calif.—Southern California & Arizona District.
A. A. Wilson, 21 Market St., Dexter, Mo.—Southern Missouri District.
A. T. Hickman, Route 1, Elba, Ala.—Tennessee District.
H. M. Cadwalder, Grand Prairie, Tex.—Texas and New Mexico District.
Willie T. Millsaps, Box 103, St. Paul, Va.—Western West Virginia and Eastern Kentucky District.
C. F. Juergensen, 320 Nishi Sugamo Machi, Tokyo-ku, Japan—Japan District.
Mary Martin, Cape Palmas, Liberia, West Africa—Liberia District.
Martin Kvamme, 47 Chi Chia Hutung, Ex-Austrian Concession, Tientsin, North China—North China District.
J. H. Boyce, Siswa Bazar, Gorakhpur Dist., U. P. India—North India District.
Frank O. Finkenbinder (furlough), Box 973, Friendship, N. Y.—Porto Rico District.
John S. Richards, Box 6, Duivelskloof, Trans., So. Africa—South Africa District.
(No Superintendent at present)—South China District.

NOTICE—The Gospel Tabernacle of Fargo, N. Dak., broadcasts every Saturday from 4 p. m. to 5 p. m. over station WDAY, wave length 545 meters. Special songs and music. Message by pastor, Henry H. Ness.

OPEN FOR CALLS—As evangelist, teacher or pastor. Invitations must be official from established assemblies.—L. M. Glanville, 1216 W. 15th St., Sioux City, Iowa.

NOTICE—Mrs. Christine Wooten will sail for Finland, May 12 on the "United States"—Scandinavian American Line. Her address will be Amenneborg Vasa, Finland, Europe.

WANTED—A second-hand tent 30x50. Would consider other size near to this. Write full description in first letter.—John E. Foltz, 4 Maple Place, Mansfield, Ohio.

CHANGE OF ADDRESS—Brother Hansel H. Trusty may be addressed at 1002 So. 6th St., Chickasha, Okla., having resigned the pastorate at Wewoka, Okla.

WANTED—To get in touch with a Spirit-filled song leader for our summer campaigns at Fort Worth, Tex.—Pastor R. W. Griffin, 1626 Jennings Ave., Fort Worth, Tex.

OPEN FOR CALLS—As evangelist—in the ministry about four years. Can use guitar in singing. Am in fellowship with the Oklahoma District Council.—Nolon B. Rayburn, Box 334, Morris, Okla.

CHANGE OF ADDRESS—Brother S. A. Jamieson's present address is Room 984, 35 E. Wacker Drive, Chicago, Ill.

OPEN FOR CALLS—Evangelist W. F. Herbig, the converted and baptized cowboy preacher is in Freeport, Ill., in a great campaign and he will consider calls from near-by assemblies. Address him c/o Gen. Del., Freeport, Ill.

OPEN FOR CALLS—As pastor, or assistant pastor, in southern Wisconsin or northern Illinois, or wherever God leads. Reference, Pastor W. E. Moody, 1417 Kimbrough Ave., Springfield, Mo.—Allen M. Beal, 121—3rd St. M., Wisconsin Rapids, Wis.

OPEN FOR CALLS—Am resigning pastorate in Jacksonville, Fla., and will accept evangelistic calls anywhere, or would conduct singing for good, live minister. My wife and myself are evangelists, or I could go alone. Best of references furnished.—W. F. McDade, c/o J. E. Spence, District Superintendent, Box 565, Mulberry, Fla.

OPEN FOR CALLS—We are now in evangelistic work in Florida. Will be going back to Oklahoma within next 3 months. We will accept calls either in this state or through Alabama, Mississippi, Louisiana, Tennessee, Arkansas. We have a tent and travel overland. Will do evangelistic work in new fields. Three in party. Am with the General Council.—Charles F. Parker, Turley, Okla. (permanent address), or P. O. Box 773, Ocala, Fla.

CHANGE OF ADDRESS—Superintendent A. T. Hickman and wife may be addressed at Milan, Tenn., having moved from Cairo, Ill.

Forthcoming Meetings

MONETTE, ARK.—April Fifth Sunday Fellowship Meeting. All-day service—basket dinner. Everybody cordially invited.—Pastor R. A. Work, Box 484, Monette, Ark.

CORTLAND, N. Y.—Evangelist J. D. Saunders will hold a three weeks' revival at the Bethel Pentecostal assembly beginning April 8. All near-by assemblies are invited to attend.—Pastor Veredon K. Fries.

BILOXI, MISS.—Evangelist Meyer Tan Ditter and wife will conduct a revival meeting at the Lee Street Church of the Assembly of God, beginning April 15th.—Pastor W. M. Stevens, 1108 Holley St.

MARTINSBURG, W. VA.—An old-time revival campaign will be held at the Bethel Pentecostal Tabernacle on Virginia Ave., April 15 to May 6, or longer. The Schaeffer evangelistic party will be in charge.—H. A. Christopher, pastor.

COLUMBUS, GA.—A revival at the Assembly of God, 3125 3rd Ave., will begin April 14, continuing 2 weeks or longer. Evangelist Otto J. Klink in charge. For further information write to Pastor M. L. Smith, 322 29th St., Columbus, Georgia.

FORT SMITH, ARK.—Evangelist Meyer Tan Ditter and wife will conduct a revival at the Dodson Ave. church, located at South 12th St., and Dodson Ave., beginning May 30, continuing until June 10. Their mail will reach them at 1900 South "R" St., c/o C. A. Lasater, pastor.

CARTHAGE, MO.—There will be a Fifth Sunday Fellowship meeting at the Assembly of God church, 5th and Fulton Sts., April 27-29, 1928. We hope our District Superintendent, Brother A. A. Wilson, will be with us. Free entertainment will be provided. Old-fashioned basket dinner on Sunday.

LAWTON, OKLA.—At the Pentecostal Full Gospel Mission, 517 E. Ave., a meeting will begin May 5, Sister Luster Hayes and helpers, of Houston, Tex., in charge. We invite the near-by saints to come and be with us. For further information write, Pastor E. E. Gore, 1116 B. Ave., Lawton, Okla.

BAD AXE, MICH.—Evangelistic campaign will be held at our new chapel, 119 Heisterman St., April 9-29. Evangelist Loren B. Staats of Blue Rock, Ohio, in charge. A hearty invitation is extended to all the visiting brethren. For further information write G. W. Payne, 119 Heisterman St., Bad Axe, Mich.

AUSTIN, TEXAS.—Evangelistic Campaign will start at the Assembly of God church, 409 W. 37th Street, Austin, Texas, May 6th. Evangelist Gideon O. DeMerchant, of Bath, New Brunswick, Canada, will be in charge. Brother DeMerchant plans to have his coworker with him. For further information write A. F. Gardiner, pastor, 411 W. 37th Street, Austin, Texas.

SEYMOUR, TEX.—There will be a fifth Sunday rally at the Assembly of God church April 28-29, 1928. We hope our district superintendent, Brother Cadwalder, will be with us. There will be a few baskets of natural things to eat and we expect a big basket of the heavenly to be poured out that the whole multitude may be filled.—L. A. Toller, pastor.

NEWARK, N. J.—A 3 weeks' campaign beginning Easter Sunday under auspices of Bethel Pentecostal Church and Bible School, will be conducted by Evangelist Harvey McAlister. Meetings every week night at 7:30 at City Theater, Orange and Seventh Sts.; Sunday afternoon and evening at Roseville Masonic Temple, Roseville Avenue, near Orange Street.—Pastor Harry J. Steil.

OAKWOOD, OKLA.—The next District Fellowship Meeting will be held at Oakwood, May 2-3. First service will be on the night of May 1. Entertainment provided for all. The District Presbytery will meet at this convention. Those wanting license may make application at that time. We urge the people of this part of the District to attend.—Glenn Millard, District Sec'y.

DAVIS CITY, IOWA.—Fellowship meeting and Christ's Ambassadors' rally will be held in the Assembly of God church April 27-29. We invite all near-by assemblies to come, especially all Christ's Ambassadors. Pastor Virgil Shores and wife will make you welcome. Special services with Christ's Ambassadors in charge, and plenty of good music.—Chas. E. Long, district supt.

BROOKLYN, N. Y.—Old-time revival meetings will be conducted by A. Watson Argue, April 11-22, at Lighthouse Pentecostal Church, 71-73 Hinrod Street near Evergreen Avenue, Brooklyn, New York. For further information write Ray S. Armstrong, pastor, 63-05, 61st Avenue, Maspeth, L. I., N. Y. Telephone—Evergreen 9404.

McCOOK, NEB.—A campaign in the interest of a revival and Bible study will be held at Pentecost Church, 8th and C. Streets, beginning April 15, continuing until the 29th, or longer, as the Lord wills. S. A. Jamieson, of Chicago, will give a series of Bible lessons. For further information write to Pastor C. B. Thomas, Box 94, McCook, Neb.

POTEAU, OKLA.—There will be a Sunday school rally and Fellowship Meeting held here for the eastern part of the state, Sunday, April 29. All ministers of that section are expected to be present, and also the nearby assemblies. Brother Harold H. Moss, Field Secretary, of Springfield, Mo., will be with us. For further information address, James Muncy, Wainwright, Okla.

LOS ANGELES, CALIF.—An old-fashioned Pentecostal Holiness meeting, beginning May 13, continuing 3 weeks or longer, will be conducted by Evangelist A. C. Valdez. Meeting held in connection with El Sereno Gospel Tabernacle. Take the Red Sierra Vista Local car on main street to the big tent. For further information write, Elmer T. Draper, pastor, 1507 Portola Ave., Los Angeles, Calif.

LOS ANGELES, CALIF.—The ninth annual meeting of the Southern California and Arizona District Council will be held in Bethel Temple, May 8-11, inclusive. The annual meeting follows the District Fellowship all-day session on Monday, May 7, in the same place. We expect Brother Gaston with us and it will be a 5-day session of fellowship, instruction, spiritual help and attendance to the Lord's business. We welcome you all.—A. G. Osterberg, District Superintendent.

DAYTON, OHIO.—The ninth annual session of the Central District Council of the Assemblies of God will be held in Bethel Temple, Buckeye and Pulaski Sts., May 1-4. All ministers are urged to be present, also all the assemblies in the district are urged to send at least one delegate, and two if possible. Lodging and breakfast will be provided for ministers and delegates. For further information address Elder A. B. Cox, 347 Verona Drive, Residence Park, Dayton, Ohio, or Flen VanMeter, District Superintendent, 620 Geneva Road, Residence Park, Dayton, Ohio.

MISHAWAKA, IND.—The first annual rally of the Christ's Ambassadors at Mishawaka, will be held on April 29, at the church 315 E. Third Street. We are expecting to have speakers from Michigan, Indiana and Illinois, and are looking forward to a good turn-out of young people from the surrounding Pentecostal assemblies. Those desiring to come on Saturday and stay over Sunday, kindly write the pastor T. W. Wellard, 516 E. 4th St., Mishawaka, who will provide for room and meals free. Come and bring a car load; help us pray for a revival.

SAN BERNARDINO, CALIF.—On or about June 1, 1928, we will launch a large summer camp meeting. We expect to continue in this effort 3 or 4 months. Everybody is invited to San Bernardino to stay as long as possible. Lodging accommodations will be secured for the outside public. The sick will be looked after by a committee. God has been graciously pouring out His Spirit upon this city; since Jan. 15, we have seen someone saved or filled with the Spirit at every service. Pray and come.—Pastor J. Edgar Freeman, 232 S. Arrowhead, San Bernardino, Calif.

OKLAHOMA FELLOWSHIP MEETINGS

The following places have been designated for fellowship meetings: Bartlesville, April 10-12; Tulsa, 13-15, 5th and Peoria St.; Shawnee, 16-17; Chickasha, 18-19; Wilson, 20-22. Also a district fellowship meeting, May 2-3 at Woodward. The ministers of the different locations are especially requested to attend these meetings. Brother Harold H. Moss, Missionary Field Secretary, of Springfield, Mo., will be with us in these meetings. All saints of close-by assemblies are invited to attend these meetings. For further particulars address James Hutsell, District Superintendent, Slick, Okla.

CALIFORNIA PROPHETIC BIBLE CONFERENCES.—Chart Lectures on "Daniel & Revelation Compared" are being conducted by Evang. Frederick W. Childs in the following places: Modesto, Mar. 29-Apr. 12; Watsonville, Apr. 15-29; Oakland, May 1-13; San Francisco, May 15-June 3. These meetings are to be held in the Glad Tidings Pentecostal Tabernacles of the places named; in Oakland at the "Glory Barn," 2946 E. 14th St., and in San Francisco at Glad Tidings Auditorium, 1441 Ellis St.

John H. Kennedy, "Radio Gospel Singer," is the song leader in charge of the music. Seats free, and the public is cordially invited to attend.

KETCHUM, OKLA.—Ever since the revival of last October, we have had a place of worship and we are in fellowship with the Council. Would be glad to have any Spirit-filled minister visit us, as this a new and needy field.—Mrs. Truley Gregory.

READING PA.—A 17-day evangelistic campaign will be conducted by Evangelist Alexander Gibson of Quarryville, Pa., in Glad Tidings Tabernacle, 330 West Windsor St., April 12-29. Mr. Gibson, a Methodist minister, now in fellowship with the General Council, has recently received the Baptism of the Holy Ghost as they did in the upper room, and this campaign will be his initial series. A special feature of these meetings will be messages in song by Mrs. Charles W. Pfautz, our little singing evangelist.—Edwin C. Sikes, Pastor.

VACATION BIBLE COURSE, LACKAWANNA BIBLE INSTITUTE.—The Pentecostal Assemblies of the Lackawanna and Wyoming Valleys, have combined to offer a vacation Bible study course from June 4 to August 31. The Bible Institute, located high on West Mountain, overlooking Scranton, offers unusual opportunities for rest, recuperation and spiritual help. Full information from the secretary, Ralph B. Thompson, P. O. Box 260, Scranton, Pa. The Bible Institute referred to above is not sponsored by the Eastern District but by local Assemblies of God.—J. R. Flower, President.

MANSFIELD, OHIO.—Old Time Pentecostal Campaign to be conducted by Evangelist Loren B. Staats of Blue Rock, Ohio, May 6-27 in the Four-fold Gospel hall, No. 2, South Diamond Street. Mansfield is located on three lines—B. & O., Penn., and Erie Railroads, also bus lines running in from all sections of the country. The sick and afflicted will be prayed for in this campaign. There will be afternoon meetings for those who want to seek the Baptism of the Holy Ghost. Room and board can be had near the hall at reasonable rates. This is a new field for Pentecost so we covet the prayers of the Evangel family for this campaign. For further information write Pastor Oliver P. Brann, 22 Williams Avenue, Mansfield, Ohio.

ENID, OKLA.—April 26th, Dr. Lilian B. Yeomans, of Los Angeles is to open a short series of meetings here. She will give a lecture to the students of Southwestern Bible School each morning, and hold evangelistic services for the general public at night. Ministers and others who wish to hear this gifted speaker should arrange to come. District Fellowship Meeting of Christ's Ambassadors will convene here, April 28th and 29th. The Bible School will close May 11th. Plans are being made for an evangelistic and missionary conference here for ten days beginning about the middle of May, and to open a summer Bible school session, June 1st. Those desiring further information should address the President of the Bible School, P. C. Nelson, 316 East Cherokee Street, Enid, Okla.

DEDICATION

The First Pentecostal Church of Oakland, Calif., on 31st Street, between Grove and Telegraph, will be dedicated, the Lord willing, April 15th. The pastor will preach at 11. The dedicatory sermon will be preached in the afternoon by Rev. J. W. Welch, former chairman of the General Council. Pastor Welch will preach at the evening service and will remain for several days to minister in the Word. The following week an evangelistic campaign will begin, Evangelist A. C. Valdez having been engaged to conduct the services. Out of town visitors will be made welcome. This new church with a seating capacity of 750 has been built by the congregation formed by the union of the Glad Tidings Revival Assembly and the Assembly of God. The Northern California and Nevada District Council is scheduled to meet here, May 15-18.—J. Narver Gortner, Pastor.

FOREIGN MISSIONS CONTRIBUTIONS

March 23-31st inclusive
All personal offerings amount to \$1,753.58.
1.51 Assembly of God S S Sorento Ill
1.90 Assembly of God S S Wilson, Okla
2.45 Assembly of God S S Webb City Okla
2.53 Bethel Chapel Assembly El Dorado Ark
2.57 Pent'l S S Attica Kans
2.70 Mt Ayr Assembly Mount Ayr Ia
2.78 Assembly of God S S Savanna Okla
3.00 3 S S Classes of Bethel Tabernacle Lodi Calif
3.00 Sunday School Conneaut Ohio
3.00 Christ's Ambassadors Russellville Ark
3.19 N Cincinnati St S S Tulsa Okla
3.30 Little Rock Assembly of God N Little Rock Ark
3.35 Assembly Guthrie Okla
3.50 Christ's Ambassadors Cedar Grove Sta Shreveport La
4.00 Bethel Assembly Ariton Ala
4.00 Draw Assembly S S Draw Texas
4.16 Christ's Ambassadors Hill City Kans
5.00 Assembly of God S S Elkton Mich
5.00 Assembly Glenrock Wyo
5.00 Sunday School Jester Texas
5.00 Young Willing Workers Assembly of God Church Russellville Ark

5.25 Assembly & Christ's Ambassadors W Laurel Miss
5.47 Assembly of God S S Sedalia Mo
6.00 Full Gospel Assembly Monrovia Calif
6.02 Barton Chapel Assembly Murchison Texas
6.98 Springdale S S Tulsa Okla
7.00 Miami Children's Home Inc Miami Fla
7.00 Little Folks Children's Meeting Lucerne Park Fla
7.46 Assembly of God Church & Jr Christ's Ambassadors Coffeyville Kans
8.41 New Bethel S S Ft Smith Ark
8.50 Pent'l Full Gospel Assembly Chula Vista Calif
9.35 Full Gospel Assembly Loveland Colo
9.80 First Pent'l Church Yakima Wash
10.00 Full Gospel Church Waco Texas
10.00 First Baptist Church Egg Harbor City N J
10.00 Pent'l Assembly Union City Ind
10.00 Kansas District Council
10.00 Christ's Ambassadors Wesson Ark
10.06 Eakly S S Eakly Okla
11.00 Ladies' Bible Class of Assembly of God Phoenix Ariz
11.25 Pent'l Church Paonia Colo
11.30 Houston Christ's Ambassadors Houston Tex
11.53 Assembly of God S S Flint Mich
13.00 Gospel Chapel Olympia Wash
12.00 Pent'l S S Pasadena Texas
13.03 Full Gospel Mission Caruthers Calif
14.27 Woody Assembly of God Bloomington Nebr
14.75 United Pent'l Church Bridgeport Conn
15.00 Calvary Tabernacle S S Camden N J
15.00 First Pent'l Church Mercersburg Pa
15.00 Pent'l Young People's Society Lancaster Pa
15.00 Group of Ladies of Pent'l Assembly Hartford Conn
17.85 Pent'l Church Colorado Springs Colo
18.58 Harvey's Lake Assembly of God Harvey's Lake Calif
18.85 Assembly of God S S Sorento Ill
20.00 Christ's Ambassadors—Sunnyside Assembly Chicago Ill
20.00 Assembly of God S S Miles City Mont
20.00 Assembly of God Ewing Mo
21.00 Full Gospel Mission Palo Alto Calif
21.23 Full Gospel Assembly Santa Ana Calif
21.25 Pent'l Prayer Band Assembly of God Allentown Pa
21.75 Pent'l S S Dunsmuir Calif
25.00 Friends in Bradford Pa
25.00 A Group of Friends at Binger & Ft Cobb Okla
25.00 First Pent'l S S Wilmington Del
25.00 Witherbee Pent'l Assembly Witherbee N Y
25.00 Assembly Findlay Ohio
25.29 Glad Tidings Tabernacle Reading Pa
26.86 Bethel Pent'l Church Modesto Calif
28.24 Glad Tidings Mission Everett Mass
28.40 Gospel Mission & S S Verdugo City Calif
30.00 Pent'l Assembly Knoxville Pa
30.00 Pent'l S S Russellville Ark
31.00 Assembly of God Phoenix Ariz
33.62 Assembly of God Houston Texas
34.00 Assembly of God & S S Minneapolis Minn
35.00 Gospel Tabernacle Spring St Alton Ill
40.00 Christ's Ambassadors Tulsa Okla
50.00 Pent'l Mission Turlock Calif
50.00 Pent'l Bible Class Avoca Pa
54.83 Assembly Latah Wash
64.25 Pent'l Assemblies of Canada
64.55 First Pent'l Church Miami Fla
70.00 Lighthouse Pent'l Assembly Brooklyn N Y
75.00 Calvary Tabernacle Camden N J
97.00 Pent'l Tabernacle Tacoma Wash
100.00 Pent'l Mission Peckville Pa
101.00 First Pent'l Church Warren Ohio
120.00 First Pent'l Mission New Castle Pa
120.00 First Pent'l Church Chelsea Mass
169.00 Christian Assembly Cincinnati Ohio
175.00 Pent'l Church Akron Ohio
177.14 Pent'l Church Wilmington Del
191.00 Pent'l Assembly of God Scranton Pa
204.00 Glad Tidings Temple & Bible Institute San Francisco Calif
250.40 Potomac District Council
555.02 The Pent'l Church Cleveland Ohio
Total amount reported minus \$89.88 amount given direct and designated for expenses \$ 5,410.68
Amount previously reported 13,741.97
Total amount for March \$19,152.65

HOME MISSIONS CONTRIBUTIONS
MARCH 23-31 INC.
.50 Mrs E E N Elton La; .50 Mrs C H B Dripping Springs Texas; .50 C E S Mt Vernon Wash; 1.00 R B P Washington D C; 1.00 A Friend 1.00 Mrs M D H Pana Ill; 1.00 Mrs J H Salinas Calif; 1.50 I B B Advance Mo; 1.60 Mrs J C B Dover Fla; 1.70 C R Flint Texas; 2.00 Miss D T Fieldon Ill; 2.00 Mrs E W Y Woodhaven N Y; 2.00 Mrs W A P St Paul Minn; 2.00 Mrs M B S Pasadena Calif; 2.50 C S M Los Angeles Calif; 2.50 M N Hazen Ark; 3.00 F J L Minneapolis Minn; 3.00 L A Ardeola Mo; 5.00 A W F Everett Mass; 5.00 Mrs S J S Alta Loma Calif; 5.00 I B Vineland N J; 5.00 B K Oakland Calif; 5.00 J H R Floral Park N Y; 5.00 F A R N Long Branch N J; 5.00 Mrs E E B Fresno Calif; 10.00 Mrs C B J Bay Point Calif; 10.00 M C Lebo Mo; 10.00 Mr & Mrs F B Wakita Okla; 10.00 C P Shennandoah Ia; 15.00 F A A Somerville Mass; 100.00 Mrs L T Bridgeport Conn.
Total amount reported \$219.30
Amount previously reported 316.20
Total amount for March \$535.50



When words fail you--

Whether the man next to you is new on the job or has worked in your department for weeks, months, or years—he constitutes an opportunity for you.

You may have very little time in the morning, not much at noon and perhaps none at all when the whistle blows at night, and yet you have time to

Present a tract

It takes but an instant. It opens the way for future conversation. It tells the story perhaps better than you could. He can read it when he has time. He will probably not be the only one who will read it.

Send the coupon to-day for your FREE copy of "The Moment Ministry."

Gospel Publishing House
Springfield, Mo.

Please send me at once my free copy of THE MOMENT MINISTRY.

Name

Street or Box.....

City

State



Cambridge Bibles

New Remarkable Type Pronouncing Reference Bibles

Unusually clear, easy to read print in the text as well as in the reference columns. All contained in a remarkably small volume. Easy to find index to books at outer and upper corner of page. Principal subject on each page mentioned at top.

CAMBRIDGE SAPPHIRE TYPE PRONOUNCING REFERENCE BIBLES WITH CONCORDANCE AND MAPS

Specimen of Type:

II. CHRONICLES 4, 5

the work that he was to make for king Solomon for the house of God;

12 To wit, the two pillars, and the pommels, and the chapters

The ark is brought into the oracle

CHAPTER 5 [372

THUS all the work that Solomon made for the house of the LORD was finished: and

Size of page 6¼ x 4¼

- K112 Bible paper. Genuine leather, Morocco grain, overlapping cover, round corners, red under gold edges \$4.25
- K114X India paper. Genuine Morocco, overlapping cover, round corners, red under gold edge, leather lined to edge 7.50

MOST SATISFACTORY REDLETTER BIBLE EVER PUBLISHED CONCORDANCE AND HELPS

With words of our Lord while upon earth printed in red.

- K155 Bible paper. Genuine leather. French Morocco grain, overlapping cover, round corners, red under gold edge 4.50
- K155X India paper. Genuine leather, French Morocco grain, overlapping cover, round corners, red under gold edge, 6.50

CAMBRIDGE CAMEO TYPE PRONOUNCING REFERENCE BIBLES

Specimen of Type:

II. SAMUEL 23

and the LORD wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the

A catalogue of David's mighty men

out of the Egyptian's hand, and slew him with his own spear.

22 These things did Bē-nai'-āh the son of Jē-hōi'-ā-dā, and had the name among three mighty men.

1 Or, the three captains over the thirty.
2 Ch. 11, 15.
3 1 Sa. 22, 1.

Size of page 6¾ x 4¾

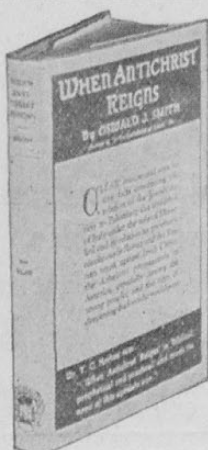
- P65 Bible paper. Genuine leather, French Morocco grain, overlapping cover, round corners, red under gold edge \$4.50
- P65X India paper. Genuine leather, French Morocco grain, overlapping cover, round corners, red under gold edges 5.75
- P105X India paper. Genuine leather, French Morocco grain, overlapping cover, round corners, red under gold edge, with Concordance 6.25
- P110X India paper. Genuine Engadine Morocco, overlapping cover, round corners, red under gold edges, leather lined, with Concordance 7.25

SUPERIOR EDITIONS, BEAUTIFULLY BOUND, ALL IN THE PATENT "UNBREAKABLE BACK" BINDING

Can be had with thumb index for 50c. additional or can be had with name in gold on cover for 50c. additional.

If you haven't seen the new *Christ's Ambassadors Monthly*, send for a sample copy.

Gospel Publishing House, Springfield, Mo.



"WHEN ANTICHRIST REIGNS"

By Oswald J. Smith

**Do
You
Know
?**

**He
Tells
You
!**

- ¶ Why was the Jew and not the Arab dispersed among the nations? What of the Zionist advance in Palestine, Mussolini's drastic measures, and the Bolshevistic propaganda in Asia? Are the diabolical programs of the "Youth Movement" and the "Junior Atheistic League" a serious menace to the bodies and souls of our children? How would a Catholic king prove a peril to Great Britain? Does Roman Catholicism furnish the true explanation for the failure of Protestantism?
- ¶ Does the fulfillment of prophecy prove the infallibility of the Bible? Are the advent of the automobile and the capture of Jerusalem foretold in God's Word? Is the Pope of Rome the Antichrist? Does the blasphemous utterance of the Students' Christian Movement brand our Universities as atheistic? What of Clarence Darrow's heartless statement? Is Judgment near? Has the world become morally "rotten"? Is adultery merely a "personal sin"? Why the filth of our magazines and newspapers? Have women become immodest in their apparel? Are we on the eve of a deluge of blood? How will the nations be lined up for the next conflict? Is war an imminent possibility?
- ¶ How are we to interpret Christ's story of the End-Time as set forth in Matthew twenty-four? Are the signs mentioned soon to appear? What is meant by "the abomination of desolation"? How will it be possible to flee from the wrath of the Antichrist during the Great Tribulation? Will Christ be recognized when He comes? Can we know the time and will He be expected?
- ¶ What of Voltaire's proud boast? Are our children becoming atheists? Can the blasphemous utterances of atheism be substantiated? Why do atheists confuse religion with salvation? Does the sin of one Christian prove that all are alike? Does atheism lead to immorality? Is Higher Criticism responsible for atheism? Has it ever been proved that there is no God? Can it be demonstrated that the Bible is God's Word? Are atheists honest doubters? How may they be enlightened? Do atheists die happy?
- ¶ Is there a personal devil? Has Satan always been a devil? Is he in reality the hoofed and horned creature of our imagination? How did he become the devil? Where is he now? How will he resurrect the man of sin? Will Judas be the Antichrist? What will be his characteristics? How will he be destroyed?

Paper binding 50 cents, cloth binding \$1.00

His former book

"IS THE ANTICHRIST AT HAND?"

Paper binding 50 cents, cloth binding \$1.00

By the same author

"THE GREAT PHYSICIAN"

One of the best books on Divine Healing

Paper binding 50 cents, cloth binding \$1.00

(When goods are to come by mail please add 10 per cent for postage.)

Order from Gospel Publishing House, Springfield, Mo.

