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*I worship Thee, sweet will of God,
And all Thy ways adore;
And every day I live, I seem
To love Thee more and more.*

*When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to Thee.*

*I have no cares, O blessed Will,
For all my cares are Thine;
I live in triumph, Lord, for Thou
Hast made Thy triumphs mine.*

*He always wins who sides with God,
To him no chance is lost;
God's will is sweet to him when
It triumphs at his cost.*

*Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will.*

—F. W. Faber, 1849.

-:- Spiritual Gifts or Spiritualism -:-

A CHALLENGE EXAMINED

By Donald Gee

A new challenge has come to the Church in the last few years, a challenge that is still growing in measure, weight, and audacity. It is the challenge of Spiritualism.

Spiritualists can no longer be reckoned among those who practice a cult but little above the fortune-teller or the conjurer; the coarser elements may still remain in a measure, but spiritualism has made such advances that scientists and theologians alike have been compelled to take notice and, in some cases, even to be apparently converted to a belief in the reality of its claims to the genuinely supernatural.

The interest of many sincere and thoughtful people has been aroused from far more balanced motives than those which actuate the bereaved ones who merely seek supposed intercourse with the dead, to allay the pangs of sorrow and loss.

Spiritualism has become religious; there are Spiritualist "churches" now; and the claim is boldly made that the supernatural elements of apostolic Christianity are now at last being rightly interpreted and reproduced. The challenge has been put to a church that is manifestly lacking to-day in these things, that unless the supernatural elements of the spiritualistic seance are accepted and become incorporated into normal church life the results will be fatal to vital Christianity.

The audacity of this may sound almost like sheer impudence, but we submit that it is

An Issue Worth Pondering.

The Spiritualists have evidently found in the professedly supernatural, a powerful attraction to increasing numbers of men and women to-day, and it is a disquieting fact surely, that many of these were one time church members.

It is a thoroughly accepted fact of history with most of us that the earthly ministry of Jesus Christ, and the early experience and testimony of the Christian church, possessed striking elements of the supernatural.

It is an equally obvious fact that the church as a whole to-day no longer possesses this supernatural element in its midst, and, what is more, it is emphatically teaching that these things are not now to be expected or countenanced.

But the churches have been com-

pelled to take notice of the claims of Spiritualism nevertheless, even to the extent of setting up official committees of inquiry. A very significant suggestion made by a minister on one of these committees was, that the psychic gifts of the seance should be recognized as identical with the spiritual gifts which Paul enumerates in 1 Cor. 12: 8-11.

Others, of course, of a sturdier allegiance to the old paths and the Word of God have taken up cudgels—in some cases very effectively—by writing against Spiritualism on the lines of its following practices definitely forbidden and cursed by the Bible; of its obvious fallacies in some directions; and of its disastrous effects personally in the case of so many who have taken it up.

This has all been to the good, but unfortunately has only been on an almost entirely negative line.

A Positive Answer Needed

Our present purpose is not so much to presume to make yet another attempt to prove the error and danger of Spiritualism as to endeavor to draw attention to the necessity and provision for a *positive* answer to its claims—a path not so well trodden but whose value and necessity we trust must be apparent to all. The thirsty traveler in the desert is little helped by proof that the mirage is a deception; his great need is guidance to a genuine fountain of water. It is a fact that often popular errors have found their opportunity in the failure of the church to present truth that should legitimately have been expected.

The denial that healing for the body has any place now in the ministry of the gospel of Jesus Christ has given what is called Christian Science its great opportunity; the silence from so many pulpits of clear and forceful exposition of the revelation of the Bible concerning human destiny has given "Russellism" a wonderful chance to offer its apparent satisfaction to hungry and enquiring minds.

In like manner the denial of the supernatural in present experience by the vast majority of even evangelical churches and ministers has only played into the hands of the Spiritualists.

We do not think that human desire for some measure of the supernatural and for a manifestation of the spiritual world is wrong in itself; for it is a natural outcome of the universal per-

ligious instinct. Like all other perfectly natural and legitimate desires it can be wrongly and illegitimately satisfied. The results will be the same as on other lines—ruin of the very powers thus abused. Herein lies, we believe, the principle that must make spiritualistic practices ruinous to those who pursue them regularly.

But the question naturally follows: Is not a legitimate satisfaction of human longing after spiritual manifestation possible? Has God provided true and ennobling means of gratifying all other natural desires and left this unprovided for?

The Bible and the Supernatural

It is not too much to affirm that the whole story and revelation of the Bible emphatically denies such a thought. God is consistently revealed as granting varying manifestations of the supernatural, from the opening chapters of Genesis to the last page of the New Testament. These manifestations vary in form and frequency, but they are always traceable to a pure source of divine wisdom and love.

Neither, be it noted, is this in any conflict at all with lives governed by the principle of faith: witness the supreme example quoted in Hebrews eleven. Faith does not imply a silent heaven; it is rather the life consistently lived to a heaven that in great crises is sufficiently vocal.

Let us boldly affirm at least that in the great, divine revelations contained and recorded in our Old and New Testaments the supernatural element is distinctly planted and firmly rooted by the very hand of God Himself, and that this very supernatural element contributed and contributes in a very large measure towards making those revelations so eminently satisfying to the human soul.

Our interest is particularly in the New Testament, and it is granted by practically all that the ministry of Jesus Christ and His early Apostles was divinely attested by the supernatural, and also that the early Christian church was endowed with supernatural gifts of the Spirit.

Unfortunately it is taught with almost equal universality that these supernatural elements in Christianity should no longer be expected; that they ceased, and ceased finally, long centuries ago, that is, about the close of the Apostolic age.

It is always difficult to find really

convincing reasons advanced for this position. The most competent expositors we have examined, give one the impression that they are excusing an obvious shortcoming in the church and in their own experience to-day, rather than really expounding the divine purpose revealed in the Word of God.

It appears to be an attempt to place the responsibility on God of arbitrarily withdrawing certain gifts from the church at a certain period, whereas the truer and more honest interpretation of the double witness of Scripture and history would seem to be, that the responsibility was and is with an unbelieving and lukewarm church. The question, rightly understood, appears to be not one of divine withdrawal, but of human losing.

Wesley's Testimony

John Wesley, at any rate, appreciated this with rare insight. We quote from his sermon, "A more excellent way":

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian and, from a vain imagination of promoting the Christian cause thereby, heaped riches and earthly power and honor upon Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased; very few instances of the kind are found. The cause of this was not (as has been vulgarly supposed) 'because there was no more occasion for them' because all the world was become Christian. This is a miserable mistake; not a twentieth part of it was nominally Christian. The real cause was that 'the love of many' of almost all Christians so called was 'waxed cold.' The Christians had no more of the Spirit of Christ than the other heathen. The Son of man, when He came to examine His church, could hardly find 'faith upon earth': this was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church: because the Christians were turned heathen again, and had only a dead form left."

Such a testimony, from such a witness, is well worth pondering. God honored Wesley's faith by many instances of downright supernatural experience, as his "Journals" abundantly testify.

Present-day orthodox Christian denial of the supernatural in the normal life of the church is now definitely challenged by the Spiritualists. Neither is

(Continued on Page Eight)

Have You Paid Your Funeral Expenses?

Myer Pearlman

In the January issue of the *Jewish Missionary Magazine*, was an account of the sufferings that fell to the lot of a Jew who accepted Christ, in which the interesting story was told of a Hebrew Christian, who is now a pastor in Iowa. While studying for the Christian ministry his family held a funeral service over him. Many orthodox Jews do this in the case of a relative who embraces Christianity. This service was to signify that the "apostate" was dead to his family and to Judaism. Not only was he buried (in figure), but, as if to add insult to injury, and to make more keen the sufferings of separation from his loved ones, a bill for the expenses incurred at the funeral was sent to him. This bill he paid, and he still has the receipt.

A PARABLE

This incident furnishes us a parable of Christian life. Little did the family of our Hebrew Christian friend realize how scriptural was their act, how fitting it was, and how in accord with the New Testament teaching that one who has truly died to Judaism with its archaic forms and unrealized hopes, and who has been quickened into newness of life in Christ Jesus, is really a dead man. It is most appropriate that the dead should have a funeral service. Christians become dead to old things and alive to new ones. Following this death the church solemnly performs the appointed funeral rite. It is called baptism. This funeral rite marks the complete and final separation of the man from his old and sinful self-life with its associations. His rising from the watery grave symbolizes his having received the new life of the born-again.

Christians are dead with Christ—that is we reckon our sinful self-life dead. It is no longer we who live, but Christ living in us producing a new life in the Spirit.

THE FUNERAL BILL

Do we in accepting Christ incur any obligation to pay the funeral expenses, so that with propriety a bill therefore might be presented to us as was done in the case of the Hebrew Christian? The Word states clearly that we have. It is said concerning those who have been buried with Christ in the waters of baptism that they are obligated to walk thenceforth in newness of life (Rom. 6:4); to those who are dead to sin and whose life is hid with Christ in God there comes the demand that they set their affections on things above. Col. 3:2. Let us now draw

up an itemized account of the Christian's debt. The items will be suggested by the word "ought," a word which conveys the idea of debt.

Item 1. The debt of a Christlike walk. "He that saith he abideth in Him *ought* himself also so to walk, even as He walked." 1 John 2:6.

Item 2. The debt of a prayerful walk. "Men *ought* always to pray and not to faint." Luke 18:1.

Item 3. The debt of helpfulness. "We then that are strong *ought* to bear the infirmities of the weak." Rom. 15:1.

Item 4. The debt of sacrificial service. "And we *ought* to lay down our lives for the brethren." 1 John 3:16.

Item 5. The debt of loving service. "Owe no man anything but to love one another." "Beloved, if God so loved us, we *ought* also to love one another." Rom. 13:8; 1 John 4:11.

Item 6. The debt of Christlike submissiveness. "Ye *ought* to say, if the Lord will, we shall live, and do this, or that." James 4:15.

Total: An active, prayerful, holy life, of humble, loving, and sacrificial service of God and man.

When we have paid the debt demanded by our new life in Christ we, like the Hebrew Christian, are given a receipt. The receipt is the assurance of peace with God that comes from the consciousness of debts paid, which is witnessed to by the Holy Spirit. "Beloved if our heart condemn us not then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

Is it true that we have been buried with Christ in baptism, thus dying to the old life and living to a new? Then let us pay to the utmost farthing our funeral expenses, and, above all, let us hold on to the receipt!

When Jesus gave His all, Himself for us and to us in the holy extravagance of the cross, is it too much if He asks us to do the same thing? No man or woman amounts to anything in the kingdom, no soul ever touches even the edge of the zone of power, until this lesson is learned that Christ's business is the supreme concern of life and that all personal considerations, however dear or important, are tributary thereto.—Dr. Francis.

If we obey God, He will see that we get through.—L. B. McLaughlin.

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"I WILL BLESS THE LORD AT ALL TIMES"

The import of this statement is emphasized when we recognize its source. The earliest record of David's life reveals him as the constant butt of adversity. He was ridiculed by his own flesh and blood when he expressed his amazement to his brothers that the armies of the living God should stand idly by while the enemy taunted. He was laughed to scorn when he suggested that he should go out against Goliath. He became the subject of Saul's furious tirades and barely escaped being transfixed by the javelin. When later he became the commander of an army, what an army it was! Surrounded by disgruntled, dissatisfied folks who were in debt, undisciplined and unequipped to face an enemy, David was driven from cave to cave and from hiding place to hiding place. We might go on multiplying the difficulties, hardships and adversities that David met with, but they are all familiar to us. When you were in the midst of adversity, feeling that no one had ever gone through what you had gone through, did you ever stop to study your reaction? So many of us grow hard, morose, bitter, and even sour under less trying conditions. Our trials and conflicts are not made stepping stones to lead us to God, but are like the broken rungs of a ladder letting us down to the bottom of things.

God called David a man after His own heart. It was not because David was perfect in all his ways and doings, but it was because of his attitude of heart and the manner in which he reacted toward his difficulties and failures. He did the uncommon thing amidst the commonplace things of life, and did it with a determination that has left to us a message of inspiration. That uncommon thing that he did was to praise the Lord in the midst of defeat, whether that defeat was from outward sources or within his own heart. He expresses it thus, "I will bless the Lord at all times. His praise shall continually be in my mouth."

Song is the language of a triumphant soul. Praise is the shortest route to victory. The very determination to praise the Lord in the midst of adversity, before ever the praise becomes spontaneous, is the dead line between victory and defeat. And if that determination is followed up with action, even though there be no feeling, simply praising God at all times because He is worthy of praise, whether you feel like praising Him or not, is a decisive and strategic move for which the enemy has no counter attack. To grumble is to defeat ourselves; to praise is to defeat the enemy.

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The Will to Praise

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A noted gospel singer, who in the latter years of his life developed cancer of the tongue, was taken to a hospital for an operation. Just before going under the anesthetic he lifted his hand and said, "Wait a minute, doctor, I have something to say to you. When this is over, will I ever sing again?" The doctor was speechless, overcome by his emotions. All that he could do as his eyes filled with tears was to shake his head, no. The gospel singer understood. At his request the doctor set him up. Then he said to those

around, "I have had many a good time singing God's praises. I have one song which will be my last on earth. It will be a song of gratitude and praise to God." Then as he sat on the operating table he sang his last song, and these were the words:

"I'll praise my Maker while I've breath,
And when my breath is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures."

LIFE AS A VOICE

By Dr. J. H. Jowett, London
"And I saw and bare record."
John 1:19-34.

This man humbly desired to be "a voice." He has no ambition to receive popular homage. He does not covet the power of the lordly purple. He does not crave to be a great person; he wants only to be a great voice! He wants to articulate the thought and purpose of God. He is quite content to be hidden, like a bird in a thick bush, if only his song may be heard.

And in order that he may be a voice, he retires into the silent solitudes of the desert. He will listen before he speaks. Come thou, my soul, into his secret! The air is clamorous with speech behind which there has been no hearing. Men speak, and in their words there is no pulse of the Infinite. In their consolations there is no balm. In their reproaches there is no sword. Their words are empty vessels, full of sound! Let my voice be hushed until I have heard the voice of the Highest. "He that hath ears to hear, let him hear."

And when he spake, it was in clear and definite testimony: "Behold the Lamb of God!" The "voice" succeeded, for men began to look away from the herald to the herald's Lord. In forgetting John they found the King. They passed the *signpost* and arrived at *home!*

ANNOUNCEMENT

After another delightful year instructing the students at Central Bible Institute, Pastor A. G. Ward is planning on spending the summer months—June, July, August—out on the field, in convention and evangelistic work. Brother Ward has "pioneered" in Pentecost, having been in the movement since its inception. If you are planning on a summer campaign you might get in touch with him by writing in care of Central Bible Institute, R. 5, Springfield, Mo.

The missionary enterprise is not the Church's afterthought; it is Christ's forethought.—*Henry van Dyke.*

"And His Kingdom shall have no frontier." Luke 1:33. (The old Moravian version.)

Our Ministry

HELPS AND HINTS FOR CHRISTIAN WORKERS

Conducted by W. T. GASTON

--:-- "PULPIT MANNERS" --:--

Perhaps a few remarks upon this subject will not be amiss, as there is every reason for our deepest concern where our efficiency for service can be enhanced. These few suggestions are presented in the hope that they will prove of value to some of my young fellow laborers in the vineyard of the Lord.

The public speaker's influence over his hearers is greatly affected, favorably or unfavorably, by the way he conducts himself before them. His dress, his manner, his voice, and his general deportment will of necessity affect the force of his message. It was said of Socrates that the philosophers who followed him learned more from his manners than from his morals. It is written of John Angell James, "As Mr. James slowly entered the pulpit the stranger would see in his calm and serene countenance that his spirit was awed by a sense of God's presence." Of another well known minister it was said, "His personal manner gave the entire tone and effect to his discourse."

With regard to the minister in the pulpit I submit the following comment from Dr. Breed: "He cannot divert attention from himself. He is usually alone. The congregation are so seated that their eyes are turned to him. There are no accessories of any kind with which he may divide the responsibility. Everything that concerns him is seen and criticized. By strangers at least, everything is carefully studied. His tones, positions, gestures, garments—concerning all such matters many a one in the congregation asks himself, 'Why is he so—Why does he do so?' The minister is therefore bound to give such matters attention. He must seek to be delivered from everything that is ill-mannered and out of taste, and if he does not accomplish his own emancipation from these things he is very much to be blamed."

The minister of Christ should appear neither "starchy" nor "slouchy." He should be dignified but not stiff; calm and serene, but not sleepy and indifferent; friendly, but not gushing. He should enter the pulpit in a deliberate manner. He should not sit on the seventh vertebra of his back bone nor spread himself all over the plat-

form while sitting or standing. The preacher should not dress in a gaudy manner nor display articles of jewelry. A plain but neat appearance is most conducive to an unprejudiced hearing.

A common but serious failing among preachers is the habit of talking to fellow ministers in the pulpit while the service is in progress. This sets an exceedingly bad example and encourages the members of the congregation to do the same thing.

He should not approach the sacred desk with the fury that characterized the prophets of Baal in their effort to get fire upon their sacrifice. The preacher should be energized and energetic. His eyes should flash inspiration and his whole manner should immediately give the impression of one that is on fire with a message, but a frenzied, strained manner, with the display of an overabundance of animal spirits will defeat its own purpose.

A woebegone, disconsolate manner is not only disappointing, it is discouraging. People do not come to church to sympathize with the preacher. He must be able to rise above every pressing condition in his own life, and come to his people radiant with the outshining of the indwelling Presence. It is his business to be so comforted of God that he is able "to comfort those who are in any trouble." This is part of his responsibility.

We are apt to fall into bad habits. This is true even of experienced ministers, but some are so enamored of themselves as to suppose that everything they do is the acme of perfection, though they are quick to observe the mistakes of others. Let us learn all we can by observing others, but by all means carefully scrutinize our own manners.

There is something in both the dress and the action of many ministers which, to the student of human nature, signifies that he is an imitator; and while the people expect imitation from monkeys and small children, and will perhaps excuse a measure of it in themselves, they simply will not endure it in the preacher.

Then there is the preacher that approaches the pulpit with that peculiar slant of the chin and swagger of the

body that indicates a feeling of self-applause, self-sufficiency, and "cock-sureness" that is certain to cause the people to put up the bars of their minds against him.

It is normal and altogether proper for a minister of the gospel to feel helpless, absolutely so. He should tremble in his closet even, before approaching the pulpit. It is this kind and degree of weakness that will render the preacher dynamic in the pulpit, for God's strength is made perfect in weakness. But it is fatal to success to allow this feeling of absolute dependence to degenerate into a purely carnal "stage fright." The former is the result of true humility; the latter springs from the lack of it.

When in the pulpit we should, as best we can, put ourselves and our little "loaves and fishes" in the Master's hand to feed the multitude, indifferent in a certain sense to the result. The best way to succeed is to be willing to fail. The surest way of defeat is to be afraid of failure.

When thoughts do not flow freely, refuse to be embarrassed. Oftimes it is only the preacher who is conscious that he is not at his best, and if he will trust God and remain calm he will gather momentum and "make the grade" without serious difficulty. One fault that is common among preachers at such times is the habit of throwing in as a kind of "space filler" favorite words and expressions of praise. A certain minister was known to have used a favorite expression nearly two hundred times in one discourse, and I dare say he went away feeling that he had preached a wonderful sermon, but it is needless to say he was the only one that felt that way about it. Where this habit is of long standing it is hard to overcome, but it can be done and the efficiency of such individuals will be greatly enhanced if they will take themselves in hand and studiously and religiously avoid this very distressing habit.

We should carefully avoid extremes in pulpit manners. A stiff, self-conscious, north-pole mannerism is very depressing in its effect. On the other hand, one who is overmuch free in action, whose liberty is all physical, who is always doing something but never saying anything, is equally disappointing. The preacher who is hardest to endure, however, is the nervous, prancing kind who never seems quite able to quiet his lower extremities. A natural, free, and unaffected manner is the most pleasing and effective.

There is an easy, fluent manner that is suited to each individual, and as we
(Continued on Page Nine)

Tracing the Bible Through the Centuries

By Dr. James M. Gray, of Moody Bible Institute, Chicago

How do we know that the Bible, which we call the Word of God, is authentic? Were the books of this Bible written by those whose names they bear; and are the contents of those books in all the material points as they were when they came from the hands of these writers: Moses, Samuel, David, Isaiah, Daniel, John, Paul? Is this book authentic? Was it written from the human side by these men? And are the contents in all material points the same as when they came from their hands?

That question is a very important one. Yet it can be answered in a very simple way, just by tracing the history of the Bible, as you would do of any other book, down the stream of time as nearly as possible to its very source. For example,

We Begin at the Fifteenth Century of the Christian era. We begin there because then we have the *first printed copy* of the Bible. We all know how difficult, yea, impossible, it is to change the text of a book after it has gotten into cold type. Therefore, it is an easy matter to compare a printed copy of the Bible of the fifteen century and the twentieth century, and determine whether the authors and contents are the same in both. This has been done again and again, with most satisfactory results.

Now, where was the Bible before it was printed? It was in manuscript form, in writing; and these manuscripts were numerous, scattered throughout the private and public libraries of Europe. How do we know that? Just in this way: About fifty years ago, more or less, a certain company of English and American scholars were engaged in the preparation of what we call the Revised Version of the Bible. These scholars had in their hands for examination and comparison no less than two thousand of these manuscripts of the Old Testament, and three thousand of the New. Think of it! Of course, that is not to say that they were in every case manuscripts of the whole of the Old Testament or of the whole of the New. They were manuscripts of parts of the one or of the other; but we are perfectly justified in saying that the revisers had in their hands no fewer than *five thousand manuscripts* to examine and compare in the preparation of the Revised Version.

The Greek and Latin Classics

Let me try to fix the importance of that in your minds. The world has certain books of which it thinks as much as we Christians think of the Bible—the Greek and Latin classics which are taught in our schools and universities. Suppose we had a professor here whose duty it was to instruct his students in these Greek and Latin classics, and I was permitted to ask him a few questions along this line. Supposing I were to say to him: "I have here a copy of Homer, who lived some hundreds of years before Christ. How do you know that Homer wrote what we have here? How do you know that what we have here is as it came from him?" The professor might answer: "We would be able to reply to that question by tracing the history down to its source." "Where would you begin your examination?" I might ask the professor; and he would probably reply: "At the time of the first printed copy of Homer's works, say about the fifteenth century." Continuing my questions, I would ask, "Where were Homer's writings before that?" The reply would be, "In manuscript form in the libraries of Europe, and so on." "Yes," I would reply; "and how many of these old manuscripts of Homer are now extant? How many have scholars of to-day in their hands, so to speak, to examine and compare in the preparation of an accurate edition of Homer?" The professor would reply, "Perhaps *ten* or *fifteen* old manuscripts." He could not say more than that with regard to Homer, or Virgil, as the case might be. If the scholars of the world have ten or fifteen old manuscripts to examine and compare in the preparation of the text of a classic, may not the church be satisfied so far as that feature of the argument is concerned, that they have an accurate text of the Bible when scholars have *five thousand* old manuscripts to compare? Yet, when you go down town to-morrow and begin to talk about Christianity, or the Bible, or salvation, some will say, "Don't talk to us about these things; give us facts." Here is a fact: Remember that Christianity is a historical religion; it is a religion of facts. There is no other in the world that can compare with it in that line.

Now, let us go a little further back still, for some may say, "All that you

have said is interesting, but what was the age of those manuscripts? That is the question. Suppose they were no older than the fifteenth century: they would not add a feather's weight of evidence to the authenticity of the Bible." "Yes, that is true," would be my answer; "but the fact is that some of these old manuscripts date

Back to the Fourth Century

of the Christian era." We are dealing with the New Testament alone, just to save time; but we could speak of the Old Testament in just a similar way. All scholars are agreed that at least three date back to the fourth century.

Here is another interesting point about them: God has seen to it, if I may say so, these three old manuscripts shall be kept in the custody of the three great branches of Christendom the Roman Catholic Church, the Greek Church, and the Protestant Church, whose rivalries among themselves have made it absolutely essential to them that they shall preserve the manuscript and text absolutely intact. One of these you will find in the Royal Library of Petrograd; another in the Vatican Library in Rome; and the third in the British Museum, London. God has not left Himself without witness.

Some may reply, however: "That is interesting, but there is a long space of time between the fourth century and the first. What is there in the way of evidence to the authenticity of

The New Testament in the Third Century?"

We have evidence from the third century as to the authenticity of the Bible. It is that of the writings of the Christian fathers, or the bishops, presbyters, and elders of the Church of Christ in that day. Preachers were in the habit of writing their sermons. They were good long ones—no twenty-minute sermons! They took one or two or three hours to deliver. Time was no object with them. They not only wrote their sermons, but letters also to one another from their various fields of labor in Africa, Asia, or Italy. The sending of a communication then was quite an event; therefore when they sent one it would be usually a long one with plenty in it. Not only did they write to one another, but they had to write defenses, or "apologies," of the

Christian religion to governors and those in authority in the countries in which they lived. In all these writings they quoted copiously from the Scriptures—so copiously, in fact, that if every printed copy of the New Testament were destroyed, *the whole of the book could yet be gathered together again out of the writings of the Christian fathers of the third century.*

On a certain occasion a number of literary men were assembled discussing this very subject. The question was put as to whether the New Testament could really be found in the writings of the Fathers; and one of their number, Lord Hailes, accepted a wager to find the answer to that question in a given time. When the time was up Lord Hailes presented his report, showing that he had discovered the whole of the New Testament with the exception of eleven verses. Not eleven books, nor even eleven chapters, but eleven *verses* only. He also said: "Gentleman, give me a little more time, and I will find the remaining eleven verses." I repeat, God has not left Himself without witness in any century.

You may perhaps say: "That is very interesting; but there is yet another century before you get down to the first. What evidence have we concerning the authenticity of

The Bible in the Second Century?"

We have the evidence of what are called the versions of the Bible. Well, you may ask, what is that? The manuscripts of which we spoke a little while ago are copies of the Old or New Testament in the original tongue; but a version is simply a copy of the Old or New Testament in some other tongue, as it might be the Latin, the French, or the English translations, or any language that could be named. All scholars are agreed that in the second century, and in the case of one as early as 150 A. D., there were two versions in use. One of these was the Latin Bible of the church in the West, and the other the Syriac Bible of the church in the East. This is not to say that each of these two versions possessed all the books of the New Testament. But put the two together, and they contain all the books of the New Testament as we now have it, with the exception of the 2d Epistle of St. Peter. Think of it! If there were two collections of books known as the New Testament in existence in the *second century*, and one of them as early as 150 A. D., it stands to reason that the individual books which formed that collection must have been in existence much earlier.

This brings us back to

The End of the First Century,

yes, even to the times of the apostles

who were with the Lord Jesus Christ. St. John lived to the close of the first century. When you think over this line of evidence what suggestion comes to your mind? You will find that the history of the Bible of the 20th century is joined to the history of the Bible of the first century by a chain of just four links. You have only to remember the four things:

1. The printed Bible of the 15th century;
2. The manuscripts of the 4th century;
3. The quotations from the Christian Fathers of the third century; and
4. The versions of the second century.

What shall we say to these things? Just think of the amount of dust which some of the rationalistic critics have

been throwing in our eyes about this matter. Nor have we said all that is to be said upon this subject; but we have said enough to demonstrate that it is possible to trace the Bible down to the times of Christ and His apostles. We can do the same also with the Old Testament. We can trace back to the Septuagint version of the Old Testament, which was prepared 250 years before Christ, the very Bible Christ held in His hands, so to speak, and the one which His own disciples used. I am willing to trust my soul to a Bible that Jesus used. Oh, may He enable us to give the Word its rightful place in our hearts. May we go forward, encouraged to bear our testimony through the written Word to the Word Incarnate, that the lost and undone around us may come to the place of healing and be healed.

-:- The Goodness of God -:-

Last spring my husband and I attended a revival where we got under conviction of sin. We made a start toward living a Christian life, but we were proud and selfish, and not willing to forsake the ways of the world, so we turned back. The Spirit's still small voice continued to plead with us, but we hardened our hearts and would not heed. The Lord did not forsake us because of this. His love is wonderful. He continued to speak but in another language.

Whereas we had been accustomed to succeed generally in our undertakings, things now were different. Failure overtook us constantly. Our hogs began to die, our best cow died, and then two of the children were taken sick at the same time. Our four-year-old girl had pneumonia and the eight-months-old baby had a rising in her head. A knot the size of a walnut came behind her right ear. We employed the best physician we knew of and he did all he could for them for about a week, when he told us we would have to take them to the Ponca City Hospital to a specialist at once.

On the road to the hospital we became very much broken up before the Lord, and my husband said that if God would let us bring the two babies back home with us alive he was going to seek the Lord. He said he would go to Shidler and go to the altar and stay there until he got saved. He asked me if I would be willing to go with him. I promised him that I would, and from that minute our children began improving, and were soon well again.

But we allowed several weeks to pass by without our making any effort to keep our promise to the Lord. On a Saturday morning I became un-

easy about having made the Lord a promise and not keeping it. I said to my husband,

"When are we going to keep our promise?"

"Oh, some of these days," he said. "I want to get a new overcoat before I start going out of nights."

"I haven't much confidence in those folks at Shidler anyway," I answered, "and I'd rather go among strangers."

That night about nine o'clock my eyes began hurting me. At first I thought something had gotten in them. We did find a hair in one of them and got it out, but they continued to hurt. I lay down and tried to sleep, but the pain in my eyes was too severe. We got up and I bathed them in water but it did no good. By midnight my eyes were swollen nearly shut. I couldn't hold them open and the tears just rolled from them continually. They pained me so severely that I had to walk up and down the floor with tightly clenched fists.

"I believe I'm going blind," I finally wailed, speaking to my husband.

"Let's do something for them," he said.

But everything he suggested I was afraid to try lest it make them worse. Finally in sheer desperation we fell on our knees and began to call on the Lord. We prayed and prayed and the pain in my eyes grew worse and worse. We kept this up until about three o'clock in the morning, when we decided to go to Shidler to my husband's brother's home. We went but he was not at home that night. However we found that Brother and Sister Kerr were in Shidler holding a meeting, so

(Continued on Page Nine)

-:- Central Bible Institute -:-

BEDROCK

How encouraged we have been as reports of prayer and confession meetings came in from different fields! God is working and REVIVAL clouds loom on the horizon. Hallelujah! We too, at C. B. I. were blessed with revival.

January first was set aside for prayer and fasting. We all got together in the reception hall and library and prayed. Oh, we were SO hungry for God and for reality. And He met us.

God had been preparing us for this visitation by sharpening our hunger, until we felt that if He did not answer us we would die. We must have Him; He is our Life and apart from Him we cannot live. Every student felt the desperate need of a more REAL contact with the Source of life.

He had graciously bestowed a few "mercy-drops." Some weeks previously the supper meal was untouched and forgotten as the Lord Jesus manifested Himself in our midst, and supped with us and we with Him. Reality? Yes, but a mercy-drop only.

Brother Donald Gee of Scotland, had given us lectures on scriptural things and the Holy Spirit had confirmed the teaching by His presence. But these talks only revealed the more to us how far the church of the living God was from His thought.

Then too, prayer meetings were held almost every night from ten to twelve by individuals. Many were the nights when the voices of the boys from the kitchen mingled with those of the girls in a second-floor classroom in a burden of prayer for revival, reality—that the church of God might again attain to her first estate.

Classes had been suspended some mornings as the chapel hour became a period of agonizing intercession. The chorus, taught us by our Brother A. G. Ward—

"In my heart, in my heart,
Send a great revival;
Teach me how to watch and pray
And to read my Bible"—

became a prayer, and was sung over and over. The forty-second Psalm, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God," expressed the desire of our hearts.

And still in spite of all the thirst and cryings only mercy-drops fell. How eagerly these were received! It seemed as if the dry ground absorbed them

as they fell, and they only accentuated our thirst; and immediately after the visitation we were as desperately in need as ever before. More, much more, was needed than mercy-drops.

Therefore, the faculty decided to suspend classes for a few days for fasting and prayer. The new year was started right. Students were wonderfully blessed and the Holy Ghost manifested Himself as of old on the day of Pentecost. Wednesday we again prayed, but all was different. No manifestations of power; instead heart searching, deep and real, took place. And when Thursday came all was so quiet—like stillness before a storm. Surely a break must come. Some few had confessed to breaking of rules, but a strained atmosphere revealed that confession was God's order. Brother Ward spoke for a few moments on "The Achin in the Camp" and urged toward cleaning up completely. Brother Boyd also gave a short talk urging the students to listen to the Spirit and do His bidding.

Thursday afternoon the break came. Confessions began—and poured forth

one after another until the evening. Many confessed twice and even three times. Some things seemed trivial, but nothing is trivial in the light of God's holiness. God was answering prayer and taking us to *bedrock*—way down deep to the very bottom past the strata of sham and shallowness.

Friday morning the same thing took place. That we could run along as a school as smoothly as we did with our load of disobedience and carnality was only through the grace of God. By Friday noon His grace took on a deeper meaning, as we saw how we must have looked in His eyes and what His love must have suffered.

"A monument of grace,
A sinner saved by blood,
The stream of love I trace
Up to the Fountain: God,
And in His sacred bosom see
Eternal thoughts of love to me."

Revival is coming to the church of God. We hear echoes of it throughout the land.

"And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a GREAT RAIN." 1 Kings 18:45.

—E. G.

-:- Spiritual Gifts or Spiritualism -:-

(Continued from Page Three)

the challenge merely doctrinal and theoretical; remarkable manifestations of some sort of presumably supernatural power are advanced as actual examples of the gifts of the Spirit such as were possessed by the early church.

It is not surprising that among those with a truer conception of the character and purpose of the spiritual gifts of the New Testament and of their place as being essentially concerned with the uplifting of Jesus Christ as Lord (1 Cor. 12:3), such a suggestion is revolting and blasphemous.

But the mere denial of the claim of Spiritualism, the mere exposure of the false in it, is not sufficient to fully meet the case; after all such denial is only negative and something positive is still demanded. Let us therefore hasten to

A Positive Statement.

We submit the following: *That God has provided and will provide a positive answer to the claims of Spiritualism; and that answer is a church, possessing and exercising in full measure all the spiritual gifts enumerated in 1 Cor. 12:8-11.*

This would provide a complete, a positive, answer to the counterfeit

claims of Spiritualism; would insure the divinely provided and legitimate place of the supernatural in Christian experience; and would bring a revival and an influx of Holy Ghost power into the church not experienced since apostolic days.

It only remains for us to examine this ground from a practical point of view, and approach the question from the experimental standpoint.

We believe we can truthfully set forth the whole issue as one of the genuine

Spiritual Battlefields of the Hour.

For let it once be understood that in Spiritualism (so called) we have a great uprising of supernatural manifestation from beneath; but that the purpose of God to-day is again to have the divinely supernatural established in His church; and it becomes clear that we have the elements of a great spiritual conflict. Satan will resist the purpose of God with all the subtilty of his being.

Unfortunately he finds all too powerful an ally in human unbelief and weakness. The persistent teaching that these things are "not for to-day"—utterly groundless as it is from Scripture—has so permeated most of

us that we desperately need, like Peter's congregation on that first day of Pentecostal manifestation of the Spirit's power, to save ourselves "from this untoward generation."

Where any present personal experience of the supernatural is concerned it is not too much to say that we have been systematically trained to *unbelief* and *unexpectedness* since our earliest Sunday school days. The wonder is not that God has done so little on these lines, but that He has graciously been able to do so much.

The ruts of formality that bind most church services, often falsely labeled "reverence," and the denominational traditions that stamp the conventional almost with the authority of truth make very effectual barriers against any manifestations of the Spirit today, unless they are blown on one side temporarily by the *dynamite of some sweeping revival*.

Coupled with this formality there is the fear and hesitancy that is natural whenever we touch the unfamiliar, and especially so in the spiritual realm. We do not write thus to "throw stones." It has all been real enough in personal experience. Our purpose is to make a little more clear some of the things that hinder manifestations of the Spirit.

Where, at last, God has had His way and has been allowed to work freely, human weakness—urged on by Satanic subtilty behind it—has gone to the very opposite extreme and has marred and hindered the work of the Holy Ghost through folly and fanaticism, by subscribing to erroneous doctrines, and by exercising unwisely and not according to the only safe order and precedent revealed in the New Testament, genuine gifts of the Spirit.

A Clearer Vision
of the fact that all this, in its final analysis, is only the working of Satan to hinder the fulfilling of God's purpose may help some to pause and reconsider their attitude in every way.

But the truth is there all the time; unspeakably precious to all who apprehend it. God is marching on to victory. Assemblies are growing steadily where spiritual gifts are constantly exercised in perfectly Scriptural order and blessing. Leaders are being raised up with experience and wisdom to direct and deal with those hitherto unfamiliar and unexpected situations which such manifestations produce.

Yet the joy of seeing the Lord restore the gifts of His church is deeper even than simply recognizing a return to New Testament Christianity: it is with a deep appreciation of the wisdom and power of our God that we now more and more clearly trace the divine purpose to *thus* provide the perfect

answer to the now present, divinely foreseen revival of the devil's counterfeit—Spiritualism.

Spiritual movements are often judged by their externals and excrescences—the cranks, the faddists, the unusual elements—to the great danger of completely overlooking the truth embodied in the movement.

The great Pentecostal Movement, or "Tongues" Movement, as it has sometimes been called by the unsympathetic, seems badly in need of being rescued from friends and foes alike, in this matter, and for the bringing about of a just appreciation of the particular truth at the heart of its special testimony.

Its friends need to appreciate with even greater zest the fact that *its special testimony to spiritual gifts for to-day* is most seasonable and opportune: there is certainly no occasion for this testimony to be obscured with that splendid evangelical and missionary activity which marks their efforts increasingly. *There can be no real conflict between proper manifestations of the Spirit and true soul-saving work*, such as we have sometimes heard implied: the early church being our witness.

And the vision must never get narrowed down simply to the perfecting of yet another denomination; in spite of opposition let it burn with conviction, purity and large-heartedness until it touches with truly Pentecostal and apostolic experience the whole church of God.

Those who have actively opposed the movement have nearly always focused their criticism upon the externals, not without just reason at times it may be freely admitted.

But the truth at the center, the genuine operation of the Holy Spirit at the heart, should be the true focusing point. We trust that the value and need of a testimony just now to the present possession and exercise of the gifts of the Spirit will appear with new force through what we have written regarding the challenge of Spiritualism.

Appreciation of the fact that the whole field represents a real spiritual battleground should make for more sympathetic co-operation with and among those who are sincerely, prayerfully, and thoughtfully striving together with the Spirit of God for the accomplishment of this glorious vision of the church returning, ere the Lord comes, to a full enjoyment of those supernatural gifts and qualities which the New Testament has faithfully portrayed as a constant pattern and inspiration for all succeeding generations of believers.

May we close by repeating our positive statement, "God has provided and will provide a positive answer to the claims of Spiritualism, and that answer is a church possessing and exercising in full measure all the spiritual gifts enumerated in 1 Cor. 12:8-11."

"PULPIT MANNERS"

(Continued from Page Five)
yield more and more to the Holy Ghost, and as our souls are fired and deeply animated with the message of God we shall learn to speak with hands, eyes, face—in fact, we shall pour our whole personality into the message without any studied or conscious effort.

THE GOODNESS OF GOD

(Continued from Page Seven)
we woke them up and confessed to them how we had failed to keep our covenant with the Lord. We told them we believed this pain and blindness had come upon me because of our failure to keep our promise to seek Him for salvation, and that we had come to have them pray for us.

Well, Brother and Sister Kerr and my sister-in-law knelt with us and we began calling upon God. There God forgave us our sins and the moment He did so the terrible pain entirely left my eyes. I could open them and could see. Coming in I had had to be led by the hand from the car, but praises be to Jesus, I didn't have to be led going out.

By God's grace we are going to walk the strait and narrow way from this day on, and rear our children to love and serve the Lord.

I have written this humiliating experience by which we came to know our wonderful Saviour, with the approval of my husband, and with the hope that it may be used of God to stir up someone to seek the Lord lest it should be too late.—(Mrs.) V. M. Lister, Shidler, Okla.

"*Dearly beloved, avenge not yourselves.*" Rom. 12:19.

There are seasons when to be *still* demands immeasurably higher strength than to act. Composure is often the highest result of power. To the vilest and most deadly charges Jesus responded with deep, unbroken silence, such as excited the wonder of the judge and the spectators. To the grossest insults, the most violent ill-treatment and mockery that might well bring indignation into the feeblest heart, He responded with voiceless, complacent calmness. Those who are unjustly accused, and causelessly ill-treated, know what tremendous strength is necessary to keep silence to God.

-:- News From Many Lands -:-

WORKING FOR SOULS IN PEKING

Percy Bristow

In the picture you will see two Sandwich Men, the only ones in the city of Peking with over a million souls to reach. This method of evangelism is very effective among the Chinese. The message on the board informs the people that "God wills that all men should be saved," and "He is not willing that any should perish." Also "How shall we escape if we neglect so great salvation." Further it contains a pathetic appeal: "Return ye, return ye, for why will ye perish?" In their hands they have a booklet which we had translated which they give away called, "What is Salvation?"

You will be pleased to hear that a dear blind grandmother recently received her Baptism. It was a spiritual tonic to hear the holy laughter as well as her speaking in other tongues as the Spirit gave utterance. She said she had been a Christian for 41 years but had never had such joy. Her husband who has passed on to be with the Lord was formerly a preacher with another society. When this dear old blind widow stood up with smiling face and gave a dollar to the Lord's work, I felt a big lump in my throat, since I realized only too well, how much this meant to her in her poverty. Three weeks ago her daughter-in-law received the Baptism with the Spirit and in this case also a wonderful change took place. This woman had been nurtured in a big mission, but prior to her Baptism she acted almost like a demon toward her mother-in-law. Now she is like an old matured saint and this is saying a tremendous lot."

In addition Brother Bristow has written us regarding a native worker named Chai, who has suffered considerable persecution for the gospel. Brother Chai took his stand for the Lord while still a student at school, and refused to continue his studies because the scholars were instructed to worship Dr. Sun. When he returned home his father became very angry because of the stand his son had taken and in a great rage beat him and stripped him of his outer garments in order to compel him to remain at home and not disgrace the family by circulating any further the Jesus doctrine. Also all his books on spiritual subjects were burned. However, the son managed in some way to tell one of his brothers and his brother's

wife about the Lord Jesus and in spite of the opposition of the father all accepted the gospel. Realizing that he was fighting a losing battle the father expelled his sons from the home. God has graciously raised up a Chinese Christian to help care for Brother Chai in order that he may be free to preach the gospel. A building has been rented and partly furnished but still lacks benches, and also they need some hymn books. Pray for the native Christians of China and other lands that they may be held true and be used for the glory of God, and, in particular, that this brother's needs may be met.

TERRIBLE CONDITIONS IN KANSU

We are just in receipt of a letter from Brother W. W. Simpson of Kansu Prov-

they could not carry, and leaving the entire country a desolate waste behind them. Now it is impossible to avoid starvation! Formerly it was bad enough; now it is horrible! At least 70% of the people must die! What appalling misery and hopeless suffering is before us! Sometimes it is so dark that I want to run away from it all! Many nights are almost sleepless, trying to think out some way to relieve the distress. We have received nearly 200 famine and war waifs to feed, clothe, and train for Christ and what will become of them when we can no longer feed them? Four of them have already received the Baptism in the Spirit and all are being instructed every day in the Gospel. Letters from all our assemblies tell of the increasing ravages of famine, war, and pestilence. If we had a million

dollars we could spend every cent wisely to save both bodies and souls of starving people. Last Saturday a family of five Christians, fleeing from their home near Titao, because of the Mohammedan rebellion, reaching here destitute of everything, having been overtaken and robbed by the rebels. We took them in; what else could we do? "I was a stranger and ye took Me in," surely applies to them!

Everything is chaos here. My son William has been with us over a month now getting flour and various supplies for his work. Six mission-

ary families of the Alliance have been shut up in Kongchang during the siege. I am sending carts in which to ride the 80 miles to us.

"Famine and rebellion have caused travel almost to cease, as there are no animals or carts to hire and no horse feed on the roads. The whole country is going to ruin! A merchant from Central China arrived here a short time ago with \$10,000 capital to carry on a business. When the rebels came they first used up his winter's supply of charcoal then took all his capital, which he had hidden beneath the heap of charcoal. Some of our people suffered much. Mr. Meng, Chinese pastor, lost about \$50 worth of flour, etc., which he had laid in for the winter. Mr. Wang, pastor at Yenching, lost all his flour and foodstuffs. He is now sick and we have no way to help him."

Let us pray earnestly that God may undertake in some way and help our Brother Simpson in his ministry so that the Holy Spirit may carry the Word of Life home to these poor, suffering people.



These Chinese Christians carry the Gospel through the streets of Peking

ince, China, under date of December 27th in which he states: "The Postal Commissioner has just informed me that he can cash no more checks for the present and we fear we shall be unable to get any more money for two months. The magistrate here has been taking our checks for some time and paying us the cash for them but the Mohammedan rebels came Dec. 10th and he had to flee for his life and we don't know when he will return. We have no government of any kind now. The rebels left, going east, and have spread out over nearly all our field in Central and South Kansu. They protected us while here, and so far we have heard of only one of our stations being robbed, Yenching. But the terrible havoc they have made! Before they came we could get grain to feed the famine waifs we have taken in, but now there is so little left in the hands of the people and the prices are so high that the outlook is very dark. They went into every home in city and country and took practically everything of value, destroying much

MISSIONARIES SAIL

On March 1st, we said farewell to another party of missionaries who have set sail for the foreign field. Sister A. E. Brown will be returning to her work at Jerusalem and is taking with her Sister Vera Swartrauber, a graduate from the Central Bible Institute of Springfield. Also, on the same boat the S. S. "Aquitania" another two of our Central Bible Institute students are traveling to France en route for the French Sudan, Brother and Sister Glen Johnson.

On March 2nd, Sister Mary Linberg, a graduate student of Beulah Heights Bible School, North Bergen, N. J., is sailing on S. S. "Albert Ballin" of the Hamburg American Line from New York to Latvia where she will first visit her parents and afterwards continue her journey to her destination in South India. She is expecting to locate for a time with Sister C. S. Eady at Yercaud.

REVIVAL SHOWERS IN INDIA

Esther Harvey

We have closed our revival meetings and God again met with us in a gracious way. We can never praise Him enough for all He has done for our people. There were fifteen very definite conversions, and no doubt others among the children, and some backsliders came back to the Lord. Fourteen were baptized with the Holy Ghost. God has done a deep work in hearts, and lives have really been transformed. One young woman, a girl who had gotten into sin, was sent to us from another mission in September. She fought so and gave so much trouble that we thought we would have to send her away, but we held on with the hope that God would get hold of her heart during the meetings. She got out of the Zenana one evening and went to the police station and told all kinds of awful things against the mission and said she was going to join the Arya Samaj, a sect of people who are bitterly opposed to Christianity. The missionaries went after her and got her back but the seed which was sown at that time cannot be gathered again. Her story has been written up in the Gonda newspapers and they wrote that we kidnaped women and children, etc., and told how badly we treated them. This has made quite a stir. However, God worked and later, during the meetings, this young woman was wonderfully saved and has cleaned up her life and written many letters to different places confessing her evil deeds and asking forgiveness, etc. She is a changed girl and is now seeking the Baptism. If only this one girl had been saved in the revival it would have paid us for the days and nights of prayer and the tears and heartaches. Another young woman who has been in the home for some six years, and who went through the last revival untouched by the Spirit had a real definite experience of salvation. It seems that before she came here she had stolen a ring from a girl in another school and had lied about it and got others into trouble over it, but she had never before had the courage to confess and make things right. One day, however, the Spirit began to deal with her and she threw herself on the floor and wept as though her heart would break. When she went back

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.

to the Zenana she wrote a note and told us the story and said that she wanted to pay the girl for the ring and to please take the \$2.50 which she had in the bank, money which she received when her mother died, and to add to this any spending money which might come for her or to help her in some way to make the amount up to \$4.00 so she could pay for the ring. She is willing to go without food to make it up.

Our Zenana teacher who is from the Methodist Mission and who is a dear sweet Christian was also sweetly baptized with the Holy Ghost. She came from a Christian home, has been a Christian all her life, and has done Bible Women's work and won souls for Christ, but when she saw God pouring out His Spirit she also got hungry for this. One morning after the meeting was dismissed she told us she could not go home for she felt she must meet with God as her heart was so hungry. The tears rolled down her face as she prayed and soon the power of God came upon her and she was lost to all else but God. The Lord gave her a wonderful vision of the cross and what it meant. The tears just rolled down her face as she said, "O Jesus, I have been telling people about the Cross for years and how you died for them, and yes, I have brought souls to you and have told them of how you suffered for them, but I did not know that I was so sinful and that it was all for me." She did not receive her Baptism that day, but another day she stayed to pray and God met her and poured out His Spirit upon her.

Zaida Delight, my girlie, has prayed earnestly all summer for the old men and has wept over them. She saw God answer her prayers for a number. It is so hard to reach the old men but when God speaks, something is done. One night conviction seized one of these men and he wept like a baby. Zaida's joy knew no bounds as she went back to the old man and wept and prayed with him until he found peace. Another night the power of God struck another old man and he fell to the floor and began to call on God for mercy and he also found peace.

I shall tell you the secret of the work in these meetings. The first week of the meetings we had a prayer room in the Zenana, and another in the church, and the people volunteered to pray. We had shifts who prayed an hour at a time and prayer went up to God day and night without a break. The women prayed in the day time and the boys and men at night. Some of the women prayed at night also. The other secret of success was the ministry of one of our women in the Zenana, a woman who received her Baptism in the last revival. She had lived the life and has kept the victory all these months so God could use her. Some

got hungry through her life and others through her prayers. She is not educated and cannot read although she came from a high class family. She is not strong but God has given her the ministry of intercession, and during these meetings the Lord gave her discernment, and it seemed she could see just what was in people's hearts as she prayed for them. She got one woman after another in the Zenana and prayed with them until they got right with God. I said that in the beginning that there were fifteen definite conversions, but there are many more. As I have been writing more have come to my mind, quite as definite as the others.

The enemy is busy as well and we need your prayers. Somehow when we think of the blessed work the Lord has done in our midst this past year, we lose sight of the trials, the financial burdens, etc. A famine is staring us in the face and you can imagine what this means with a family of about two hundred to feed. The Lord enabled us to buy grain in the summer, but it is about at an end now. The wheat will be gone before you get this and the price of wheat has doubled and is going up every day. There is no wheat in these parts and it has to be shipped from a distance as the wheat crop was practically a failure last year, and the prospects for this year's crop are not much better.

We covet an interest in your prayers.

CROOKED FOOT HEALED

I had been ill for several months, ulcers on my foot and trouble with my spine. I was left with a crooked foot. The doctors said I would have to have a special shoe made, and that I would probably never be any better. I knew the Lord heals but as I also had a bad heart I could not go to church or prayer meeting as I wanted to. Finally I decided to go even though I should faint. When there God gave me the witness He would heal me. I went and while at the meeting the foot straightened, and I am wearing an oxford shoe on my foot, and I am stronger than I have been for fifteen months. I can now go back to the hospital and show those with whom I labored when there, that the Lord is faithful and will heal.—(Mrs.) C. W. Packer, Star Route, Ojai, Calif.

Editor's note: The above testimony was written November 21, 1928. We held it back from publication and lately wrote Mrs. Packer asking how the healing was holding up. We have a letter from her to-day saying: "My healing has lasted, and the Lord is wonderfully blessing. Some of my neighbors have accepted the Lord through my healing."

"It is a good rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing kindness or speaking a true word, or making a friend."—Ruskin.

Much of our praying is selfish praying. God's interest is too often lost sight of in our desire for self-aggrandizement, and this is really the burden of many of our prayers.—T. H. Atkinson.

Take the whole reproach of Christ, and you will get the whole glory of God.—Watson.

-:- In the Whiten'd Harvest Fields -:-

REVIVAL AT PRINCETON

Evangelist C. A. Jones writes: "Just closed a 3½ weeks' revival at Princeton, Mo., where about 15 souls were at the altar and 6 received the Baptism of the Holy Spirit. I shall serve Mercer and Princeton as pastor for a while."

REVIVAL IN NEW FIELD

Pastor Clyde C. Goree, Wheeler, Tex., writes: "In answer to prayer God has sent a wonderful revival to Wheeler. This is a new field and the first real revival we have attempted. Eight souls have been saved, two of whom have received the Holy Ghost. There is a sound of abundance of rain. Brother F. L. Lord is the evangelist."

ENLARGED QUARTERS

Pastor W. D. Hall, Big Spring, Tex., writes: "Just closed a meeting with Brother A. C. Bates, of Portales, N. Mex., in charge. Nineteen saved, 8 baptized with the Holy Spirit. The Lord has helped us in getting an addition to our church but still at times we are not able to take care of the crowd that attends. Our District Sectional Convention met here Feb. 5-6. Brother Cadwalder and others were present. God met with us."

SPRINGFIELD, MO., ASSEMBLY

The brethren of the official board of the Springfield, Mo., assembly report: "We have been very pleased to have with us for a series of meetings, our brother William A. Coxe, of Westernport, Md. God used his message in a very blessed way for the encouragement of the people and the strengthening of faith in the precious Word. We can truly say that our hearts burned within us as we listened to our brother's illuminating expositions of the Scriptures. God bless him."

METHODIST MERCHANT BAPTIZED

Pastor Avi Gaddis, Fredonia, Kans., writes: "Just closed a 2 weeks' meeting with Brother Louis Davis in charge. Fifteen souls were saved and reclaimed and 10 or 11 baptized with the Holy Spirit. A merchant, member of the Methodist Church, fell at the altar crying, 'Create within me a clean heart and fill me with the Holy Spirit.' The Lord baptized him and he is now a worker in the assembly. The town was stirred and the saints are encouraged to press the battle to the end."

REAL HOME MISSIONARIES

We have a most interesting letter from Brother Charley Boyd, Roosevelt, Wash., from which we quote: "Thank you for the papers. We are in a thinly settled country where there had been services only 3 months in 12 years until wife and I came here in September. We found boys 16 years old here who had never been to church or Sunday school and didn't know what Christmas means. The church is owned by an individual who does not

charge us rent; it is in fair condition except the roof leaks some. Have a nice Sunday school, nearly all children from 8 to 15 years old. We are 16 miles from the railroad, cut off now by snow; mail can reach us only by sled. Discouragement has assailed us at times, but we realize the Word shall not return void. Since we have been here 24 have expressed a desire to follow the Lord."

STEADY GROWTH

Sister J. E. McDowell, Ft. Worth, Tex., writes: "God is moving in our midst. In the revival just closed He used Brother of Bronze, of Cleburne, Tex., in bringing the gospel message. Many souls prayed through to real salvation and several received the Baptism with the Holy Spirit. We praise the Lord for our place of worship and our pastor and his wife, Brother and Sister Markum. We have been organized only since Dec. 21, 1928, but our work has grown steadily, membership increasing all the time."

STIRRING REVIVAL

Pastor Kelley Campbell, Milford, Neb., writes: "We came here 18 months ago finding a small band of saints who have stood by their pastor. Through much prayer and hard work crowds have increased and interest has grown. Jan. 6, Brother Wallace Ross, of Brush, Colo., began a revival which stirred the town. Several nights we were unable to accommodate the crowd. Twenty or more were saved, several of them being high-school girls. Almost all are tarrying for the Baptism."

BRIEF MENTION

Word comes from Des Arc, Mo., of a 10 days' meeting there, conducted by Brother L. E. King, of Pekin, Ill., in which 8 souls were saved and many convicted of sin.

Brother Roy E. Crane is conducting a revival in Elvins, Mo., where 7 have already been saved.

Brother and Sister Windsor, Heavener, Okla., report progress at their assembly, backsliders reclaimed and the sick healed. They will welcome any Council brethren who may be passing by.

Pastor Henry Felicy writes that the tide is rising in Phoenix, Ariz., attendance growing and souls being saved. Council brethren will be welcome at his assembly when passing through.

PUTTING ON IMMORTALITY

We regret to learn of the passing of Mrs. Julia Patton at Tahlequah, Okla., Jan. 16, 1929. Mrs. Patton was formerly Miss Julia Knighton, and for a time was a helper at the Gospel Publishing House. We extend sympathy to the bereaved relatives, but rejoice in that our sister departed this life an overcomer through the

precious blood, having been a consecrated Christian worker since her conversion at 12 years of age.

HEALED OF COMPLICATIONS

I was first healed in 1921 so, when, in September last I was taken ill, I desired to trust my case in the hands of the Lord. As I had to go to bed some members of my family, who were not strong on Divine Healing, sent for a doctor. I had a very severe pain in my side, and the doctor pronounced my illness, intestinal flu. A few days later I was much worse, and the children would not yield to God but insisted on again calling the doctor. Still I got no relief, so on September 26, a nurse was installed. My side became worse and worse and I got weaker and weaker so nothing else would do but that I should go to the clinic at St. Francis Hospital, Grand Island, Nebr. I was carried on a stretcher.

Here an X-ray examination was made and it was discovered that my gall bladder was greatly enlarged, capable of holding about one and a half pints of fluid. I also had anaemia and heart trouble. They advised that I must have an operation if I hoped to live much longer, but I was too weak for an operation, and moreover I didn't believe in them. I kept insisting that if it was the Lord's will, He would heal me just as He had done in 1921. I finally got well enough to leave the hospital on October 29. I came to my daughter's at Riverton, Nebr., and there the doctors put me on a diet. I felt fairly well for the first two weeks, after which I became sick in the same old way, having hemorrhages, and vomiting that awful bitter green bile. I got so weak I could not move even to raise my head on to an extra pillow.

Another doctor was called and he said I must be taken at once to a hospital, so preparations were made, the ambulance was even engaged, but still I couldn't understand why I needed to go. It was found however that I was too weak to be moved, so the ambulance call was canceled. I got weaker and weaker. Finally the Lord revealed to me that I would not get well unless every one of my seven children yielded to God for salvation. On December 29th, I had a bad sinking spell. Two requests for prayer were wired, and my husband and two of my children at my bedside, cried out mightily to God for help. God helped, praise His name, and I began feeling some better. That night to my surprise the other five of my children were at my bedside. I felt fairly well but weak, so got to talk to them, but some of them could not believe that they had to be saved first. The following day I felt another sinking spell coming on. I told them I was ready to go and that they could choose for themselves which they wanted to do, but that they must choose very quickly.

At five p. m., my pain had left me and I went to sleep to be with Jesus, but my

dear husband and all of the children kept on crying and praying to God that I might be raised up again, and God answered their prayers, Hallelujah! Laura, Oscar, and Edward got saved, and God baptized Oscar with the Holy Ghost, praise His dear name. The rest of the children received a re-anointing and at 7 p. m., God raised me up. Ben and Oscar helped me out of bed and to the bedroom door, after which I walked alone with God, into the other room. I sat up until 10 p. m., helping the rest sing and praise God. I have been up every day since, eat at the table with the others, and do not diet either, praise God for that. I sleep well at night and walk alone leaning on Jesus, instead of on walls, chairs, etc. Oh, it is truly wonderful. If I could only tell every unsaved person to get right with God before some of his loved ones are stricken with death!—(Mrs.) Henry G. Smith, M. R. A., Oshkosh, Nebr.

Editor's note: There is attached to the testimony as it came to us the following two verifications:

"I have read the attached testimony of my mother, Mrs. Henry G. Smith, and know it to be true.—Her daughter, Mrs. Mervin Clopine, Riverton, Nebr."

"I will also witness it to be true.—Her son, Edward C. Smith, Oshkosh, Nebr."

HELPING OUR CHILDREN

By Arthur H. Graves

Speaking rather generally, the business of grown-ups is *earning* and the business of children is *learning*. If the business of earning a living is somewhat uncertain and perilous, much more the business of learning is surrounded and beset by dangers and risks of many kinds, and there is every reason to believe that these perils are increasing in number and becoming more formidable as we hasten to the end of this age.

It is evident from a study of the Old Testament that God did not intend education to be divided into two parts—religious and secular. This is illustrated in two ways; (1) the priests were the teachers, not only of religion but of all branches of learning (except manual work), and (2) the Law given by God not only governed the religious life of the people, but regulated the social life of their communities and the conduct of their business as well. We may think of the children of Israel as studying a textbook written by the Lord (the Law), under teachers who were also their spiritual leaders (the priests).

It is really not so long ago that all education (except the learning of trades) was conducted by the church, for the separation of religious and secular instruction, the latter being entrusted to the government, occurred at the beginning of what are called "modern times."

The problem confronting Christian parents is an increasingly serious and large one, for religious instruction has not only been removed from the public schools, but these schools through their textbooks and the liberties taken by teachers are to an alarming extent definitely anti-religious.

Large resources and a great advance in methods have increased the efficiency of the public schools, while limited means and a surprising indifference have sadly weakened

the effect of those attempts which have been made by the church to give their children the needed religious training. The money spent and the effort put forth in evangelistic work is largely confined to the attempt to reach unsaved men and women who should have been saved and kept as boys and girls.

One of the strongest influences in the lives of children, next to the atmosphere of the home in which they grow up, is the character of the things they read. Politicians long ago learned the power of the press in influencing public opinion, and those who have succeeded have made wise use of this great force. If Christian parents could likewise realize the effect which reading can and does have on the impressionable minds of their children, they would diligently guard against harmful literature and just as diligently provide helpful books and papers. And the careful attention of parents to this matter of their children's reading will bring the man infinitely greater reward than the politician receives for his skillful molding of the public mind.

Even one of the leading modernists concedes that "there is no idea of God, however deep and spiritual, whose essential meaning a little child well trained from the beginning cannot grasp." Realizing this, publishers who are true to the Word of God are publishing children's papers and books which present the great truths of the gospel especially and successfully to childish minds and hearts. How happy one of the writers for these papers was made recently by the news that a little boy had been saved through reading one of his stories!

In the midst of increasing difficulties with which a godless world surrounds the Christian child, it is encouraging to see the growing concern manifested by Christian parents. The atmosphere of the home is undeniably the most powerful single influence in a child's life, but very close to it comes the influence of the child's reading. Does not an obedience to the command, "Suffer little children to come unto Me" include our use of such a powerful force as spiritual reading to introduce our children to the Saviour and help them to follow Him?

FOR RENT.—Farm of 320 acres with good improvements. Pentecostal man preferred.—Wardner Green, North Loup, Neb.

NOTICE.—Pentecostal people desiring to purchase a home site in the "Ygnacio Valley" 20 miles from San Francisco, California, please communicate with M. Berray, Route 1, Box 93, Concord, Calif.

OPEN FOR CALLS

EVANGELISTIC.—I have resigned as pastor at Blytheville, Ark., but mail still reaches me there.—W. C. Vanbiber, Box 735.

PASTORAL OR EVANGELISTIC.—In fellowship with the General Council.—John D. Brimlow, 217 Brown Ave., Turtle Creek, Pa.

EVANGELISTIC.—Anywhere in the U. S. A. or Canada. Would like to communicate with a consecrated song leader, a man, or man and wife.—C. H. Austin, 1845 Kearney Ave., San Diego, Calif.

NOTICE.—If any of the brethren or sisters who are "open for calls" can give us a few weeks' service, it will be much appreciated. We are poor, not able to support a pastor. We are in great need of spiritual help.—Rosie Collins, R. 2, Winnsboro, Tex.

WANTED.—An old-fashioned, middle-aged Southern colored woman, who has old-fashioned religion, to do housework in exchange for permanent home and \$15.00 per month. Family of 4, two children, ages, 4 years, 3 months.—Mrs. Ray Green, R. 4, Buhl, Idaho.

NOTICE.—As I will soon be leaving Springfield, I feel led to write a line to the readers of the Evangel and say that the spiritual need of many of our assemblies has been much upon my heart; and I have been definitely praying that God would open the way for my holding Bible and Prayer Conferences for the deepening of spiritual life among our people. Any pastors or assemblies who feel led of God to have me visit them with a view of holding such conferences, write me to my standing address.—W. E. Moody, 6039 S. Halsted St., Chicago, Ill.

NOTICE.—Evangelist Albert H. Gilbert and wife are contemplating leaving New York about May 15, going by auto to Florida, thence to California. Any assembly en route wishing us to conduct a few services will please write at once. Ex-Holiness preacher, in full fellowship with General Council. In the work 15 years. Wife plays several instruments and both sing. References: Robt. A. Brown, 325 W. 33rd St., New York City; Ernest Williams, 19th and Green Sts., Philadelphia, Pa.—Albert H. Gilbert, Box 183, Demarest, N. J.

Forthcoming Meetings

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

GOOSE CREEK, TEXAS.—Brother Meyer Tan Ditter and wife will begin revival meeting, March 6, to run two or three weeks.—F. R. Anderson, pastor.

GARY, IND.—Christ's Ambassadors' Rally March 10. All Pentecostal young people of the state are invited. For further information write D. F. Taylor, 713 Pennsylvania St.

GRAFTON, N. D.—Revival campaign Feb. 17 to March 3. E. Ellsworth Krogstad, of Albert Lea, Minn., as evangelist.—Pastor Blanche Brittain.

VERNON, TEX.—Evangelist A. F. Gardiner, of Caldwell, Tex., will begin a revival Feb. 24, to continue 3 weeks or longer. For further information write Pastor R. L. Steger, Box 1284, Vernon, Tex.

LADIESBURG, MD.—Evangelist Homer Peterson will conduct a meeting at the First Pentecostal Church, March 1-10.—Pastor David Wilson, 112 W. 4th St., Frederick, Md.

MALVERN, ARK.—Revival, March 10-31, Evangelist J. W. Dodd in charge. Services every evening at 7:30. A fellowship meeting in connection with the revival, March 29-31.—Pastor P. F. Ramsey.

LE MARS, IOWA.—Revival campaign at Gospel Tabernacle, 302 Central Ave., March 17-April 7, Evangelist Zelma Argue in charge. Services every night, except Saturday, at 7:45.—Pastor Joseph Terlizzi.

OTTAWA, KANS.—Revival beginning Feb. 24, to continue as long as the Lord leads, Evelyn D. Becker, and Helen J. Engle, of Baltimore, Md., in charge.—Pastor Oscar West, 325 Oak St., Ottawa, Kans.

FRESNO, CALIF.—Evangelist Watson Argue will hold a 2 weeks' revival campaign at the Full Gospel Tabernacle March 31 to April 14, inclusive. Nearby assemblies plan to attend. For further information write to Pastor L. R. Keys.

OKLAHOMA C. A. RALLIES.—Bigsby, Feb. 15th; Duncan, Brother Fortenberry, pastor, March 23; Oklahoma City, 1813 W. 2nd St., Brother Kullman, pastor, March 24. Three services each day.—M. J. McClellan, 315 E. Cherokee, Enid, Okla.

OAKLAND, CALIF.—Evangelist A. Watson Argue, of Winnipeg, Canada, will hold special evangelistic meetings at the "Glorious Barn" of the Oakland Evangelistic Association, 2946 E. 14th St., March 3-24, inclusive. For further information address the pastor, R. H. Moon, 1260 E. 34th St., Oakland, Calif.

MIDLAND, PA.—Gospel meetings at Pentecostal Church, corner 7th Street and Pennsylvania Ave., Feb. 24-March 17, inclusive. We are expecting the ministers of near-by assemblies to help us. Three services on Sundays, of which the Johnson brothers—Ruel, Jesse, and Delmar—will have charge. My wife will assist in the preaching through the revival and will sing each night.—Pastor Delmar Johnson, 713 Virginia Ave., Midland, Pa.

ELECTRA, TEX.—Evangelist Meyer Tan-Ditter and wife will conduct a revival campaign here March 28-April 14.—E. B. Crump, pastor.

AKRON, OHIO.—Revival campaign at Pentecostal church, Cor. North Howard and York Sts., Feb. 17 to March 3, Delores Dudley, the child evangelist, preaching. The Filipino song leader, Joe Elliot, will conduct the singing. Services every night at 7:30.—Pastor C. A. McKinney.

FREDERICK, MD.—Evangelist Homer Peterson will hold a series of meetings in the First Pentecostal Mission, 22 North Market St., March 12 to 31, or longer. For further information address Pastor David Wilson, 112 West 4th St., Frederick, Md.

PROVIDENCE, R. I.—The next quarterly convention of the New England District Council will be held March 15-17 at Pentecostal mission, 128 Point St. Meals will be served on the free will offering plan. Those desiring rooms should address the pastor, Miss Grace Hunter, 114 Woodward Ave., East Providence, R. I.

JOHNSTOWN, PA.—Evangelist Hattie Hammond of Hagerstown, Md., will conduct evangelistic services at Grace Pentecostal Church, 414 Franklin St., beginning Feb. 17, continuing 3 weeks, or longer. Meetings every night at 7:30, Sunday, 10:30 a. m. and 7:30 p. m.—Charles C. Eyer, pastor, 17 Jefferson St., Roxbury, Johnstown, Pa.

MARION, ILL.—The semi-annual convention of Christ's Ambassadors of Illinois will be held in Brother Bailey's church, 503 E. Marion St., March 2-3. We want to urge each local president in the state to be present, also as many members and friends as care to attend. There will be committees on hand to secure lodging for all. There will be business discussions, good speaking, music, etc.—Vernal D. Gibson, president, 5611 Forrest Blvd.

SECTIONAL COUNCIL MEETINGS.—Southwest Section, Duncan, Okla., March 22-23. Pastor E. M. Adams, of Anadarko, has been appointed to fill the vacancy of that section, as Presbyter. Northeastern Section; Collinsville, Okla., April 18-19. South Central Section, 405 Elm St., Shawnee, Okla., May 2-3. All ministers and assemblies of these sections are expected to attend. Those wanting license, ordination or renewal, will make application in person.—James Hutsell, district superintendent.

WORLD MISSIONS OFFERING

- All personal offerings amount to \$2302.40
- 1.00 Hershey Pent'l S S Hershey Nebr
 - 1.00 Baptist Church Tazewell Tenn
 - 1.01 Christ's Ambassadors Wellington Tex
 - 1.47 Burns Assembly S S Slocomb Ala
 - 1.60 Assembly of God Poteet Tex
 - 1.60 Assembly Ault Colo
 - 1.70 Assembly Norton Va
 - 2.00 Assembly of God West Point Nebr
 - 2.00 Assembly West Tulsa Okla
 - 2.00 Humboldt Assembly Humboldt Kans
 - 2.00 Sunday School Webb City Okla
 - 2.05 Pine Forest S S Frankston Tex
 - 2.25 Assembly of God Milan Mo
 - 2.31 Assembly of God Ottawa Kans
 - 2.35 Assembly of God Vincennes Ind
 - 2.35 Assembly of God S S Roswell New Mexico
 - 2.50 S S Class of small children Butler N J
 - 2.50 Pent'l Missionary Assembly of God Ft McDermitt Nev
 - 2.65 Megargel Assembly Megargel Ala
 - 2.70 Assembly of God Oklahoma City Okla
 - 2.80 Pentecostal S S Davenport Okla
 - 3.00 Full Gospel Church Trail Ore
 - 3.00 "Your Prayer Room" Knoxville Tenn
 - 3.00 Christ's Ambassadors Fort Collins Colo
 - 3.39 Pent'l Full Gospel Assembly Chula Vista Calif
 - 3.57 Barton Chapel Assembly Murchison Tex
 - 3.65 Jerseyville Assembly S S Alton Ill
 - 3.84 Faith Temple Kansas City Mo
 - 3.85 Assembly of God Havre Mont
 - 4.00 Assembly Banner Va
 - 4.00 Bowen St Assembly of God Tulsa Okla
 - 4.01 Glad Tidings Assembly Hanford Calif
 - 4.03 Assembly and Busy Bee Band Tahoka Tex
 - 4.07 Kaw City S S Kaw City Okla
 - 4.15 Assembly Herald Va
 - 4.20 Assembly Warrior Ala
 - 4.24 Assembly Stonewall Miss
 - 4.49 Assembly of God Oraville Ill
 - 4.50 Young People's Class Holly Colo
 - 4.50 Pentecostal Assembly of God High Bridge Ky
 - 4.93 Gilpen Assembly Flintstone Md
 - 5.00 Glad Tidings Mission Tracy Calif
 - 5.00 Magnolia Park Women's Missionary Council Houston Tex
 - 5.00 Prairie Lea S S Ingalls Kans
 - 5.00 Acampo Sunday School Acampo Calif
 - 5.00 Full Gospel Church St Louis Mo
 - 5.00 Assembly of God S S El Centro Calif
 - 5.00 Full Gospel Mission Washington Mo
 - 5.00 Young Peoples' Society Memphis Tenn
 - 5.03 Assembly of God S S Portales New Mex
 - 5.20 Busy Bee Band Geneva Ala
 - 5.21 Full Gospel Tabernacle Fillmore Calif
 - 5.25 Glad Tidings Church & S S San Antonio Tex

- 5.40 Assembly of God Princeton Mo
- 5.50 Prayer Band Maumee Ohio
- 5.53 Assembly of God S S Flint Mich
- 5.64 Prayer Band Sunnyside Wash
- 5.67 Pentecostal S S Thayer Mo
- 5.68 Glad Tidings S S Gilroy Calif
- 6.25 Assembly Hartford Ala
- 6.50 Pentecostal S S Auburndale Fla
- 6.60 Busy Bee Band Webster Kans
- 6.65 Assembly of God Indian Valley Idaho
- 6.81 First Pentecostal Church Oildale Calif
- 7.00 Women's Missionary Council Wichita Falls Tex
- 7.00 Calvary Tabernacle Waynesboro Penna
- 7.01 Mt. Zion S S Hamburg Iowa
- 7.40 Assembly of God Allemands La
- 7.55 Busy Bee Missionary Band Assembly of God Fairmont W Va
- 7.56 Full Gospel S S Selma Calif
- 7.75 Full Gospel Tab'n Fowler Calif
- 7.75 Lebanon Full Gospel Asso. Lebanon Ore
- 8.00 Assembly Grafton W Va
- 8.00 First Pent'l Church Corry Penna
- 8.00 Full Gospel S S Inglewood Calif
- 8.05 Assembly Bazine Kans
- 8.50 Assembly of God Shidler Okla
- 8.57 Full Gospel Church Los Banos Calif
- 8.66 Busy Bee Missionary Band Westwego La
- 9.00 Christ's Ambassadors Hammond Ind
- 9.00 Pentecostal Church Pacific Grove Calif
- 9.04 Glad Tidings Mission Escalon Calif
- 9.15 Glad Tidings Assembly Weed Calif
- 9.60 Pentecostal S S & Assembly Bremerton Wash
- 9.70 Assembly of God New Castle Nebr
- 10.00 Assembly of God & S S Pawhuska Okla
- 10.00 Christ's Ambassadors Joplin Mo
- 10.00 A group of girls Swift Current Sask Can
- 10.00 Grace Pent'l Church Johnstown Penna
- 10.00 Christ's Ambassadors Miles City Mont
- 10.00 Zion Faith Homes Zion Ill
- 10.00 Samaritan Mission Assembly St Louis Mo
- 10.00 Wattles Park Branch S S of Church of Four

- Fold Gospel Battle Creek Mich
- 10.02 Assembly of God Raceland Ky
- 10.22 Busy Bee Band Picher Okla
- 10.35 Assembly of God Oswego Kans
- 10.50 Assembly Chaneyville Penna
- 10.57 Assembly of God Collinsville Okla
- 10.75 Assembly of God Church Exeter Calif
- 10.93 Assembly Jasonville Ind
- 11.00 Magnolia Park Assembly of God S S Houston Texas
- 11.20 Assembly of God Edina Mo
- 11.30 Full Gospel Assembly Dayton Ore
- 11.73 Assembly of God S S Sunnyside Wash
- 12.00 Pentecostal Church Escondido Calif
- 12.12 Assembly of God Carthage Mo
- 12.20 Pent'l Assembly of God Farmington W Va
- 12.50 Fairview Heights Community Church Santa Monica Calif
- 12.69 Pent'l Assembly of God McCook Nebr
- 13.17 Pleasant Grove Tabernacle Durant Fla
- 13.50 Gospel Light Pent'l Tab Harrisburg Pa
- 13.51 Pent'l Tabernacle Madera Calif
- 14.00 Full Gospel Assembly Monrovia Calif
- 14.00 Cullasaja Pent'l Assembly Cullasaja N C
- 14.02 Pinedale Assembly Clanton Ala
- 14.20 Full Gospel Mission S S Puyallup Wash
- 14.50 Assembly of God Saginaw Mich
- 14.50 Pentecostal Assembly of God Hoquiam Wash
- 14.82 Pentecostal Assembly of God Cottage Grove Ore
- 15.00 Lettish Pent'l Church Philadelphia Penna
- 15.00 Bethel Pentecostal Assembly Chambersburg Penna
- 15.00 Full Gospel Mission Napa Calif
- 15.00 Assembly & S S Cyril Okla
- 15.00 Full Gospel Assembly Lindsay Calif
- 15.00 Christ's Ambassadors Peak & Garland Dallas Tex
- 15.13 Pentecostal Tabernacle Seattle Wash
- 15.25 First Assembly of God Kansas City Kans
- 15.25 Livingston Full Gospel Assembly Livingston Calif



Your Children

ANYTHING you can do for their welfare you are eager and glad to do. Of course, that is the normal attitude of any parent, and more especially of Christian parents.

You, perhaps, do not have the time or opportunity to supervise your child's reading as you feel you should. And yet you realize that reading is one of the strongest influences in the life of your boy and girl.

What are you to do?

A suggestion of the Apostle Paul may be applied in this case—"overcome evil with good." If you see to it that your children are supplied with the right kind of reading matter, you have done a great deal toward insuring them against the wrong kind.

Not only are you trying to provide the right kind of books and papers in the home, but you are also vitally interested in the kind of papers your children receive at Sunday school. A number of years ago, full gospel papers were not to be had, and schools were obliged to take the best they could get at the

time. But now, although for several years, the Gospel Publishing House has published the kind of papers you want your boys and girls to have, some schools still use the old papers which are not up to the standard of your desire. In other cases, schools are missing an opportunity which can never be recovered, the opportunity of molding lives through the right kind of reading, simply because they do not realize the importance of Sunday school papers.

Being reminded by this little article, you will want to check up on the papers your children are getting at Sunday school. Little folks up to eight years old should get **Our Pentecostal Little Folks**. Boys and girls from eight to fourteen should have **Our Pentecostal Boys and Girls**. Young folks above fourteen should receive **Gospel Gleaners**.

Don't fail to take this matter up with the officers of your Sunday school. It is most important. If your children are not getting these papers, send us the name and address of your superintendent so that we may bring the matter to his attention also.

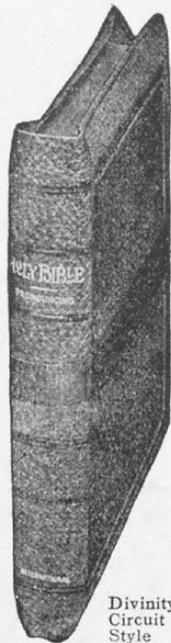
- 15.35 Assembly of God Olympia Wash
- 15.42 Assembly of God S S Goose Creek Tex
- 15.49 Assembly Monroe Ia
- 16.00 Laurel St S S Indianapolis Ind
- 16.00 Full Gospel Assembly Woodland Calif
- 16.00 Assembly of God Florida Ala
- 16.12 Assembly of God Mission Williston N Dak
- 16.50 Gospel Tabernacle Memphis Tenn
- 16.70 Busy Bee Band Kennett Mo
- 17.00 Girard Assembly Buffalo Okla
- 17.40 Assembly of God Hannibal Mo
- 17.50 First Assembly of God S S Kansas City Kans
- 17.56 Houston Pentecostal S S Edmond Kans
- 17.61 Bethel Chapel Assembly Bethel Mo
- 18.15 Full Gospel Assembly N Hollywood Calif
- 18.70 Rosen Heights Assembly of God S S Fort Worth Tex
- 18.87 Latah Assembly Latah Washington
- 19.00 Pentecostal Assembly Leavenworth Wash
- 19.00 Full Gospel Mission S S Sawtelle Calif
- 19.59 Assembly of God Creston Ia
- 20.00 South Side Assembly of God Fort Worth Tex
- 20.00 Assembly of God Terre Haute Ind
- 20.00 Grace Tabernacle Lyman Wash
- 21.15 Full Gospel Mission Pomona Calif
- 22.40 Sunnyvale Highway Pent'l Assembly Sunnyvale Calif
- 22.56 Assembly Westernport Md
- 23.00 Assembly of God Westby Mont
- 23.02 Pentecostal Evangelical Fort Collins Colo
- 23.05 Busy Bee Missionary Band Galena Kans
- 23.37 Four Square Gospel Tabernacle Tampa Fla
- 24.34 Full Gospel Assembly Longmont Colo
- 25.00 Ione Pentecostal Assembly Ione Ore
- 25.00 Pentecostal Mission Madison Wis
- 25.85 Pentecostal Sunday School Bishop Calif
- 26.10 Ohio State Christ's Ambassadors
- 27.77 Pentecostal Mission Redlands Calif
- 27.97 Evangelistic Full Gospel Tabernacle Salem Ore
- 29.00 Millville Missionary Prayer Band Millville N J
- 29.35 Assembly Humboldt Kans
- 29.94 Bethel Tabernacle Canton Ohio
- 30.00 Assembly of God Fort Morgan Colo
- 30.00 Full Gospel Tabernacle Auburn Calif
- 30.36 Assembly of God Great Falls Mont
- 30.45 Pentecostal Church Shaft Md
- 31.04 Assembly of God Church & S S Coffeyville Kans
- 31.48 Four Fold Gospel Mission Wasco Calif
- 32.00 Oak Park Holiness S S & Church Tampa Fla
- 34.35 Emmanuel Chapel S S Whittier Calif
- 34.42 Assembly of God Alexandria Minn
- 36.76 Assembly South Cumberland Md
- 37.00 Assembly of God & S S Minot N Dak
- 39.25 Skagit County Evangelistic Ass'n Anacortes Wash
- 40.00 Bethel Chapel Glendale Calif
- 41.80 Pentecostal Assembly of God & S S Spokane Wash
- 42.90 Full Gospel Assembly Inglewood Calif
- 44.00 Assembly of God Okmulgee Okla
- 44.29 Full Gospel Tabernacle & S S East St Louis Ill
- 45.60 Full Gospel Tabernacle Los Angeles Calif
- 48.00 Full Gospel Tabernacle Granite City Ill
- 50.00 Bethel Temple Los Angeles Calif
- 57.15 First Pentecostal Church Pittsburgh Penna
- 60.00 Assembly Martinsburg W Va
- 63.10 Assembly of God Porterville Calif
- 64.56 Assembly of God & Christ's Ambassadors Wichita Kans
- 65.00 Harbour Beach & Elkton Assemblies Mich
- 66.78 Full Gospel Tabernacle Big Spring Neb
- 68.69 Assembly of God Santa Cruz Calif
- 70.00 Christ Covenant Glad Tidings Assembly Chicago Ill
- 72.15 Bethel Temple Missionary Society St Louis Mo
- 75.00 Door of Hope Mission and S S Youngstown Ohio
- 86.13 Pentecostal Full Gospel Tabernacle San Diego Calif
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