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THE PENTECOSTAL EVANGEL  
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# THE Pentecostal EVANGEL

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## BUDDHA

*Silently—silently he sits, a challenge to the Church of Christ, to free the millions from his clutch.*

## THE MISSIONARY

J. H. Chenoweth

The missionary is a most interesting personage in that he has traveled farther, read wider, studied deeper and passed through a greater variety of experiences than most of the people in the world are ever permitted to do. The emotion, excitement, adventure and thrill in the ordinary life of the modern missionary reminds one of the stirring stories of the *Arabian Nights* and other

famous books of adventure. The sacrifice, suffering, solitude, and solidity of the missionaries are emblems of the grace and strength of the God they serve. There is no place so far, no country so uncivilized, no position so mean, no experience so terrifying but that among the missionary profession there will be dozens of men and women who are willing to undertake it.

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## The Missionary



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will, with eager eyes, buoyant spirits, unquenchable enthusiasm and dauntless courage clamor for the privilege of going to places and doing things that others would not care to tackle for any sum of money. Yet how very little we know about this splendid group of men and women who are so willing to forsake all that others may be benefited by their lives. It is with the desire to throw further light on the missionary and his life that I shall attempt to answer below a number of questions asked of me as I journeyed through the States during this past year.

### *What Is a Missionary?*

Some one has defined the missionary as being "one who is sent to propagate religion, especially in a foreign land."

### *Who Are Missionaries?*

Every one who professes to be a follower of Christ is supposed to be a missionary, for Christ says, "Go ye into all the world and make disciples of all nations." Some who are capable, healthy and uncumbered with family ties or obligations are sent by the Lord to foreign countries and become what are termed "foreign missionaries." Others unable, for various reasons, to go that far away remain in the homeland and do missionary work in this country, being called "home missionaries." Still others are unable to devote themselves to public missionary work but give themselves to the ministry of witnessing for the Lord as they come into contact with various people. The great mass of Christians fall into this latter class.

### *Where Is the Missionary's Field Located?*

For convenience sake the world is divided into home and foreign mission fields, but in God's thought there is no division, for "the world is the field." Jesus roughly divided the fields for witnessing into three sections, namely, Jerusalem and Judea (which corresponds to the field of those who witness about the home, neighborhood, business, etc.), and Samaria (which resembles the field of those who are called the home missionaries), and lastly "the uttermost parts of the earth" (which typifies the section of the world in which the foreign missionary feels especially led to preach God's gospel). God never calls one to one certain field to the exclusion of all others, but rather expects us, through our presence, prayers, and gifts to minister

to all the world as we have the opportunity. Paul was pre-eminently the apostle to the Gentiles and Peter occupied the same relationship to the Jews; yet both of these men ministered to the other class of people as they had opportunity. So the world is the field, and wherever we may be we should preach the gospel.

### *What Form of Work Does the Missionary Do?*

From Acts 1:8 and Matt. 28:19 one realizes that the main object of the true missionary is to witness to the gospel of Christ, and by the preaching of this gospel make disciples for Christ. However there are many other phases of the missionary work, and the foreign worker soon learns to heed the admonition in Ecc. 9:10, "Whatsoever thy hand findeth to do, do it with all thy might." From preaching four sermons on a Sunday to helping to build a house; from visiting a high official to prayer with a street beggar; from a fifty-four course meal to a fifty-mile tramp in a day; from a humble but clean home to filthy hovels where chickens, pigs, dogs, cattle and vermin run rampant;—these are a very few of the extremes the missionary faces daily. He soon learns to weep with the sad; sympathize with the erring; comfort the discouraged; inspire the weak; lift the fallen. In fact he becomes "all things to all men, that he might by all means save some." He preaches the gospel; teaches them the fundamentals of cleanliness; brings them a smattering of necessary civilization; educates them into a knowledge of the proper care of the body; creates within their breasts a real desire to attain to a higher standard of morality;—really endeavors by patience, precept, and example to lead them into something infinitely higher than anything they have ever attained heretofore. His ministry is to the spirit, soul, and body of the heathen, and while he never neglects the spiritual side of his ministry, on the other hand he is ever alert to assist in every way possible the more material side of mankind, for he realizes as perhaps no others do, the truth that man's spiritual nature is often easiest reached through his material man.

### *What Are the Qualifications of the Missionary?*

A volume could be written on this subject alone;—too much emphasis cannot be placed upon the qualifica-

tions needed in the lives of men and women who hope to make successful missionaries in foreign lands. The life of the missionary is a most exacting one, and such service demands the "cream" of the world and not simply the "skimmed-milk" variety! Without going into great detail or explanation of these qualifications I list below a few that I deem *ABSOLUTELY* essential to a successful missionary career, to wit: The missionary must be strong mentally, physically, and spiritually, for weakness in any of these three things will certainly limit one's ministry, even though utter failure may be averted. The missionary must be thoroughly converted and lead a holy life himself for "water cannot rise above its own level." A missionary must be "endued with power from on high," for one cannot preach the gospel in the face of opposition from man and devil unless he is saturated with a heavenly power that is in itself greater than all the opposing power. A missionary must be definitely called of God, absolutely consecrated to the Lord, and know conclusively that he is in the proper location and doing the exact work God would have him do, for without a positive call, and eternal consecration, and a certain knowledge that one is in the perfect will of God there will always remain a temptation in the testing hour to choose God's "second best." The missionary must have a God-given love for the people he intends to work among lest their natural repulsiveness overcome him and he flee from them in defeat. The missionary must be humble, faithful, steady, tenacious, obedient, sacrificing, etc. The above qualifications are not *all that are needful*, but it is *needful that one have all these qualifications*.

### *For What Reward Does the Missionary Labor?*

The missionary receives a twofold reward for his services;—he has the present joy of seeing darkened heathen hearts brought out of superstition, sin and iniquity. He is rewarded in this life by the radical change effected in their lives after conversion in such things as cleanliness of body, honesty in business, love in the home, zeal toward God, and care for their neighbors. Then he has the distant joy of bringing "sheaves" to lay at His Master's feet. He ever has before his mind's eye the fact that at some eternal date the results of Christ's wonderful victory on the cross of Calvary will be made manifest to the universe. The more souls that are "brought out of darkness into light, out of death into life" in this present age, the more glory there will be for Christ in that day of coronation

as "King of kings and Lord of lords." To make that day the day of days for time and eternity there isn't anything the missionary wouldn't sacrifice, suffer, endure, say, do, or be! Wealth, fame, honor and luxury are things to be discarded in this present life, in order that Christ's "well done, thou good and faithful servant" may be the *real* reward for the missionary in the life that is to come.

#### *Has the Missionary Failed?*

This question must of necessity be answered in both the affirmative and the negative—he has and he has not. When one considers that "God is not willing that *any* should perish, but that *all* should come to repentance"; that Christ is "the Lamb of God that taketh away the sin of the world," and when one considers these things and then faces the fact that for every half million people who die yearly with Christ's peace in their hearts, there are more than fifty-six millions that die without it, one is reluctantly forced to the sad conclusion that, to date, the missionary has in a sense failed.

On the other hand, in the sense that "joy shall be in heaven over one sinner that repenteth" the missionary has not failed. The food eaten, the hovels lived in, the suffering involved, the dangers faced, the lonely hours braved—all these things are forgotten whenever a poor, ignorant, superstitious heathen is converted. One such conversion "makes the toils of the way seem as nothing" to the missionary. And if *he* feels like this, and all the angels in heaven rejoice with him at such times, and Christ, Himself, see "of the travail of His soul and is satisfied," how can we without thought say recklessly that the missionary has failed? We dare not. He *has* failed in that God's highest will for the salvation of the world has not yet been attained, yet, the missionary *has not failed* in that each second, moment, hour, day, week, month and year brings some of these "other sheep" into the fold of the great shepherd. I should say the missionary was, is, a "successful failure" if one can understand this paradox.

#### *Why Has the Missionary Failed?*

As I carefully consider this question I am convinced that the reason for the apparent failure of the missionary is really a twofold one. First, the missionary himself is to blame. Christ said, "And I, if I be lifted up from the earth, will draw all men unto Me," and while it primarily referred to His being "lifted up" on Calvary, yet I am sure it also has a spiritual application that as before men we exalt Christ in our words, thoughts, and deeds,

the world cannot help but be drawn toward God and salvation. Gandhi, the great Indian leader, remarked to a group of missionaries in India recently, "If you missionaries lived out in your own lives the life of Jesus Christ, you would sweep all India before you, and India would be a Christian nation in a few years." This quotation bears out my thought that in spite of the great sacrifice, suffering, and hardship endured by the splendid group of men and women comprising the missionary body, they themselves have failed signally in attaining to that high standard of perfection laid down by Christ and so their lives have failed to



THEY SIT IN DARKNESS

*They teach the ways of darkness to their children.*

accomplish all they should have accomplished. So primarily, the missionary has himself to blame for failure. And yet I am sure there is still another and greater reason for his failure lying not in the missionary's life but in the lives behind the missionary! The individuals in the churches, and the churches collectively, in the "homelands," have almost completely and utterly failed to back up the missionary in his attacks upon the citadels of hell! The missionary has failed but the fault is more with his support than with him. The best trained, most courageous, and willing army in the world could never win a war unless the department behind the lines kept this army well supplied with reserves, ammunition, food, moral support, etc. No one would expect an unsupported army to win a war, and yet unsupported missionaries are

expected to overcome wickedness, superstition, sickness, and death! In my two years of deputational work on behalf of the Busy Bee Plan I have seen young men and women refuse to give up the luxuries of America for the missionary life; I have seen people refuse to give themselves to intercessory prayer but indifferently spend precious hours in idle gossiping; I have seen people callously refuse to give five cents a week to the missionary cause and a little later squander dollars on worthless "junk." A spiritual lethargy and indifference to the needs of both the heathen and the missionary trying to save them, has settled, with a very few wonderful exceptions, down upon the present-day church and with his main line of supplies so brazenly cut into by the enemy how—how, I repeat, can the missionary ever be expected to win in his conflict against the armies of hell? He has failed, but in the day of judgment I fear the church at home will be held more accountable for his failure than will the missionary himself, for he could have been successful if he had been properly supported from the home base.

#### *What Is the Remedy for Missionary Failure?*

The remedy is simple. It is deeper consecration on the part of the missionary and a paying of the church's debt to the world! This combination can not be defeated though the gates of hell rage against it. It will mean greater sacrifice, deeper suffering, and wider consecration on the part of all concerned. We shall be forced to pass through a combination Jordan-Wilderness-Gethsemane-Calvary experience; we shall be ridiculed and mocked for our extreme missionary zeal, yet if at the end of our days and when we are called upon to have our lives and our works pass through the testing fires we can have some that will remain as gold, silver, and precious stones, I am sure that we shall feel well repaid for our sacrifices. Missionary and home-staying saints working in harmony for lost souls is the remedy.

Love is the fulfilling of the law—not selfish love, but the love that goes out in self-denial, in sympathy, in kindness, in continual thought and effort and sacrifice for others. Such love builds beauty for its home, just as the chaste and delicate flower by its own nature fashions for itself a form of exquisite shape and hue. "The angels are beautiful because they are good, and God is beauty because He is love." Men and women grow lovely even in outward feature just in the degree in which they become filled with the love of God.—J. R. Miller, D.D.

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**"THINK IT NOT STRANGE"**

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." To most of us the trials and tests which seem multiplied in our lives after we have made a complete consecration seem so mysterious and so baffling that we wonder at them and are perplexed. Have I not yielded my all to God? By reason of this fact should I not now have absolute rest from pain and tests, heartache and affliction? But, finding that it is not so, we are wont at times to give ourselves to complaining against our Creator, to finding fault with the circumstances in which we find ourselves, to lashing our own selves with condemnation, or to hardening our hearts in rebellion against the will of God.

But we are charged not to think upon trials as strange and mysterious happenings. Rather, we are to seek to honestly analyze them with a view to determining their purpose and value. What is that purpose?

Eden was not the ultimate in God's purpose for man, but rather the laboratory in which man was tested as the alchemist tests his work. God had in view a greater glory. In His plan He not only included the placing of man in rulership over a material kingdom, but predestinated according to the purpose of His will a people who should be to the praise of His glory and co-heirs with His Son.

Men fit for such exalted stations must be developed, trained, hardened, softened in victoriously struggling against the natural and preternatural forces which conspire to depress, discourage, and defeat. A boy may be perfect, but yet before he can be a splendid, strong man, he must be developed and learn to overcome. Jesus as a boy was perfect but the Scripture says, "He grew in stature and in favor with God and man." Thus also was it with man fresh from the hands of his Creator. In Eden he had his beginning, while the full-grown man in Christ Jesus is the ultimate.

What is true racially is true individually as well. Time is needed for the new creature, born of God, unspoiled by sin or failure, to become a man—a period of development and preparation. In this time the divine Alchemist does His laboratory work, putting the man through the crucible, the furnace, the molding process, so that at last there may be presented to the universe a finished product in which God can be fully satisfied.

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you."

**Three Kinds of Praise**

There are three kinds of praise representing really three stages in the Praise Life.

First, there is praise for blessings received. This is Thanksgiving. Only one leper out of ten who were healed returned to give thanks. And do we return to give thanks for one blessing in ten?

The second kind of praise is praise for blessings expected. This is Faith. Often the blessings never come until we believe God sufficiently to praise Him in advance. We never praise in vain, for our praises soon become objectified in real and tangible blessings.

A third kind of praise is praise to God Himself. This is Worship. It has no reference to blessings, either re-

ceived or expected. It rises above our needs and our experiences and is taken up entirely with the present character of the glorious Lord. There are many who know Thanksgiving who do not know the praise of Faith. And of all those who know the praise of Faith there are but few who know extended moments of true Worship.—B.

Israel, after God had provided shoes and clothing that waxed not old, a table in the wilderness, and water in the desert, said, "Can God?" Take heed! It is written of them: They "limited the Holy One of Israel." Psalm 78:41. Are you limiting His power?—P. E. M.

**PASTORS—EVANGELISTS**

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Last year more than 90,000 people received the announcement of special meetings through the "Extra" edition of the *Pentecostal Evangel*. The preachers and workers who used this method of advertising were uniformly enthusiastic about the results and anxious to do the same thing again this year.

In response to this demand the June 29 number of the *Evangel* will be a special number containing articles and messages presenting the full Pentecostal testimony. A special 8-page "Extra edition" of this number will be issued with space on the front page for the announcement of special meetings or regular services.

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Secret communion with God is not a guarantee that hours of terrific temptation to doubt the reality of God will not come; but the man who prays knows for himself something about the nearness of God in his own experiences, and that storms of temptation break over him.—*Ways of Faith*.



"It is easier to criticize a sermon than to preach one," a preacher may well protest, in reading the title of this article. And by all who understand, his protest will be received with sympathy, for, from the time he preaches his first message before a congregation the preacher's sermons run the gantlet of criticism—they are "on trial." Then, the task of delivering a sermon is not always an easy one; there are so many different kinds of people to please; and sometimes the preacher's mind is weary, so that his thoughts will not arrange themselves in order, and his words will not rush forward to carry their freightage of truths to the hearers. But no wise minister will object to criticism of his message, if those criticisms are constructive, if they are made with a sympathetic desire to be of help. The following suggestions are written in this spirit.

The first thing that I expect of a sermon is that it be the product of real labor and preparation on the part of the preacher, for really, the place where the preacher stirs my mind to think, my heart to feel and my members to act, is in his *study*. For the study is the preacher's workshop, where, by the inspiration of prayer and meditation and with the fire of the Holy Spirit, and with the hammer of the word he forges his messages upon the anvil of his own heart experiences. The preacher as a workman—this was the ideal of Dr. Jowett, the noted English preacher, who wrote: "Enter your study at an appointed hour, and let that be as early as the earliest of your business friends goes to his warehouse or his office. I remember in my earlier days how I used to hear the factory operatives passing my house on the way to the mills, where work began at six o'clock. The sound of their clogs fetched me out of bed and took me to my work. I no longer hear the Yorkshire clogs, but I can see and hear my business men as they start off early to earn their daily bread. And shall the minister be behind them in his

quest of the Bread of life? Shall he slouch and loiter in the day, shamed by those he assumes to lead, and shall his indolence obtrude in the services of the sanctuary when 'the hungry sheep look up and are not fed'?"

Then I expect of a sermon that it have a clear-cut theme, which shall express in a few words the very heart of the message. For example; "The Cross," would be rather vague as a theme; but "The Cross as an Exhibition of God's Love, Justice, and Wisdom," would be much clearer and would also give the listener a framework of the sermon. Then this theme should be consistently developed throughout the message. An organist once announced that he was going to play a composition by Liszt, written in honor of the great composer's friend, Bach, the four letters of whose name he had taken as the theme of his composition ("H" in some way had a place in the old German scale). Before commencing the piece, the organist touched the four notes of the theme, B-A-C-H, and throughout all the variations of the music could be heard those same notes. So should it be with a message. Throughout and above explanations, illustrations, and exhortations should be heard the outstanding notes of the preacher's theme gripping the mind and conscience of the hearers.

I expect not only that the sermon have a clear-cut theme, but that it have a definite outline (unless God leads the preacher in another direction), so that if one should say to me "What did Brother X preach about this morning?" I should be able to reply, giving his theme and telling how he developed it. Such a sermon will live longer in the memory of the listener than a sermon, however good it may be, delivered in rambling fashion. It is true that God's Spirit is no respecter of sermon methods, but it is also true that order is the first law of heaven. God has even blessed sermons that have been read from manuscript. "Well, how did you like the sermon this

morning?" asked one lady of another. "Oh, he *read* it," replied the other, in a depreciating tone of voice. "I don't care if he *whistled* it," came the quick answer, "it was a good sermon."

I expect a sermon to be practical. I would not be interested in speculative subjects, such as, for example, "Will Antichrist Be a Jew?" "Twelve Reasons Why the Woman in Revelation Twelve Represents the Church"; "Sixteen Reasons Why the Bride Does not Include All the Church." The preacher's *speculations* do not help me; I want his *convictions*. The things that he does not know or only thinks he knows will not stir to a deeper Christian walk; the things that he does know will do this. Then, I do not want him to be so busy telling me how to die, that he will forget to teach me how to live. Let him by all means give rein to his imagination, causing me to sit in the "heavenly places," but let him not forget to bring me down to earth where I must live out heavenly truths in the every-day relations of life.

I expect some sermons to deal with important problems of the Christian life, so that I and others may leave the church saying, "That problem has puzzled me for some time, but now I see the light, now I see the solution." I refer to problems of which the following are examples: "How may I be divinely guided?" "What is spirituality?" "What is worldliness?" "Why are sincere prayers not answered?" "How to conquer doubt"; "What is faith?"

Lastly I expect that a sermon should encourage me. Said a person after hearing Phillips Brooks preach, "He makes one feel so strong." Maclaren, the great preacher, once said: "The chief end of preaching is comfort. . . . Never can I forget what a distinguished scholar, who used to sit in my church, once said to me: 'Your best work in the pulpit has been to put heart into me for the coming week.'" Dr. Dale said, "People want to be comforted. . . . They need consolation—really need it, and do not merely long for it." Let the preacher, if he will, show me the miry pit of imperfection in which I may be floundering, but let him not forget to stretch out his hand to lift me from it; let him, by all means, point me to the heights that I may reach, but let him be sure to build me a ladder of practical directions whereupon I may ascend.

Lest our preacher consider this article one-sided, all listeners will agree that it will only be fair to allow the preacher some day to take as his topic, "What I Expect of a Listener."



## The Garment of Praise



A. G. Ward

In the early spring of 1900, I left my boyhood home and after travelling a distance of some two thousand miles, I settled in my first pastorate away out on the western frontier. The Canadian West was just being settled in those days and consequently there were very few good trails anywhere in the country. True, there was the one well-beaten road known as the Calgary and Edmonton trail over which the red man had travelled for generations, but other than that the roads were all practically new. I had never been in a saddle before going West, but soon I learned the art of "riding easy" and enjoyed it immensely.

A little later, however, I learned that one pony would never meet the need of a circuit rider whose duties took him over such a wide stretch of new country. Often my horse would get stuck in one of the many "musk-kegs" which seemed to be everywhere throughout that country in those days. Finally I secured another pony and soon to my great joy learned that, with the team of ponies hitched to a famous cart which I had made, there was little, if any danger of my being left in the mud.

Some time after, when I decided to withdraw from the Methodist Church and cast my lot with the Holiness people, I sold my team of Indian ponies, but shortly afterwards secured another team which I am still driving and which I am to keep until my life's work is ended. The one pony I call "Prayer" and the other one, "Praise."

What a wonderful team they are! Thus far they have never left me in the "mud." Prayer is a splendid "pony." Indeed, I feel deeply indebted to it for pulling me along as faithfully as it has for many years, but there have been times when even prayer seemed unequal to the task, and for that reason chiefly, I decided to secure "Praise," and since having the team—Prayer and Praise—everything has been going wonderfully fine.

To-day I wish to speak to you more particularly about my pony "Praise." I think many Christians make a great mistake by not praising the Lord enough. Have you ever asked the Lord to forgive you for being sad? I have heard different people asking God to forgive them for almost every sin in the catalog, save the sin of being sad. If sadness ended with being sad, it would not be such a dreadfully sad thing to be sad, but sadness does not end with being sad—sadness robs us

of power, victory, blessing, healing, courage, and inspiration, and leaves us weak and helpless on the battlefield, an easy prey for the enemy of our souls. Yes, it is a sin to be sad. There is no hour in the day and no day in our life in which we may not and ought not to rejoice in the name, person, and character of our Lord.

We ought to rejoice in the "eternity" of God. A great many people seem distressed because they have failed to discover the birthplace of the Almighty, but we who are believers ought to rejoice in the great fact of His eternity. What do we mean when we speak of "the eternity of God"? "It is duration, without beginning or end, existence, without bounds or dimensions, present, without past or future; His eternity is youth, without infancy or old age, life without birth or death, to-day without yesterday or to-morrow."

Then we ought to rejoice in the omnipotence of God. He is all-powerful. This is a very wonderful and a very beautiful world in which we live, but do you know that the sun is over a million times larger than our earth and gives light not only to our little earth, but also to two hundred other planets, one being majestic Jupiter which, with its four moons is over one thousand times larger than our earth? Do you know it would take 500,000 of our suns to make one Arcturus? That means that there is one other heavenly body that is 650 billion times as large as our earth.

Do you know that with the naked eye one can count about 6,000 stars in the whole sky in both hemispheres, and that for every star your eye can see, the telescope reveals 17,000 more? Do you know that there are more than one hundred million of these blazing worlds studding the spaces of immensity? Do you know that in that faint cluster in Hercules there are probably 14,000 distinct suns? Do you know that to travel from the earth to yonder sun at the rate of 60 miles an hour would take 200 years? Do you know that the God who made more than one hundred billion stars and many of them billions of times larger than the earth on which we live, and who keeps them all swinging in their orbits as easily as a lad of ten summers throws a rubber ball across the street, is our own God? Glory! We certainly ought to rejoice more than we do in the omnipotence of God.

Then I would suggest that we re-

joice in the knowledge of God; in the absolute wisdom of God; in the love of God, and also in the holiness of God. Some people shrink from the thought of God's holiness, but my friends, do you not know that "love, pity, forgiveness, gentleness, without holiness, are dispositions without dynamics, poor, limp things which afford no resource for the uplifting and salvation of our race"?

We ought to rejoice in the great fact of salvation from sin. That God should be able to save us from sin is infinitely more wonderful than that He should be able to create a billion worlds. You ask, "What is sin?" The Modernist replies, "Sin is the shadow cast by man's immaturity, a necessity determined by heredity and environment, a stage in the upward development of a finite being, a physical weakness, a mental infirmity, a constitutional weakness, a figment of the imperfectly enlightened or theologically perverted imagination." But, my friend, these definitions do not define "Sin." They are all incorrect. Sin is a free act of an intelligent, moral and responsible being asserting himself against the will of his Maker, the supreme Ruler of the universe. Sin is any want of conformity unto or transgression of the law of God.

We should rejoice in the Word of God. What a marvelous book the Bible is! "One gem from that ocean is worth all the pebbles from earthly streams." The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living; it contains the key of heaven; it contains the title deeds of an inheritance which will fully meet all our needs throughout the ages of the ages that lie before us. The Bible is a unique book—it stands in a class by itself. He who would attempt to draw a favorable comparison between other books and the Bible is either a fool or is full of impudence beyond all bounds.

Do you know that not more than one book in eight reaches the second edition? Out of every thousand volumes published, six hundred and fifty do not see the end of the first year, and only fifty survive seven years' publicity. There are more than a million volumes in the Imperial Library in Paris, gathered in since the 14th Century, yet of this immense catalog, seven hundred thousand are out of print.

Is there any likelihood that the Bible

may be destroyed? It would be easier to stop Niagara with a shingle or the incoming ocean tide with a piece of cheesecloth than to destroy the Word of God. The inspired Word will out-ride all storms, and when the last of the most gifted Modernists has tooted his horn for the final onslaught against the Bible, and has made his final disposition of the Word of God, he will discover to his surprise and consternation that the old Book has remained intact and is on hand to witness against his atheistic views and to insist that each man go to his own place. "The hostile critics' lances, however well tempered, and however sharpened, are shivered to splinters against the breast-plate of the inspiration of the Bible; the hurtling shells of the biggest guns of the superdreadnoughts of destructive criticism fly off from the Bible's armor plates as popgun pellets would rattle harmlessly against a 30-inch steel plate." The Bible is heaven's armor-clad "Titanic." She may be torpedoed from beneath and bombarded from above, but if you will commit yourself to her, she will land you in the port of Glory, just in time, without your ever having to deviate from your course a hair's breadth or drop anchor for half a minute.

We ought to rejoice in answered prayer. How marvelous that we can reach the ear of the living God and receive from Him answers as definite as our prayers. I think the prayer ministry has great possibilities wrapped up within its folds. "Prayer is the dove, which when sent out returns again bringing with it the olive leaf, i. e., peace of heart. Prayer is the golden chain which God holds fast and lets not go until He blesses. Prayer is the Moses' rod which brings forth the water of consolation out of the rock of salvation. Prayer is Samson's jawbone which smites down our enemies. Prayer is David's harp before which the evil spirit flies. Prayer is the key to heaven's treasures."

Then, dear friends, I think we ought to rejoice much more than we do in persecution. Paul tells us that he got his pleasure out of persecutions, and many of God's dear saints down through the past centuries have greatly rejoiced in being persecuted for righteousness' sake. Madame Guyon was so happy to be a prisoner for Jesus' sake that while in her cell she wrote:

"A little bird I am,  
Shut from the fields of air;  
And in my cage I sit and sing  
To Him who placed me there;  
Well pleased a prisoner to be,  
Because my God, it pleases Thee.

"Naught have I else to do,  
I sing the whole day long,  
And He whom most I love to please  
Doth listen to my song;  
He caught and bound my wandering  
wing,  
And still He bends to hear me sing.

"My cage confines me round;  
Abroad I cannot fly,  
But though my wing is closely bound,  
My heart's at liberty,  
My prison walls cannot control  
The flight, the freedom of the soul."

Fellow pilgrims, just a further word in closing. Let us clothe ourselves with the garment of praise, ever remembering that "when saints wear their choral robes, they look fair in the Lord's sight." If we would praise God more I am sure "we would set sinners' mouths awatering for the dainties of true religion." Our great business in life is to set Jesus off to advantage among the people, and this can not be better done than by wearing the garment of praise;—

"The inner side of every cloud  
Is bright and shining;  
I therefore turn my clouds about  
And always wear them inside out  
To show the lining."

## But We See Jesus

*I don't look back; God knows the fruitless efforts,  
The wasted hours, the sinning, the regrets;  
I leave them all with Him, who blots the record,  
And mercifully forgives and then forgets.*

*I don't look forward; God sees all the future,  
The road that, short or long, will lead me home;  
And He will face with me its every trial,  
And bear for me the burdens that may come.*

*But I look up—into the face of Jesus,  
For there my heart can rest, my fears are still'd;  
And there is joy, and love, and light for darkness,  
And perfect peace, and every hope fulfilled.*

—Annie Johnson Flint

## The Cure for Cynicism

"I said in my haste, All men are liars." Psalm 116:11.

The Psalmist had yielded to cynicism—that type of cynicism which results in a loss of confidence in, and bitter contempt for humanity. It is generally the result of an unhappy experience of the cynic with the failings and imperfections of humanity. His words imply that he had been deceived perhaps by one whom he had trusted; and in the bitterness of his soul he had said to himself, "Whom can I trust? Surely all men are liars."

This experience has come to many good people in our own day who have witnessed the mistakes of those who should have been wiser, the inconsistencies of those who should have been examples, the harshness of those who should have been gentle, the baseness of those who should have been noble, the fall of those who should have been steadfast. Some have risen bravely above the temptation, while others overwhelmed by the billows of painful disappointment have yielded to a gloomy cynicism.

Since such a temptation may come to any of us, what shall we do to stand in that evil day? First of all, let us look at Jesus who is the author and finisher of our faith. If any one had an excuse for being cynical it was He. His family misunderstood Him, His church denounced Him as a heretic and a blasphemer and delivered Him over for execution, while His closest friends, the apostles, deserted Him. But for all that the fire of His love for both friend and foe was never quenched. Then, let us who are His followers have the love that will cover the imperfections of those who fail us, and a faith that will see in them possibilities for the best and highest.

Let us remember the words of our Lord, "If any man come after Me let him take up his cross and follow Me." When the Almighty came down among men to bear their infirmities and sins, His earthly ministry culminated upon a painful cross. And when we, in obedience to the law of Christ (Gal. 6:1, 2) bear the burdens of those who have erred and who have disappointed us, we have then undertaken our part in their redemption, and this too must be accomplished through the pain of a cross. By yielding to cynicism we may destroy ourselves and them; by a Christ-like forbearance we may save them from spiritual shipwreck.

Notice also it is in his haste that the Psalmist branded all men liars. Ah, if he had only taken time to consider all the circumstances, if he had known the measure of God's love and grace,

(Continued on Page Nine)



## The Shining Face



By D. M. Panton

An infidel Swiss artist was devoting every talent to the service of Satan. He was asked to make a caricature of a Salvation Army meeting in Sheffield. He studied the faces of the people engaged in the holy work of uplifting the fallen. Tormented with a conscience not yet seared, he saw everywhere shining faces, on which rested a deep, abiding peace. The sight intensified his unrest into agonizing conviction of sin. This became the turning point in his life. It is very wonderful, but it is said—and I believe the fact is attested by missionaries—that in the Boxer riots the native Christians were again and again betrayed by their faces, and for that reason the Boxers were able to murder so many helpless saints. They saw

"The look of one who bears away  
Glad tidings from the hills of day."

It was that which made Charles Lamb, watching the faces of the Quakers on their way to the Bishopsgate meeting, describe them as "troops of shining ones"; and it may have been just this which made Leonardo da Vinci omit the face of our Lord from his picture of the Last Supper (it was filled in by another hand): for it is *"the light of the knowledge of the glory of God in the face of Jesus Christ."* 2 Cor. 4:6.

Now in the experience of Moses we get a wonderful revelation of both the physical and the spiritual blaze of heaven. We read: "When Moses came down from Mount Sinai, the *skin* of his face" saturated with the radiance in which it had been steeped for forty days; not a glow from within, but a saturation from without—"shone"—sent forth beams, or horns of light. It must have been amazingly brilliant, for the light was so dazzling that "the children of Israel," the Holy Spirit says through Paul, "could not look steadfastly (continuously) upon the face of Moses, for the glory of his face." 2 Cor. 3:7. It is a marvelous revelation of heaven. He who tarries long in God's uplands himself becomes radiant: they are all lustrous there! It is the glory of the Christian faith that it reveals the redemption of matter, and of the body; Moses not only came out with full strength after prolonged and exhausting service, though he had had neither food nor drink for forty days, but he came out with a face literally blazing. So it is written of the day to come: "They that be wise shall *shine* as the brightness of the

firmament, and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:13 "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

### *The Shine Is God's Light*

It was God's light in which Moses was steeped. "The skin of his face shone by reason of his speaking with God." When Stephen had gazed for some time into an unveiled heaven, his face became "as the face of an angel"; and the appearance of an angel at our Lord's tomb is described as "like lightning" (Matt. 28:3); they who tarrying God's presence, as the angels do, absorb His Light. Now Paul uses this very incident of Moses to prove spiritual radiance now: "we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." 2 Cor. 3:18. To see God's face is to shine; and to keep seeing it is to keep shining. A Hindu trader in India once asked a native Christian: "What medicine do you put on your face to make it shine so?" With surprise, the other answered: "I don't put anything on." "You may expect me to believe that if you like, but what do you put on?" "Nothing," answered the Christian; "I don't put anything on." By this time the heathen interrogator had well-nigh lost his patience, and he said: "Yes, you do. I have seen it in Agra, and I have seen it in Ahmedabad and Surat, and I have seen it in Bombay." Then the believer in Jesus understood, and his glowing face shone all the more as he said: "Yes, I'll tell you the secret: it is a shining from God!" Dr. A. B. Simpson said: "I once traveled a thousand miles to attend a Moody convention. On arrival I went at once to a meeting. Mr. Moody did not speak, but a plain, earnest man got up with his face all shining, and said: 'I came here expecting Mr. Moody to help me. But last night I saw Jesus; and I got such a look at Jesus that I am never going to need anything again as long as I live.' And he wound up with a long hallelujah. Something smote my heart. I took the train home that night, and I waited on my face at His blessed feet until He came." Moses had gone in alone; and he had come out alone; so he got the shine from no human or earthly source: his face came out shining because he had had eighty days with God. "They looked unto Him, and

were radiant." Psalm 34:5, American Version.

Now notice how strikingly the shining face is linked, not with justification, but with sanctification. After Moses' first forty days on Sinai there was no radiance: in the interval the lawgiver had been fiercely tested and had made one of the great renunciations of the world—the refusal to become the glorious ancestor of a new and mighty nation (Ex. 32:10): now he had the beatific vision, and his face carried the proof. The face only glows when we reach a deeper sanctification. There are moments when our face can reveal more than our tongue or our hands, and when the face betrays our measure of holiness. For Moses "wist not that his face shone": obviously he had looked in no mirror: the moment we are conscious of the shining—at all events this is true of the spiritual glow—it is gone. As McCheyne has so beautifully said: "Oh, for the holy shining of the face, and oh, for the holy ignorance of the shining!"

### *The Ministry of a Shining Face*

How precious its potency can be on the world! A scholarly American lawyer, a lecturer of great ability against Christianity, came to the officers of a Presbyterian church for membership, and gave a full confession of faith in Christ. The pastor then asked in amazement what had wrought the conviction. "Judge Tate's face," the lawyer replied; "I was struck with a something in his face, which I couldn't comprehend, nor account for: it was a light, or a peace, or an intangible but very real something, I could not tell just what. But it caught me tremendously. I went to see him repeatedly, ostensibly for legal consultation. We never talked about religious things. I studied his face, as I would any bit of evidence, and the conviction became irresistible that the thing that so affected his face was his faith in Christ. I sifted the thing through. There was a fact; it was a new thing to me; I had never run across it in my study of Christian evidences. It convinced me of the truth of Christianity. I wanted to be honest; so I have gladly accepted Christ."

For what is the fount of the shining? The glow was far up on the mountain top; and the face came down shining; but what had happened before Moses went up at all, at the foot of the Mount? "And Moses built an altar, and called it Jehovah-Nissi" (Ex. 17:15): he approached God through another's blood. An old negress slave was once addressed by her mistress. "Sybil," she said, "when I heard you singing on the housetop, I thought you  
(Continued on Page Nine)



## Questions and Answers

Conducted by Ernest S. Williams

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

107. *Who was it whose bowels gushed out? Was it Judas or the chief priests who bought the potter's field?*

It was Judas. Acts 1:16-18.

108. *Please explain the meaning of Zion and Jerusalem in Isaiah 52:1.*

The words here are to be taken literally. There is to be great rejoicing in Zion and Jerusalem because Israel is redeemed and brought back from her captivity. Complete fulfillment of Isaiah 52 awaits the millennium.

109. *What is the difference between the ungodly and the sinner? 1 Peter 4:18.*

The ungodly are those who are knowingly and deliberately wicked, such as scoffers and blasphemers. Sinners are transgressors of the law of God by virtue of their unregenerate, sinful nature, but lacking in the willful evil purpose of the ungodly. Both are lost without salvation.

110. *May any believer whose hands are clean and whose heart is pure, lay hands upon the sick according to James 5:14, or must it be some special leader of the church?*

I am sure no one would object to any of the children of God praying a sick person through to victory with the laying on of hands according to Mark. But the instructions here are relative to the sick calling for the elders and the elders anointing them with oil. God honors the offices which He has established in His church, and He wishes us to do so also.

111. *Should an elder in a Pentecostal assembly, who places himself under the care and treatment of a physician when ill, be called upon to pray for the sick according to James 5:14?*

I would not think such an elder would inspire much faith for healing in others, yet God could use him in the healing of others. Officers in the church should be examples. Some have faith for others when they have very little for themselves.

112. *Does Romans, Chapter 7, describe Paul's experience before, or after, his conversion?*

Some interpret this as a Christian beginner's experience. Personally, I

believe Romans 7 describes the awakened man, unliberated by the power of the gospel of Christ, trying to fulfill the law, only to realize that apart from the power and grace of God this can not be done.

113. *Do you not believe we would have a greater measure of the power of God if we lived Acts 4:34, 35 as was done in the early church age?*

The love that prompted the disciples to sell what they had, and to have all things common, must have been wonderful. But selling all and laying the price of the same at the apostles' feet was not continued, even in the apostles' days. And it does not seem to have been in the mind of God that it should continue. God has likened His children to seed sown in a field (the world, Matt. 13:38), and every effort to colonize the children of God has resulted in loss of spirituality, and, in most cases, in enriching certain leaders and impoverishing their followers.

114. *Is it a sin to work for wages on Sunday?*

Some work seems almost unavoidable to perpetuate modern industry, and some one must carry it on. But if a Christian can secure employment which would leave him free to attend the house of worship on Sundays it would be far better for him spiritually. Many can trace the beginning of their backsliding to Sunday work. Our spiritual natures require the assembling of ourselves together. Heb. 10:25. But where one is obliged to labor on Sundays let him trust God and pray for a position which will give him more liberty for worship.

115. *Please explain Matt. 19:29.*

Briefly this verse means let nothing of earth keep you from serving Christ, and no sacrifice made for Him will go unrewarded. But it gives no one license to forsake proper duties toward wife, home, or children.

### THE CURE OF CYNICISM

(Continued from Page Seven)

if he had considered his own imperfections, and above all, if he had taken time to pray, there would have been another story to tell. "He that believeth shall not make haste," writes Isaiah. Yes, he that has faith in the transforming power of the love and grace of Christ in relation to man will not make haste to yield to cynicism.—M. P.

### THE SHINING FACE

(Continued from Page Eight)

fanatical; but when I saw your shining face I saw how different you were from me." "Ah, missis," the old woman answered, "the light you saw in my face was not mine, but was 'flected from the Cross; and there is heaps more for every poor sinner who will come near enough to catch de rays.'" "Let the beauty of the Lord our God be upon us!" Psalm 90:17.—*Christ Life.*

### FIVE REASONS FOR ANSWERED PRAYER

In the writings of Rev. George Muller, of England, may be found five reasons why he believed his prayers for the unsaved would be answered. They are both illuminating and heartening to others who are struggling against discouragement through the long years, as they hold on in prayer for their unsaved friends. Mr. Muller says:

"First, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for He would 'have all men to be saved, and to come unto the knowledge of the Truth' (1 Tim. 2:4), and 'This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us.' 1 John 5:14.

"The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (1 John 4:14); that is, on the ground of His worthiness and merit, and on that alone.

"The third reason is, I have always believed in the ability and willingness of God to answer my prayers. Mark 11:24.

"The fourth reason is, that I have not allowed myself in known sin, for 'If I regard iniquity in my heart, the Lord will not hear me.' Psalm 66:18.

"The fifth reason is, that I have continued in believing prayer for over fifty-two years, and so continue until the answer is given. Luke 18:7: 'Shall not God avenge His own elect, which cry day and night unto Him?'—Sel.

Salvation is not my cutting out certain sins, or "turning over a new leaf," or "trying to live for God"—important as these are. "The gift of God is eternal life." Rom. 6:23. And a "gift" cannot be won or earned—it can only be received. "By grace ye are saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9. What must I do to be saved? *Believe!*



## The Gospel in Foreign Lands



### MY TRIP TO BENARES

*Agnes Craggs*

I count it a great privilege to have been able to visit the Holy City of Benares. It is said to be at least five thousand years old, and by the looks of some of the buildings there is little doubt but that this statement is true.

It is unlike any place I have seen in India, in fact it is like another world which carries one back to Bible times when the people sought idols as a means of obtaining salvation.

Everywhere we looked we saw Hindus bowing in worship of some god. How the name of Ram rang in our ears as they called out to him. These were not only the low, ignorant classes of Hindus but also from the better educated classes.

We hired a boat for a trip up the Ganges and saw thousands who were coming to the bank of this sacred river to bathe. Bowing three times under the water they repeated the name of Ram. Little babies just able to toddle, holding their parent's hand, were going through this form of worship. How my heart ached as I watched their faithfulness to their gods in the vain hope of gaining salvation.

As we rode on up the river we came to the burning ghats. There the body of a man was tied to a bundle of burning wood. We could see the whole form through the flames. As we waited the bells of a nearby temple rang out and coming down the steps toward the river were men carrying the dead body of a girl. First of all they dipped the body in the river several times and then laid it in the sun to dry, afterwards preparing a fire on which to place it.

While in Benares we visited the Monkey, Golden, and Cow temples. As we desired to see everything we could we followed our guide through all the rooms of the temples. As we watched the people devoted in worship to the various gods, saw the goats ready to be sacrificed, and heard the names of the gods mentioned, we were conscious of the Satanic powers around us. It seemed to me as though the very devil himself was present in our midst. But as we pleaded the blood of Christ we knew no power could touch us through this safe covering.

Will you please pray for these poor deluded people, also for those who are trying to turn them to a living Saviour?

### A GLIMPSE OF INLAND PERU

*Olga Pitt, Ruth Couchman*

Just for a moment we close our eyes as we write. We are home again amid all that is dear and familiar in sunny California. It is springtime there, beautiful springtime. But now our eyes are open again; the vision is dispelled quickly. We could never imagine we are at home with our eyes opened. It is true there is a springtime feeling in the air, though winter will soon be upon us. The sun is warm and the sky is full of fleecy white clouds, just as we have seen it many times at home, but who could imagine the mighty slopes of the Andes rising to heights of thousands of feet all around

us in California? Such a mountain chain was never seen within the borders of the United States. We look out from our iron-barred windows on to a narrow street paved with cobblestones and lined with white adobe houses. Their doors open directly on to the streets; no sign of a spacious lawn or flower garden, shaded with friendly trees, and occupied with laughing, playing children, greet our eyes. We hear though we may not see them, the fretful wail of little children, unkempt and dirty; the sound of dogs, fighting, snarling (were ever so many dog fights any place else in the world?). Now an Indian woman is passing in her bright costume; a voluminous skirt of scarlet topped off with a waist of bright orange, in her hands the inevitable wool and spinning stick; upon her back, with its little head bared to the brilliant rays of the sun, is tied the baby, crying wearily. With her is her companion (not her husband, for very few are married. Statistics tell us that eighty-five per cent of Peru's population is of illegitimate birth) bare-footed, his trousers tattered, covered largely with a dark poncho bordered in bright blue or scarlet, as his taste may dictate. How sad and hopeless their faces look. It is no wonder, for their lives are filled with toil and pain, with little to bring them joy. Perhaps one in five hundred knows anything about salvation. Here comes a priest in his long black robe. How coarse and sinful he looks; but the Indians greet him with deep reverence; he is as God to them, though he has taught them only to worship idols of wood and adobe, the work of their own hands; has taught them that Jesus sinned as they do; has himself led them in their lives of deep idolatry and iniquity, against the righteous, holy Saviour we love and own. Their Quichua dialect falls strangely upon our ears.

More pleasant is the liquid sound of the Spanish, as it comes from the lips of the Peruvian *senorita* in polite greeting. She is dressed in modern garb, as immodest as many of our own American girls, bobbed haired, in contrast to the long black braid of the Indian; but like the Indian, she too wears a look of hopelessness. How can she hope? The god she knows is but a name; he has eyes that see not, ears that hear not. She follows him on fiesta days as he is carried upon the shoulders of her countrymen—she with her black lace mantilla upon her head—her god, of papier-mache, with a false crown of thorns upon his head, arrayed in robes once bright, but now tarnished; the hopelessness of eternal hell upon her. It is just a tiny glimpse of Peru.

We close our eyes. We are at home again in the midst of the many believers. The preacher is telling of the soon coming of Jesus, how that all signs are being fulfilled, that the gospel has been preached in all nations, Jesus will soon be here! How it thrills our hearts! But very easily we fall into the way of thinking that all the world has been occupied for God, and that now all that is necessary is to wait a few days longer until our Lord comes from glory to claim His own. How shall we be awakened from this slothfulness? The cry

of the Israelite for his people burns in our souls for this Gentile nation far from the knowledge of God: "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty." Not long ago we were talking with a young Peruvian woman about her native town. "Oh," she said, "but it is different in America. Our towns are 'muy triste' (very sad)." It is a characteristic expression, but it is all too true. A sad people, sad towns, a sad nation. But how can it be otherwise when for miles and miles, yes, for hundreds of miles, one can travel through towns and valleys where no Protestant missionary is found telling the joyful news of salvation? The sadness of certain doom claims this nation. Oh, when will God's people awake and arise from their slumber? Are not God's words to Joshua our words to-day: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." How shall we answer the cry of this people in the day of judgment?—"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." How shall we answer that look in the eyes of our Saviour as He says: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me"?

Nevertheless again we remember the words of David, "Hope thou in God." He has been so gracious to us; He has caused His Word to take root and we are seeing the fruits of a holy life for God manifest. Not in many, it is true, but is not one soul worth more to God than the world and all the wealth it contains? How we rejoiced, not long ago, to see our precious little boy, Angel, break through to real salvation, with tears streaming down his face, and later in the public meeting testify that God had saved him, though the boys on the outside of the building jeered at him as he spoke. His sweet, obedient disposition in the home bears witness to the testimony he gave stronger than mere words. He is truly a blessing to us.

Again with holy rejoicing we learned that one of the young women who has been seeking God, recently came through to a glorious Baptism on a Sunday morning in her home, in front of her mother who has been strongly opposing the gospel. We learned afterward that Francisca, with her little nephews, was praying and seeking God. The mother came in frightened by the noise and the manifestation of the power of God. The little nephew, about four years old, who is himself seeking God earnestly, assured his grandmother in his lisping, baby language, "Es Cristo, es Cristo" (it is Christ, it is Christ). So it was, hallelujah! His glory filled the house, and the one unbelieving bore witness that this was truly the work of God.

There has come upon our hearts also a great hunger for the manifestation of the power of God as in early apostolic days. We realize the need of a Spirit-filled church, where the holy presence of God, manifest according to His plan for the church, will

bring mighty conviction into the hearts of the unsaved. Only a supernatural people, endowed with supernatural gifts, can bear convincing testimony in a land of such gross darkness, where for centuries the multitude have prayed to gods who do not answer. That burden is taking hold of the little assembly as well as ourselves. We pray God it may not cease until the answer comes from heaven and God lays bare His mighty arm in the sight of this nation. How we covet your prayers in our behalf. We are so few in number, but it is nothing to God whether we be many or few. He is looking for a people who are willing to be stripped of the world and the flesh: when we are altogether empty of ourselves before Him we know He will answer by sending the fire.

LIFE'S MASTER PICTURE

Ida George

If we are not artists, nor men of great honor, nor of wondrous reputation, have we a right to have a Master Picture? As the world presents many pictures to our heart, could any of these scenes be the expression of our inward soul? Ah, yes, and I have seen and chosen a picture which I believe shall always stand before me as expressive of Africa's need and God's provision for that need.

On my trip into the interior of French West Africa, some 1300 miles, we stopped one day near a well shaded by many trees. As we were tired from our long journey, we all got out of the machines to refresh ourselves. There were four native men and one native woman drawing water at this well. As I neared the well, my eyes were fastened upon the woman who was perhaps sixty years of age. Her hair was matted and snarled. Her face was weird and expressed much sin and trouble. She had only a little dirty cloth around her thighs and looked like some wild woman, which in truth she was. Oh, what a spectacle she presented. Yet, she was somebody's wife and somebody's mother. One of the men snatched the pail from her and commenced to draw his own water. She seemed heart-broken for had she not been trying to water her cows all day and each time had been hindered by some one. So turning to me as I was standing near by, she spoke, telling me of her trouble, undoubtedly realizing intuitively that she had my sympathy. Why I should be the one to receive the complaint, I cannot say, but oh that face as she in her language was telling me of the mistreatment she suffered. As she was talking my riveted eyes beheld not a naked, dirty, sinful woman, but a soul who was asking for help. What a picture! Yet what helplessness on my part who knew not the language. Was there no one to help? No, came the answer, there was no one to help, no one to take her part. But my heart whispers, Yes, there is One who cares for her. It is the One who died and gave His life for such sinners even as this downtrodden African woman. Yes, there is a rest for her, although as yet she knows nothing of its existence.

Such pictures seize one's inmost being and with the skillful hand of God, it is painted not upon canvas but upon our heart. Our cruel and selfish lives melt away as our

*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.*

will be blended with His will. His colors are painted and woven into this life's picture by love's sacrifice. And eternity alone portrays the results because He died for the unlovely even in Africa.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF MAY

Foreign Missions	
California	\$5012.40
Washington	3032.65
Pennsylvania	2612.93
Ohio	1659.05
New Jersey	1204.83
Texas	1129.65
Illinois	1107.54
Missouri	887.12
New York	832.97
Kansas	735.21
Oklahoma	630.49
Maryland	626.40
Michigan	440.92
Wisconsin	439.60
Connecticut	431.09
Oregon	389.17
Minnesota	379.47
Canada	299.05
Indiana	296.93
Iowa	285.60
Massachusetts	258.70
Colorado	256.82
North Dakota	246.37
Montana	239.18
Delaware	235.00
District of Columbia	232.00
Florida	225.68
Nebraska	212.22
South Dakota	137.35
Arkansas	122.32
Tennessee	120.91
Alabama	117.29
New Hampshire	116.65
West Virginia	111.76
Georgia	82.00
Virginia	75.78
Alaska	67.76
Kentucky	61.12
Maine	58.60
Mississippi	52.13
Louisiana	45.17
Idaho	32.50
Wyoming	18.58
Arizona	17.96
New Mexico	14.27
Rhode Island	12.00
Nevada	11.00
North Carolina	5.18
Foreign Countries	1385.52
Total amount reported minus \$1902.31, given direct and designated for expenses or \$25102.58—Total for May.	

HOME MISSIONS

Missouri	89.85
Kansas	85.51
Minnesota	68.35
Oklahoma	54.88
Delaware	46.00
Iowa	41.67
Massachusetts	41.01
South Dakota	40.80
Colorado	33.48
Illinois	31.39
Pennsylvania	28.44
Maryland	23.58
North Dakota	22.58
New Hampshire	21.62
West Virginia	20.39
Alabama	17.43
California	13.30
New Jersey	12.07
Texas	10.30
Tennessee	9.44
Mississippi	7.99
Connecticut	7.83
New York	7.22
Virginia	6.93
Florida	6.28
Wisconsin	6.10
Montana	5.83
Louisiana	5.39

Kentucky	3.78
Nebraska	3.25
Wyoming	1.24
North Carolina	1.17
Nevada	1.00
Maine	.50
Total amount reported minus \$82.44, given direct or \$694.16—Total for May.	

DISTRIBUTION OF MAY, 1929, MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	340.00	
Allowances of Missionaries on furlough	110.00	
Mission Station Expense	105.00	
	555.00	
EGYPTIAN FIELD		
Allowances of Missionaries	241.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	40.00	
Native workers	40.00	
Lillian Trasher & orphanage	165.00	
	536.00	
FRENCH SUDAN FIELD		
Allowances of Missionaries	441.36	
Mission Station Expense	378.00	
	819.36	
LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	600.84	
Allowances of Missionaries on furlough	75.00	
Mission Station Expense	26.00	
Native workers	86.00	
	787.84	
SOUTH AFRICAN FIELD—TRANSVAAL		
Allowances of Missionaries	279.00	
Allowances of Missionaries on furlough	50.00	
Native workers	15.00	
	344.00	
TOTAL DISTRIBUTION—AFRICA		3042.30
CHINA		
NORTH CHINA FIELD		
Allowances of Missionaries	808.60	
Allowances of Missionaries on furlough	80.00	
Mission Station Expense	159.00	
Native workers	31.00	
L. M. Anglin & orphanage	659.70	
	1738.30	
WESTERN CHINA & TIBET		
Allowances of Missionaries	1930.77	
Mission Station Expense	369.83	
Native workers	144.28	
Famine funds	703.12	
	3148.00	
SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	155.00	
Allowances of Missionaries on furlough	73.00	
	228.00	
CENTRAL CHINA		
Allowances of Missionaries	140.00	
Allowances of Missionaries on furlough	40.00	
Mission Station Expense	13.00	
Native workers	20.00	
	213.00	
SOUTH CHINA		
Allowances of Missionaries	429.00	
Allowances of Missionaries on furlough	20.00	
Mission Station Expense	93.00	
Native workers	39.00	
South China work & workers	291.00	
	872.00	
TOTAL DISTRIBUTION—CHINA		6199.30
INDIA		
Allowances of Missionaries	3293.98	
Allowances of Missionaries on furlough	315.00	
Mission Station Expense	807.03	
Native workers	215.00	
Almyra Aston & orphanage	190.00	
Leper work	63.00	
Famine funds	421.00	
	5305.01	
SOUTH INDIA & CEYLON		
Allowances of Missionaries	503.00	
Mission Station Expense	25.00	
Native workers	40.00	
	568.00	
TOTAL DISTRIBUTION—INDIA		5873.01
JAPAN FIELD		
Allowances of Missionaries	798.89	
Mission Station Expense	330.00	
Native workers	40.00	
	1168.89	
PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	510.00	
Mission Station Expense	173.66	
	683.66	
PORTO RICO FIELD		
Allowances of Missionaries	100.00	
Allowances of Missionaries on furlough	20.00	
Porto Rican work & workers	160.00	
	280.00	

(Continued on Page Fourteen)

## In the Whitened Harvest Fields

### CHURCH ENCOURAGED

Pastor Ernest R. Polhemus, Madera, Calif., writes: "Just closed a five weeks' revival at Madera, Calif., with Evangelist Everett Wilson. A few were converted in the good, old-fashioned way and one filled with the Holy Spirit. Some were healed and the assembly as a whole was strengthened and encouraged to hold fast until Jesus comes."

### THE PINK WRAPPER

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

### ANOTHER NEW ASSEMBLY

Sister Lola DeVault writes: "God's work at Medicine Lodge, Kansas, has been going forward. The assembly was set in order by Brother Vogler on April 6 with 31 charter members. The writer was elected as temporary pastor. The remainder of the debt on our tabernacle was raised. Since then God has severed our connection as pastor and laid on our hearts the Northwest. We will be awaiting further directions from God at the home of our brother at 295 E. 32nd St. Brother R. L. Bennett, a member of the graduating class at C. B. I., this year, seems to be God's chosen one to assume the leadership at this place. In many ways God is blessing this young work at Medicine Lodge."

### GOD'S POWER

The Full Gospel Tabernacle of Westernport, Md., Rev. Wm. A. Coxe, pastor, reports: "We have just closed a profitable series of meetings conducted by Rev. L. B. Staats, evangelist of Blue Rock, Ohio. He preaches the old-time gospel under a mighty anointing of the Holy Spirit which brings conviction to the sinner and a stirring to the hearts of the believers. The services were marked by the manifest presence of God which brought much blessing to the assembly and created a wholesome interest in the outside community. A large number of souls sought salvation, others received the Baptism with the Holy Ghost, and the sick were healed. One notable case was the healing of a child who contracted a serious case of pneumonia."

### A PERSONAL NOTE

Brother W. E. Moody of Eureka Springs, Ark., writes: "Our stay here has been more prolonged than we had anticipated. However, God has had a purpose in it all. When we arrived here on March 11 we found the assembly with Pastor Leroy W. Clark passing through quite a time of testing. I

felt clearly led of God to stand by the pastor in this crisis both in prayer and service, even though it cost much criticism and misunderstanding. In a very subtle way Satan was doing his utmost to bring division into the ranks and if possible destroy the work. But in this he has signally failed. In answer to the prayer of burdened hearts in the assembly the spiritual tide began to rise and God's presence was more and more manifested in the service. On May 18th God sent Brother David Burris of Russellville, Ark., District Supt. of the Sunday school and young people's work to us, full of fire and zeal. He gave out the Word with much power during the four days he was with us. Sunday night about a score were at the altar seeking either salvation or restoration. The work is still moving on. The faithful labor and prayer of pastor and people are being rewarded. There is a shout of a king in the camp. The writer hopes soon to be again on the firing line for God and can meanwhile report victory."

### REVIVAL IN RAMONA, OKLA

Pastor G. W. Trisler writes: "Just closed a five weeks' revival, Evangelist Laura Wyatt in charge. Twelve prayed through to victory with a real born-again experience, and one received the Baptism with the Holy Ghost. Several others will follow tomorrow in water baptism. Remember us in your prayers."

### BELIEVERS BUILT UP

Pastor Cecil Lawrence, Bethalto, Ill., writes: "We have just closed a revival with Evangelist Chas. Pepper and party. God's blessings were on the services from the first. Some prayed through to victory. All enjoyed the messages delivered by the evangelist. The church was built up in a general way. We invite the Council brethren when passing this way, to stop with us."

### SAINTS REVIVED

Brother P. O. Broxton, St. Augustine, Fla., writes: "We have just closed a three weeks' revival at 76 Whitney St., conducted by Evangelist F. H. Bell and wife. Four were saved, 2 baptized with the Holy Ghost, 1 reclaimed, 2 buried in water baptism. The saints were revived. The altar was full of seekers. Any Council minister will be welcome in our midst."

### INCREASE IN AMBASSADORS

Pastor I. A. Shank, Cuyahoga Falls, O., writes: "Just finished a three weeks' revival with Sisters Marker and Williams of Canton, O. The Lord surely blessed. Souls were saved, backsliders were reclaimed, 3 received the Baptism with the Holy Ghost, several were refilled, 14 were buried with Christ in water baptism. Most of those saved were young people, enlarging our Ambassador's meetings."

### EXTRA PRAYER MEETINGS PAY

Pastor Mrs. Pattie Ring, Coldwater, Kansas writes: "A far-reaching victory has been won for God at Pleasant View Schoolhouse

near Coy, Okla. Evangelist Brother A. R. Farley, wife and Miss Sylvia have been with us the past three weeks. God blessed fathers and mothers who wept before Him and made peace with neighbors. One young lady, one father, and 6 mothers professed salvation. Many others were renewed, refreshed and encouraged to press on with Jesus, while 15 were buried in water baptism. For two years husband and I have been having services twice a week. Recently we have been having an extra prayer meeting each week in the homes to pray for a revival."

### PASTOR RE-ELECTED

Brother Clyde C. Goree, Wheeler, Texas, writes: "Our mission is packed from time to time. In a recent church meeting, I was called to stay for another year. Our Roster Roll has doubled as well as the Sunday school, and 14 were baptized in water recently. We are now in continuous prayer that God will send an old-time Pentecostal revival. Would like to hear from any good evangelist who is in fellowship with the Council."

### HEAVEN IS A REAL PLACE

Leroy Carpenter

Knowledge of the existence of a place, and of its physical characteristics, may be gained in at least two ways. One may read or hear the account given by another who has been in the place, and in this way become very sure of the existence of the place and about its general appearance and characteristics; but the other method of obtaining knowledge, the going to the place and viewing it for oneself, is much more convincing, even though one may have the utmost confidence in the veracity of the one whose description he hears or reads.

I have been a firm believer in the reality of heaven, not only because of what the Bible says about it, but by having heard a number of persons tell of their having been so near to eternity that the veil lying between this life and the next seemed to be lifted a little, giving them an actual glimpse of what is beyond. But such persons after having told their experience a few times, and having had their description scoffed, stop telling it. The memory of what they have seen seems too sacred to be again subjected to the unbelieving comments of their hearers.

Now that heaven has been the second time opened before my wondering eyes, I feel it my duty to tell every one I can, that heaven is a real place. In a mill accident my body was so wrenched and broken that if I lie down, for half an hour even, my body becomes so numb that I cannot get up without help. Still I must lie down. One day I lay down at two o'clock, and it seemed that right away I started on a long trip, being taken from place to place without spending any time on the way. 2 Cor. 12:2.

The place to which I was taken is a land of fruit and flowers, but there are no weeds or pestilential insects, and no rain. The land, nearly level, is moistened by small

brooks in which the water is so clear that I could see the fish swimming about. No two houses are alike, and each one is set in a landscape of great natural beauty. There is no sickness there nor any night, but a soft, beautiful light that casts no shadow fills the place.

I was too amazed to ask questions, but my guide read my thoughts and told me what I wished to know. Nothing there ever decays, and the land is so fertile that one acre looked as if it would keep fifteen people. It is occupied by those who on earth loved the Lord, and they have the same natural features they had while in the world, only ten times more beautiful.

At half past five o'clock I got up as easily as if I had just lain down, and did not know a thing that had gone on in the home during the afternoon. If I had been in my body, every little sound would have made me suffer. By this and by my rising up so painlessly I know that what I saw and have tried to tell about was not a dream but was an actual experience. To throw added light on the matter, I record what my wife says about that afternoon. She says:

"Just after my husband went to lie down I went in to make him as comfortable as possible. My first thought was that he was dead, and I only resisted my immediate impulse to call for help because he looked so calm and peaceful. I decided that he was not dead though I never expected to hear him speak again in this life. That was the longest three and a half hours I have ever put in, for he lay as one unconscious and did not move a muscle all that time. Then, to my astonishment and delight he got up as easily as if he had just lain down, and he was feeling better than he had felt for a long time before."

#### AN INSANE WOMAN DELIVERED

We have just closed a campaign of two weeks with Brother Arthur W. Frodsham, at Bethel Chapel, Glendale, Calif. The Lord was with us in blessing and the last night of the meeting the power fell "as at the beginning," and several were baptized in the Holy Spirit. One of the most wonderful miracles in modern times took place during the meeting. Brother Frodsham and I were called to visit a woman who was insane. They had taken her to a private home hoping that in the quiet of this godly home she might recover. She had been in the insane asylum. When we entered the room where the woman was I had the witness of the Spirit that the Lord was going to use Brother Frodsham to cast out this demon of insanity. The woman was in a terrible condition, absolutely unmanageable and, from a human standpoint, incurable. A great fear clutched my heart for I had never seen the Lord deliver any one so under the power of demons and I had to pray for that fear to be cast out of my heart so that I could stand in faith with Brother Frodsham and Sister Suppes. In the mighty name of the Lord Jesus, Brother Frodsham commanded the demons to come out of the poor afflicted young woman. Then there ensued a scene that is hardly possible to describe. The evil spirits mocked and scoffed at the Blood. The poor soul attempted to fling herself out of the window. For two hours the battle raged while Broth-

er Frodsham, under the anointing of the Spirit of God, and with great boldness continued to command the demons to come out, even calling them by name and taking deliverance for the girl in the name of Jesus that is high above all. We are happy to tell, for the glory of God alone, that He gave a glorious victory, and before we left the woman was "clothed and in her right mind, sitting at the feet of Jesus," even as the man of Gadara. The sister was perfectly delivered, came to the services, and gave the Lord the glory for what He had done for her. What a wonderful Christ we have the same as in the days of old. I shall never forget this experience. My faith has been greatly strengthened. Praise the Lord! Brother Frodsham has resigned from Bethel Chapel to answer a call to Framingham, Mass.—Mae Eleanor Fry, Evangelist.

Editor's note. We received the above testimony February 21, 1929, and sometime later sent it to Elder Arthur W. Frodsham, now of 7 Auburn Street, Framingham, Mass. asking for his comments. In his reply dated May 30, he says:

"Shortly before leaving California, I inquired of Mrs. Suppes, the sister who called us to see the insane woman, as to how the insane woman was by that time. She informed me that the woman was quite all right and putting on flesh. The young woman belonged to the Bible Institute church at Los Angeles. This same Mrs. Suppes brought another case to me about two years ago, a girl out of her mind. The Lord wonderfully delivered the girl. She is now strong and well and has become the mother of a fine baby."

#### HEALED OF TUBERCULOSIS

In the fall of 1926, I went to the Booneville, Arkansas, Tuberculosis Sanitarium. Twenty months later I was discharged to make room for another and the 5th of June, 1928, I came home in a very bad condition. I was very nervous, unable to straighten my arms or legs without causing my body to jerk all over; my stomach was so bad I could not eat without taking medicine; I had rheumatism so bad that I had to be rubbed every night before I could get easy enough to sleep. I kept praying for God to heal me and on the night of September 13th as I knelt by my bed I was instantly healed. The soreness all left my lungs and shoulders at once and I began to breathe deeply as I had never done before. After being healed and saved on Saturday night I received the Holy Ghost Baptism as in Acts 2:4 the next day. I am now so happy and want to devote my life to Him.—(Miss) Floyd Quinn, Osceola, Ark.

Editor's note: We withheld the above testimony from publication for a time and then wrote to Miss Quinn as to her healing. May 20, 1929, we received a letter in which she says:

"My healing is wonderfully holding out. Praise God! I am growing stronger each day physically and spiritually. I want to always live as a testimony to Jesus."

#### LIGHTS AND SHADOWS

Evangelist J. T. Smalling, Levy, Ark., writes: "We came to Altus, Arkansas, with a 40x60 tent we had just purchased, got the tent up and held our first service in it last

Sunday night. Altus is a new place for Pentecost but there are many hungry hearts. We had a fine crowd and many expressed interest. The same night a storm tore the top of the tent into ribbons, making it a total loss. The side walls were not greatly damaged. We are carrying on the meeting from the same platform, situated at the head of a business street on property belonging to the prosecuting attorney of the county. This attorney's family are Methodists but his wife yesterday took it upon herself to go about soliciting funds to enable us to replace our tent. Praise the Lord!"

## Forthcoming Meetings

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

**LAUREL, MISS.**—Fifth Sunday fellowship meeting beginning Friday, June 28. Neighboring assemblies invited.—Pastor John Holloway.

**MARSHALL, MINN.**—Evangelist Bert Webb of Granada, Minn., will conduct a tent campaign July 7—21 or longer.—Rube Huwe.

**MT. VERNON, MO.**—A Fifth Sunday Fellowship meeting will be held June 28-30. Elder H. H. Moss will speak.—J. F. Massey, pastor.

**WESCOESVILLE, PA.**—Eastern District camp meeting at Emmanuel Grove, July 5 to 28. For full particulars write J. R. Flower, secretary, 825 Green Ridge St., Scranton, Pa.

**GRAVITY, PA.**—Revival meetings at the big tent, June 23-July 14. Evangelist Loren B. Staats in charge. For further information write Pastor Thomas Twiss, Lake Ariel, Pa.

**LOUISVILLE, KY.**—City-wide revival campaign at the Assembly of God Tabernacle, June 23-July 14. Evangelist Wm. F. A. Gierke of Los Angeles, Calif., will be in charge of the services. For further particulars address A. E. Baker, pastor, 2111 W. Broadway.

**MUNCIE, IND.**—Evangelistic meeting with Sisters Florence Marker and Vera Williams, June 19—July 7. Services every night 7:30 at the Assembly of God Tabernacle at 8th & High Sts. Music a special attraction.—Pastor Everett Phillips.

**TALOGA, OKLA.**—Elgin L. Smith Evangelistic Party starts a revival campaign June 15, in the large tabernacle. Near-by assemblies invited. A new field. Pray for success.—D. E. McGinn, Pastor.

**ROCK LAKE, MANITOBA.**—Pentecostal Camp Meeting June 30 to July 14. Three services daily 10 a. m., 2:30 p. m. and 8 p. m. For further information write Rev. D. N. Buntain, Wesley Church, Winnipeg, Can.

**NEW ROCHELLE, N. Y.**—Evangelist Meyer TanDitter and wife will conduct a revival campaign at the Apostolic Faith Church at 57 Anderson St. June 19—July 7. Services every night except Monday, 7:45. Sundays 4:00 and 7:45.—Chas. D. Peters, pastor.

**MIAMI, W. VA.**—Camp meeting July 12-21. Evangelist Albert H. Gilbert and wife from Demarest, N. J. Special music by the Miami Orchestra. Service each day 2:30 and 8:00. Sundays 10, 2:30 and 8:00. Also divine healing service. Street cars from Cabin Creek every hour, two trains daily.—E. L. Brewer, Ronda, W. Va.

**WARRIOR, ALA.**—There will be a fifth Sunday fellowship meeting at the Assembly of God June 30, 1929. All the assemblies and ministers in reach are invited to be with us. Elder J. E. Spence, District Superintendent, will be in charge and do the preaching. For further information write Pastor J. C. Thames.

**McCOY, TEX.**—Fifth Sunday meeting at the Assembly of God June 30. Services Saturday night, all day Sunday and Sunday night. All near-by assemblies and ministers invited. McCoy is 13 miles northeast of Terrell, 12 miles northwest of Willis Point.—Joe Cooke, deacon, R. 2, Willis Point, Tex.

**YONKERS, N. Y.**—Revival services will be held by District Evangelist C. Stanley Cooke and wife at the Gospel Hall, 44 Warburton Ave., June 12-23. Services daily 7:45 P. M. Sundays 3 and 7:30. Near-by assemblies are most cordially invited.—Mrs. Mathilde Stevensen, pastor.

**MUNFORD, TENN.**—Fifth Sunday fellowship meeting, June 28-30. We urge all of the Tennessee ministers to attend, but in case you cannot, send us a written report of your whereabouts, work, etc., according to resolution in our last minutes. All that are in reach of this meeting, come; free entertainment for all.—A. T. Hickman, district superintendent.

**PAWHUSKA, OKLA.**—There will be a Sectional Council meeting held at Pawhuska, at Assembly of God, 8th St., June 25-26. All ministers and assemblies of that section are expected to be there. Also the district camp of Oklahoma District, will be held at Anadarko July 30, to Aug. 8th. Later announcement will be given.—James Hutsell, district superintendent.

**MARLOWE, W. VA.**—Revival. In Full Gospel Tabernacle, beginning June 16 for three weeks or longer in charge of the Ashcroft Evangelistic party of Atlantic City, N. J. Services each evening 7:45. Sunday 2:30 and 7:45. Healing services each Friday evening 7:45. All near-by assemblies are invited.—H. E. Hardt, pastor.

**HILLSDALE, MICH.**—Central district camp meeting combined with the Michigan State Camp Meeting of the Assemblies of God and those of like precious faith July 5-21 at Hillsdale Fair Grounds. Special Bible teaching each afternoon; missionaries and other workers. For further information write Rev. Alvin L. Branch, 596 Lake Ave., Battle Creek, Mich.

**PORTLAND, MAINE.**—New England District camp meeting will be held at the Portland Fair Grounds, 351 Auburn St., July 4-14. The business session of the District Council will convene July 6, 2:30 p. m. All pastors and delegates are requested to be present. All services will be in charge of ministers of the District. Meals served on the freewill-offering plan; rooms for each person at 50c and \$1.00 per night. Free entertainment will be provided for ministering brethren. Arrangements for accommodations should be made as early as possible. Address Jas. R. Hicks, 103 Read St., Portland, Maine.

**MILLE ROCHES, ONT.**—International Pentecostal camp meeting June 30-July 14, 1929. Most delightful camp ground on the banks of the St. Lawrence river, almost opposite Messena, N. Y., convenient crossing from Ogdensburg, N. Y. by ferry; by train at Cornwall, Ont. Elder A. G. Ward, of Springfield, Mo., a host of other workers and missionaries will be present. Tents, cots, cottages, and rooms for rent. Large dining tent on free will offering plan. For full information write, Pastor V. R. Morrison, Mille Roches, Ont., or District Superintendent A. E. Adams, Gananoque, Ont.

**MISCELLANEOUS NOTICES**

**CHANGE OF ADDRESS.**—Geo. M. Patterson has changed his address from Guthrie, Okla., to Woodward, Okla.

**CHANGE OF ADDRESS.**—Brother H. C. Owens formerly of Arkansas City, Kansas, is now pastor at Humboldt, Kansas. Send all mail to 301 Osage.

**SAN ANTONIO, TEXAS.**—Lord blessing in jail services here. Help in this work. Send papers, tracts, good books, song books, mottoes, old and new calendars, etc., to Pastor J. C. Wilder, 322 Fair Ave.

**NORTH LOUP, NEB.**—As a brother from S. Dakota is coming here to take charge of the work, we take this means of answering the many letters that came to us regarding a pastor, and thank those to whom we have not replied for their consideration.—Wardner Green.

**WANTED.**—Would like to hear from young man who is filled with the Holy Spirit, who can play piano and wants to go out in the great harvest field, willing to count all else but loss that Christ may be glorified.—Homer V. Foley, Macon, Mo.

**OPEN FOR CALLS**

**EVANGELISTIC.**—Open for calls, Elmer Sutton, Rich Hall, Mo., R. 5. Have resigned from pastorate at Bucklin.

**EVANGELISTIC OR PASTORAL.**—15 years affiliated with General Council.—Evangelist Charles Simonett, 58 Nicholson St., Wilkes-Barre, Pa.

**EVANGELISTIC.**—Have worked in capacity of both pastor and evangelist.—Grant Dunning, Box 233, Linton, Ind.

**PASTORAL.**—I have three motherless children, 17, 12 and 10. I want pastorate where they can go to school. Am in fellowship with General Council.—T. T. Carmical, c/o Pastor E. J. Bruton, 1818 Parker Street, North Little Rock, Ark.

**DISTRIBUTION OF MAY, 1929, MISSIONARY FUNDS**

(Continued from Page Eleven)

<b>CENTRAL AMERICA</b>		
Allowances of Missionaries	200.00	
Mission Station Expense	100.00	300.00
<b>SOUTH AMERICA FIELD</b>		
Allowances of Missionaries	746.00	
Mission Station Expense	12.00	
Native workers	10.00	768.00
<b>PHILIPPINE &amp; FIJI ISLANDS</b>		
Allowances of Missionaries	172.00	172.00

<b>WEST INDIES FIELD</b>		
Allowances of Missionaries	100.00	100.00
<b>MEXICO &amp; MEXICAN BORDER FIELDS</b>		
Allowances of Missionaries	365.00	
Mission Station Expense	17.00	
La Luz	20.00	
Latin-American Institute	43.00	
Mexican Workers—Border	200.00	
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Specimen of Type:

<b>II. CHRONICLES 4, 5</b>	<i>The ark is brought into the oracle</i>
the work that he was to make for king Solomon for the house of God;	<b>CHAPTER 5 [372</b>
12 To wit, the two pillars, and the pommels, and the chapters	<b>THUS all the work that Solomon made for the house of the LORD was finished; and</b>
	<i>α x Kl. 7. 47.</i>

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Specimen of Type:

<b>II. SAMUEL 23</b>	<i>A catalogue of David's mighty men</i>
and the LORD wrought a great victory.	out of the Egyptian's hand, and slew him with his own spear.
13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the	22 These things did Bē-nāi'ah the son of Jē-hōi'-ā-dā, and had the name among three mighty men.
	<i>1 Or, the three captives over the thirty, 2 Ch. 21. 25. 3 2 Sa. 22. 1.</i>

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**GOSPEL PUBLISHING HOUSE**  
Springfield, Missouri

Hawaii, Allowance	100.00
Straits Settlements, Allowance	200.00
Samoa Islands, Allowance	41.00
Persia, Allowance	185.00
Poland, Allowance	244.60
Russia, Allowance	101.00
Latvia, Allowance	50.00
Bulgaria, Allowance	144.99
Greece, Allowance	40.60
Hungary, Allowance	28.00
<b>Total</b>	<b>1144.59</b>
Non-Council missionaries (designated)	873.33
Total amount missionaries' allowances	2146.98
Missionary Rest Homes	210.00
Fares, Buildings, Etc.	769.15
Deputational work	150.00
	22626.13
Credited to held accounts	1819.15
Shortage in May Funds	659.20
<b>TOTAL OFFERINGS FOR JUNE</b>	<b>25104.48</b>

<b>HOME MISSIONS DISTRIBUTIONS</b>	
Eastern District	54.84
Florida District	6.05
Illinois District	21.39
Iowa & N. Missouri District	38.82
Kansas District	60.51
Mississippi District	8.79
New England District	60.59
North Central District	114.19
Oklahoma District	53.88
Potomac District	39.82
Rocky Mountain District	28.22
Southeastern District	15.67
Southern Missouri District	75.48
S. W. Va., W. W. Va., & E. Ky. District	11.96
Tennessee District	9.44
Texas District	4.10
<b>Total</b>	<b>603.75</b>

**WORLD MISSIONS CONTRIBUTIONS**

June 1st to 6th inclusive  
All personal offerings amount to \$858.79

1.00	Grantham Church Cottonwood Ala
1.00	Hershey Pent'l S S Hershey Nebr
1.12	Assembly of God Aiton Okla
1.25	Women's Missionary Council Clawson Tex
1.28	Childress Chappell S S Monette Ark
1.33	Assembly of God S S Paris Ill
1.40	Assembly of God Ault Colo
1.43	Assembly of God S S Campbell Mo
1.45	Assembly of God Camden Ill
2.00	Elmer Assembly Elmer Mo
2.00	Assembly Austinburg Ohio
2.00	Assembly of God S S Chester Ill
2.20	Assembly of God Sullivan Mo
2.42	Assembly of God Milan Mo
2.48	New Bethel Assembly of God Fort Smith Ark
2.49	Assembly of God S S Pratt Kans
2.58	Assembly of God Dexter Mo
2.66	Assembly of God Chaffee Mo
2.68	Midway Assembly of God Hoxie Ark
2.93	Pent'l Assembly of God Casper Wyo
3.00	Assembly of God Memphis Tex
3.00	Harpersfield S S Harpersfield Ohio
3.00	Trinity Pent'l Church St Louis Mo
3.10	Christ's Ambassadors W Laurel Miss
3.25	Assembly of God Seaboard Va
3.40	Pent'l Assembly of God Covington Ind
3.41	Assembly of God S S Wright City Okla
3.50	Pent'l S S Pasadena Tex
3.50	Assembly of God S S Wellington Tex
3.52	Assembly of God Colony Okla
3.57	Assembly of God S S Picher Okla
3.75	Full Gospel S S Hereford Tex
4.00	Ohio State Christ's Ambassadors
4.03	Assembly of God S S Camp Wood Tex
4.18	Assembly of God S S Yoakum Tex
4.40	Full Gospel Mission and S S Towner Colo
4.65	Harper Pentecostal S S Harper Kans
4.71	Sachse Pent'l Church & S S Sachse Tex
4.90	Pent'l S S Port Lavaca Tex
5.00	East Side Gospel Mission Davenport Iowa
5.00	S S Class Four Fold Gospel Church Battle Creek Mich
5.00	Bear Creek Assembly Columbia Tenn
5.00	Haskell & Peoria S S Tulsa Okla
5.14	Christ's Ambassadors Kansas City Kans
5.26	Assembly of God Morland Kans
5.29	Assembly of God Shawnee Okla
5.85	Polytechnic Assembly of God Fort Worth Tex
6.00	First Pent'l Church Corry Penna
6.00	Scott St Assembly of God Knoxville Tenn
6.00	Pent'l Assembly of God Loveland Colo
6.10	Assembly Valley Grove W Va
6.10	Mexican Women's Missionary Council San Antonio Tex
6.17	Assembly of God Church Plymouth Ill
6.40	Busy Bee Missionary Band Seagraves Tex
6.50	First Pent'l Church S S Jamestown N Y
6.50	Assembly of God and S S Chetopa Kans
6.63	Chaneyville Assembly Chaneyville Penna
6.79	Assembly of God New Castle Tex
7.00	Assembly of God Tab'n Madison Ill
7.00	Assembly Fort Madison Ia
7.10	Christ's Ambassadors Bethel Temple St Louis Mo

7.35	Prairie Lee S S Ingalls Kans
7.44	Pinodale Assembly Clanton Ala
7.50	Assembly of God Vernon Tex
8.50	Thelma Assembly Tribune Kans
8.55	Enterprise Assembly Enterprise Ala
8.66	Assembly Stonewall Miss
9.21	Assembly of God S S Portales N Mex
10.00	Glad Tidings Tabernacle Marysville Ohio
10.00	Christ's Ambassadors Eilm Tab'n Rochester N Y
10.00	Assembly of God Inkerman Pittston Penna
10.00	Trenton Pent'l Assembly Trenton N. J.
10.43	Mt. Zion S S Riverton Iowa
10.66	Ottawa Assembly and S S Ottawa Kans
10.82	Bazine S S Bazine Kans
11.20	Assembly Edina Mo
11.55	Full Gospel Assembly S S Springfield Ill
12.00	North Cumberland S S Cumberland Md
12.00	Pentecostal Church Des Moines Ia
12.50	Rush Springs Assembly S S Rush Springs Okla
12.50	Christ's Ambassadors First Pent'l Church Beaver Falls Penna
13.20	Glad Tidings Church & S S San Antonio Tex
14.25	Pentecostal Assembly Paonia Colo
15.00	Assembly of God S S Coldwater Kans
15.00	Grace Pent'l Church Johnstown Penna
15.25	Eagle Bend Assembly Clarissa Minn
16.00	Altoona Pentecostal Tab'n Altoona Penna
16.11	Assembly of God S S Raceland Ky
16.16	Busy Bee Missionary Band Percy Ill
16.90	Full Gospel Tab'n Westernport Md
18.00	Assembly of God Thayer Mo
18.00	Trinity Tabernacle St Louis Mo
18.91	Rosen Heights Assembly of God Ft Worth Tex
20.00	Four Square S S Centralia Wash
20.00	The Pentecostal Church Medina Ohio
20.00	Assembly of God Ewing Mo
20.00	Truesdale Assembly of God Truesdale Ia
20.00	Elk St Assembly Eureka Springs Ark
20.80	Assembly of God Kansas City Kans

20.92	Verdugo City Gospel Mission La Crescenta Calif
22.40	Assembly of God Joliet Ill
23.00	S S Christian Co-Workers Mission Millville N J
25.00	Assembly of God S S Buffalo Wyo
25.00	Assembly of God Sheridan Wyo
25.00	Glad Tidings Assembly Newburgh N Y
26.00	Gospel Light Pent'l Tab'n & Bethel Mission Harrisburg Pa
27.47	Busy Bee Band Pittsburg Kans
28.06	Assembly of God S S Sorento Ill
29.02	Trinity Pent'l Church Shaft Md
30.00	First Assembly of God Fort Worth Tex
30.00	Knoxville Pent'l Assembly Tioga Co Penna
34.09	Highway Mission Tabernacle Philadelphia Penna
36.20	Hagerstown Assembly Hagerstown Md
38.46	Full Gospel Tabernacle Shawano Wis
39.00	Full Gospel Assembly Granite City Ill
40.50	Highland Park Pent'l Mission Los Angeles Calif
45.00	Pentecostal Church Akron Ohio
50.00	Pentecostal Bible Class Avoca Penna
50.00	Assembly Monterey Mexico
50.00	Assembly of God S S Lavoye Wyo
57.05	Full Gospel Tabernacle Cuyahoga Falls Ohio
76.00	Bethel Temple Missionary Society St Louis Mo
90.00	First Pent'l Tab'n & Y P Society Lancaster Penna
95.00	Full Gospel Assembly Washington D C
100.00	Fourfold Gospel Church Battle Creek Mich
178.40	Eilm Tabernacle Rochester N Y
1050.00	Bethel Temple Los Angeles Calif
Total amount reported	3955.12
Home missions fund	82.15
Expense fund	64.64
Reported as given direct to missionaries	886.60 1033.39
<b>Total for foreign missions</b>	<b>2921.73</b>

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- God Has Blotted Them Out.*
- The "Hallelujah" Chorus.*
- One Door and Only One.*
- In My Heart There Rings a Melody.*
- Keep Me True.*
- Into My Heart.*
- Are We Down-Hearted?*
- Get God's Sunshine Into Your Heart.*
- Lord, Send a Revival.*
- Only Jesus.*
- Yesterday, To-day, Forever.*
- Happy As Can Be.*
- The Bible Stands.*
- Radio Chorus.*
- God Will Heal You.*
- Everybody Ought to Love Jesus.*
- Saved Every Day.*
- Jesus Keeps Me Singing.*
- Jesus Is My Light.*



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