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The Coming Bridegroom

I AM my Beloved's, and His desire is toward me." His desire is continuous. It has been so all down the ages, and when all is completed then will His desire be consummated.

Study the nature and scope of this infinite desire. Think of others who have not realized it yet. It is the duty of the undershepherds to point out to them that His desire is toward them, and also to point out the necessity of having the Holy Spirit to teach and to lead them.

Where would Rebecca have been without Eliezer?

Abraham was anxious for Eliezer to go. A bride was available, but a bride in ignorance of the desire toward her. The servant magnified the graces and beauty of his young master. And so the Holy Spirit in like manner sets forth the love, the graces and the beauty of the only begotten Son of God.

Rebecca fell in love with the unseen and unknown. It was through the advocacy of Eliezer; he eulogized his master and he produced evidence of wealth to prove his statements. The Holy Ghost never comes empty handed; the gifts of the Spirit are from the absent Bridegroom. Some are more attracted by the gifts than by the Bridegroom. There are plenty of Labans about.

Rebeccas are few. She was more concerned about Isaac than the present from Isaac. She showed her appreciation of Isaac by taking that

which he sent. He was pleased to welcome Rebecca when she came, and glad to recognize the presents which he had sent.

The servant made a right use of the presents. He did not give Rebecca's present to Laban, nor Laban's to Rebecca. When the Holy Ghost gives, He gives to those who can appreciate the gifts and use them to advantage. *And primarily He sheds forth the love of God in the heart. This is the most beautifying attribute of the bride.*

"I am my Beloved's, and His desire is toward me." You will never comprehend what this means. "Nathanael, before that Philip called thee, when thou was under the fig tree, I saw thee." His desire was toward Nathanael before Nathanael knew Him. His desire toward His bride goes back before Eve was formed. The Eternal Son's bride was chosen before Adam the son of God was formed.

He can unfold little by little the nature and extent of His desire toward you, but you must be in a position to receive the revelation. The attitude of listening, of comprehending. He will have a fulfillment of the desire. His soul is to be satisfied, and in the satisfaction of the Son the saint will be overwhelmed. "I shall be satisfied when I awake and my eyes are opened to see Thy likeness in me." We shall be satisfied when He has perfected that which concerneth us.

God was satisfied when He made

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IN OUR examination of the divers ways that restoration to health may come, we shall first note natural healing without human co-operation. The Creator, God, has put within the human body a natural healing power. In the event of your cutting your finger nature will at once go to work; your blood will begin to coagulate; the flow of blood will staunch; new tissue will gradually form; the two edges of the wound will be brought together; a complete healing will be the final result. This has been true throughout all the centuries of time, and everywhere—in heathen lands and in civilized countries.

Supernatural Ways of Healing

There is the direct supernatural touch of God by the agency of the Holy Spirit on the basis of the merits of the atonement of Christ on Calvary's cross, distinct from and in addition to anything that nature or human helps—or both—can do.

Because this healing comes from God direct, we speak of it as divine healing. Natural healing is also from God; but natural healing is apart from any direct control on the part of God and any condition on the part of man, and is, therefore, native. It is like God's sunshine and rain. All mankind alike receive the benefit.

Because healing in this realm supercedes nature, we speak of it as supernatural. By the term supernatural we do not mean that which is against or, antagonistic to nature, but that which is above the natural. As an illustration I would point out the fact that under natural healing a fever will run its course and strength will return gradually. The very reverse of this may be true under the supernatural touch of God. A fever will often be stayed and great strength be given in the hour of greatest weakness.

The Sovereign Will of God

Supernatural healing sometimes comes by the direct act of God, wholly apart from any conscious act of faith on the part of the patient or any conscious act of faith on the part of any individual or individuals interested in the recovery of the person. In this event it would be right and proper to term it divine supernatural healing according to the sovereign will of God. In this particular instance healing is governed and controlled entirely by the sovereignty of God, and quite apart from any effort on the part of the human.

A young man of my acquaintance, who a few years previously had turned

Natural and Supernatural Physical Healing

By Harvey McAlister

a deaf ear to the call of God to preach the gospel, was hopelessly afflicted with tuberculosis of the lungs. On a chilly and dreary night, after walking the streets without an overcoat until he was wet to the skin and chilled to the bones, he drank deadly poison, threw himself across his bed, pulled the covers over himself and thought in his mind, "I'll be out of all troubles by the daybreak." The poison worked, and in the wee still hours of the night a cry rose from his heart, "O God, save!" As the morning dawned, not only had every trace of the effects of the poison disappeared, but the tuberculosis also had vanished. He has been busily occupied ever since in preparation for the ministry and in preaching the gospel in this country and in the foreign fields. Now mark well! This young man had never heard of healing by the supernatural touch and was not looking for recovery; but God had a work for him to do and in His sovereignty made bare His arm.

The Claims of Faith

But more often supernatural healing is operative in answer to a definite act of appropriating faith on the part of the human, and for this reason it would be correct to speak of it as faith healing. It is, therefore, plain to see that faith is an important factor. Faith is the hand that takes from God. How may we come into possession of faith? It is just as easy to obtain faith as it is to hear a good sermon. "Faith cometh by hearing, and hearing by the Word of God." A faithful presentation of the Scriptures setting forth the fact that healing is a benefit procured and made sure in our behalf, by the death of the Lord Jesus Christ on Calvary's cross, is wonderfully productive of faith for healing.

In the earlier years of my own ministry I witnessed very few people healed supernaturally. There was a reason. I only had one sermon on the subject of healing, and that was a very poor one. I did not give out the truth on this theme sufficiently to produce faith for healing, in the hearts of my hearers to any great extent. Then there came a time when I made a definite study of the Scriptures along this very line. I thereby strengthened my own faith and also became so fa-

miliar with the teaching of the Bible on the subject as to be able to inspire in others faith for healing. Instances of supernatural recovery then became the common order under my ministry. Multitudes are being restored to health today in answer to the prayer of faith.

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Judgment on Blasphemers

John Cennick was, in the days of George Whitefield, a very noted open-air preacher. He was also the author of several well-known hymns, among others of "Children of the Heavenly King," and "Thou dear Redeemer, dying Lamb," and of the well-known graces before and after meals, "Be present at our table, Lord," and "We bless Thee, Lord." His labors both in the pulpit and in the open air were signally blessed of God.

Upon one occasion he had been preaching in the streets of a town, and after delivering his discourse to a large gathering, he gave out that he should again preach there on the following Sunday, and that he would take for his text Rev. 12:11, "And they overcame him by the blood of the Lamb."

Immediately after making this announcement, two notoriously bad characters, who were butchers in the town came forward and cried: "Oh, you shall then have blood enough!" During the week these men collected a large quantity of blood, and on the next Sunday, as soon as Mr. Cennick commenced preaching, they began pumping the blood upon him from a water engine, till he was literally covered with blood and other filth. This was accompanied with horrible oaths and most blasphemous language.

The judgment of God speedily followed these men in most signal manner, for during the week one of them was suffocated in his own blood, occasioned by the bursting of a principal artery, and the other was seized in a similar manner by the rupture of a blood vessel in the head, the effects of which no medical skill could counteract, and in a few hours he died, as did his companion in sin, weltering in his own blood.

"Prayer is the secret passage to the light."

If any one would tell you the surest way to happiness he must tell you to make it a rule to thank and praise God for everything that happens to you.—William Law.



As we hopefully watch for the soon coming of our Lord, many of us fondly hope for a great revival that will sweep over the world and bring into the kingdom multitudes who are now lost, including our own loved ones, our neighbors, and our friends. How such a revival is to be brought about we cannot see, but we do so long for it. Knowing that there is *vast power in a new idea*, and feeling assured that the new idea presented to the church in the following paragraphs will, if generally acted upon, be the means under God of bringing about a sweeping revival, I am writing.

We practice the sending forth from our bodies handkerchiefs that have been prayed over to be laid on sick bodies. Results show that this belief and practice of ours is pleasing to God. Very many people will be ready to rise up and testify to having been healed by this process, and many ministers will be glad to say that through years of this sort of ministry, they have found it very effective.

Is it anywhere said or intimated in the Word of God that it is the duty or even the privilege of ministers to practice this ministry? No. Is it anywhere declared that this ministry will be effective in the healing of disease? No. Is it anywhere stated that it is the privilege of sick people to be healed by the laying on of handkerchiefs prayed over thus? No.

Why, then, do we believe in it and practice it? For the solitary reason that in the Acts we read: "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19:11, 12. We find it was so in the early churches.

We strongly insist that "The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit gives them utterance."

Is it anywhere declared in the Word that speaking with tongues is the initial physical sign of the Baptism? No. Is it anywhere stated that we are to teach that persons when newly baptized in the Spirit will speak with tongues? No. Is it anywhere stated that persons who have never spoken with tongues are not baptized with

A World-Wide Revival-- How?

Chas. E. Robinson

the Holy Ghost? No. Nothing whatever is said within the lids of the Bible as to the speaking with tongues being an evidence of anything or about its accompanying any experience. Why then do we believe the proposition? Why do we believe it so firmly that we call it our distinctive testimony, and stand for it so unflinchingly that rather than relinquish it we will suffer persecution, ostracism, and even death? Here is the reason—we find it was so in the early church.

In the Book of the Acts, in chapter two, we find that on the Day of Pentecost when one hundred and twenty received the Baptism, "they began to speak with other tongues, as the Spirit gave them utterance." In the tenth chapter when the members of Cornelius' household, his kinsmen, and near friends received the Baptism, Peter and those with him in astonishment were compelled to believe that the Gentiles had received the experience, "for they heard them speak with tongues." In the nineteenth chapter when under Paul's ministry, the twelve Ephesian brethren received the Baptism, "they spake with tongues."

In the eighth chapter it is said that when the apostles laid their hands on Philip's converts, Simon, when he saw that through the laying on of hands

they received the Holy Ghost, said, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." This makes it clear that at the time they received the Holy Ghost they did something extraordinary, and we suppose, of course, that the extraordinary thing they did was to speak with tongues.

In the ninth chapter of the Acts, when Paul received his Baptism, it is not said that he spoke with tongues, but we feel sure that he did because he later on boasted, "I speak with tongues more than ye all." Nowhere else in the Bible is the receiving of the Baptism described. That is the whole case. There is not a word about it in the Gospels or in the Epistles. When in the Epistles mention is made of tongues we understand that a different thing is under consideration—the gift of tongues in contrast to the sign of speaking with tongues when the Baptism is received. That is, because we find from the Acts that in every instance where people's receiving the Baptism is mentioned it is stated or inferred that they spoke in tongues, we stake everything on our belief that that is necessarily the way.

Now, by way of resume: As a people we consider the strange and remarkable method of healing disease by anointed handkerchiefs Scriptural, because we read in the Acts of its being done; and we consider the speaking with tongues so necessary, as evidence of one's receiving the Baptism that we boldly affirm that any man who receives the Holy Ghost Baptism *will* speak with tongues. Both of these beliefs we hold not because it is so said or intimated anywhere, but merely because from the Acts we are led to believe that that was the way it was in the early church.

To be consistent therefore, we must believe and practice other things which are not commanded, but which we find from the Acts were, without exception, practiced by those whose actions are in that book described. Thinking of this my mind at once turns to our revival methods. They are the same as those in use throughout the many branches of the church. In our revivals we call able evangelists, asking God to give the evangelist skill and wisdom, and to bless the means we employ, so sending revival. Thus we see a lot of people greatly moved but, like other

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QUICK FACTS

1. *We believe in the ministry of handkerchiefs. Acts 19:12.*
2. *We believe the Baptism is evidenced by tongues. Acts 2:4.*
3. *The only reason we believe these things is that it was so done in the early church.*
4. *To be consistent we should believe and practice other things as they were done by the early church.*
5. *The early church had mighty revivals; but the only human means used was prayer-empowered preaching.*
6. *We have many wonderful healings, now that we have learned to depend on God for the same.*
7. *The early church expected God to work miraculously, and He did it.*
8. *We should add to our belief in handkerchiefs, tongues, and healing, a belief in first century revivals for today.*

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Around the World

An Editorial Survey

Good News from Great Britain

Mr. George Jeffreys has recently held some remarkable evangelistic campaigns in South Wales. His meeting at Cardiff has been one of the most wonderful he has ever held. A wire from Cardiff says, "Representative business men and newspaper reporters are of the opinion that there has been no meeting in Wales that has created such a spiritual awakening since the Welsh revival. Three thousand converts have been registered, hundreds healed, and thousands of God's people revived and inspired." He has just concluded a great meeting at the City Temple of Glasgow, where 500 have professed conversion. Testimonies have been given by those who have been healed of deafness, rupture, neuritis, insomnia, bronchitis, lameness, lumbago, diabetes, sciatica, skin disease; a hand which was useless was restored; a growth was removed. At one meeting 300 men and women were baptized in water.

The latest edition of the *Elim Evangel* tells of the great campaign held in Birmingham, England, in which 2500 have professed conversion.

Pentecost in Finland

Mr. Donald Gee writes enthusiastically concerning his recent visit to Finland. He tells us there are nearly 15,000 Pentecostal people in that country. At many of his meetings there have been about 1,000 present, and 200 at a midday meeting held in the Swedish-Finnish assembly. He writes, "Last Sunday we were at Wiborg, on the Russian frontier, and only a few hours from Leningrad. The place was packed out, and in the evening many must have gone away finding it hopeless to get in anywhere. They stood wherever they could not sit, many for over two hours. The hunger for the word of life is amazing. Souls are being saved, even though my ministry is principally teaching. We had a

meeting at Helsingfors on Monday night. A 'Free Church' was given for the occasion and the crowd packed it like sardines, upstairs and down, people in all the aisles, and then many stood all the while. There were well over a thousand there. I preached for an hour and a half, Mrs. Gee followed, then they asked me for some more! This is a paradise for long-winded preachers like—some of us. Eastern Europe presents a marvelous opportunity for gospel work just now. Calls come streaming in from every direction."

Hungry Souls in Bulgaria

Mr. C. W. Swanson, President of the Russian & Eastern European Mission, writes of a meeting he held in a small city called Sliven, in Bulgaria: "The brethren met us (Brother Nikoloff and myself) at the train and took us directly to the meeting. The time was 7:30 in the evening, and the hall was packed with people. I began to speak and continued until 9:30. I sat down and yet the people did not go, so I asked Brother Nikoloff what they wanted now. He answered, 'They want more.' They were singing a few songs while I rested. At ten o'clock I began again and kept on until 11:30. Again I sat down, but still no one moved. Again I said to Brother Nikoloff, 'What do they want now?' He answered, 'They want more.' So after a short rest we started again and kept on until two a. m. This will give you a good idea what the hunger is for the Word of God in these Balkan states and Poland and Russia. The meetings are so crowded that the speaker cannot move. Many sinners are seeking salvation, and others are baptized in the Holy Spirit. I have witnessed the most marvelous healings. In all the meetings held in Bulgaria the same thing took place as mentioned concerning Sliven. I visited Roumania and met the brethren there. There are about 2,000 believers and about half

of this number have the Baptism with the Spirit. In these countries and in Hungary there are great persecutions from the Greek and Roman Catholic churches, and they cause our missionaries a great deal of trouble. On March 1st we dedicated the new Bible school in Danzig. The assembly hall of the school will seat 400 people. This hall was crowded, many were saved, others healed, others received the Baptism with the Spirit on the first day. Twenty-five students were present. Oh, how these Russians sing! It is wonderful!"

Blessing in China

Mr. Roy Allison writes in the *Presbyterian*, from Fei County, Shantung, "At a revival meeting in this place, and at one held at Shih Gia Tsun, a total of nearly 400 people confessed their sins. We heard with startling frequency students from Christian homes who attended government schools confess to the sin of worshipping Swen Wen's image, and other sins. Money wrongfully obtained was restored. After the complete confession of sin they obtained peace and joy. One result of the meetings is that over 60 are doing volunteer evangelistic work. They go out in groups of two or three and assume the responsibility of evangelizing one village rather than going from village to village." Mr. Allison reports much persecution. At one place none of the men dared to go along the street ringing the bell to call the people to service because so many stones were thrown at them. But one of the first believers, Mrs. Wu, said, "Give me a bell." She went through the streets ringing the bell and singing a hymn. Stones were thrown at her but she kept on unafraid.

The following letter from Mr. Jonathan Goforth is quoted in the *London Christian Herald*, "Yesterday was the 35th day of work in our new field in Szepingkai, Manchuria. It was a feast day. Many came, and over twenty turned to the Lord. Many seemed convicted when we were speaking on the Lord's return, and eleven decided. Over 200 have decided during the thirty-five days. In some places in China showers of blessing

are already descending, and glorious revivals are in progress. In two districts in Chihli and Shantung provinces, remarkable spiritual awakenings have been going on for several months. In each case the movement was born in earnest intercessory prayer. Prayer, praise, confession and testimony have been the chief characteristics of the meetings. There has been little preaching in the usual meaning of the term. It has been a direct work of the Spirit of God."

Self-Supporting Churches in Korea

Dr. Thomas Cochrane of the World Dominion Movement speaks of evangelism in Korea as being what he considers the most wonderful in the world today. Missionary work is being done there on New Testament lines. The Koreans recognize it is their business to evangelize their neighbors. Mr. H. Kerr Taylor writes in the *Missionary Review of the World* of a visit to Pyengyang, in Korea, a city of about 80,000 people. In that place there are twenty self-supporting churches. "I attended seven or eight of these, met their independent though cordial pastors, and thanked God for such a sight. Those churches were built almost entirely with native gifts, and in two of the twenty churches I saw the notice boards telling of over 1100 and 1200 in attendance on the previous Sunday. In one of the churches I saw over 1000 in attendance at the main morning service; they had had the same number at the Sunday school service a short time before. First of all, *they magnify the Bible*: they believe it, take pains to teach it, emphasize Bible classes, are reverently jealous for it, and *endeavor to live strictly by it*. This is certainly a factor of the Korean work. Some of their Bible classes are quite remarkable."

The Lord's Work in Japan

Bishop Juji Nakada writes in *World Dominion* concerning the work in Japan, "In eleven years I have seen 250 churches planted, all of them self-supporting. Associated with these churches there are 300 Japanese workers. It is an indication of the rapidity with which the work is extending that fifty-two churches were added last year." This bishop states, "Not a cent has been paid for education or social service work but they have concentrated on soul winning. There is a keen evangelistic spirit among the Christians who are one and all soul winners. The result is that little churches spring up here and there about which nothing may be known for years. The missionary spirit is cultivated, and help is sent for Jewish

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The Only Remedy for Sin

The Lord sent Nathan to David to tell him of two men in one city; the one rich and the other poor. The rich man had exceedingly many flocks and herds; but the poor man had nothing save one little ewe lamb which he had brought up and nourished. And there came a traveler unto the rich man, and he spared to take of his own flock; but took the poor man's lamb. David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord liveth, the man that hath done this thing shall surely die." Nathan said to David, "Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, . . . and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the command of the Lord, to do evil in His sight; thou hast killed Uriah the Hittite with the sword and hast taken his wife to be thy wife."

David said unto Nathan, "I have sinned against the Lord." The king was submissive to the prophet, confessing that he had sinned. The one directly anointed of the Lord confessed that he had sinned. As the king humbled himself, he became an example to every one to humble himself under the mighty hand of God.

The prophet compares God's faithfulness and David's faithlessness, God's generosity and David's meanness. David makes not one iota of excuse for himself, nor justifies himself, nor says that there were circumstances that compelled him. He did not blame the devil. He said, "I have sinned." He did not call it by another name.

And David said unto Nathan, "I have sinned against the Lord." He recognized that he had sinned, not so much against Bathsheba, Uriah, or his own relatives, as against God. "I have sinned against the Lord." He called the thing by the right name and he recognized it was against the Lord. He offered no extenuating circumstances because he had sinned; but when he confessed, God immediately began to extend mercies. "And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

Sin is the forerunner of death. Death is the sequence of sin. The sin was put away immediately David confessed it. Communion was restored between David and the Lord. The consequence of his sin would be in evidence, and he would be reminded

of it from time to time. Sin leaves an after effect—yet only seen in time if the sin is confessed and forgiven. But if unconfessed, unforgiven, it has effects reaching through eternity. It was better for the child to die and that a monument be put over his grave, than for him to be a living monument of David's sin.

Solomon, Bathsheba's second son, was a living monument of sin forgiven and of God's grace. It required the prophet to point out to David his sin to bring it to the surface and induce confession. God has His Prophet today. The Holy Spirit convicts of sin, and the Word of God is a hammer that breaks up and pulverizes. It is a light showing and exposing the sin in the heart. Come under its rays. Don't try to remove the light and thereby think you are going to remove your sin. Let the light shine in and expose the hidden, and then, when it does, confess freely, fully, the sin, without any excuse on your part.

"I have sinned against the Lord." "The Lord also hath put away thy sin." There is no gap, no period of time between the confession and the forgiveness. The prophet did not hesitate to expose the sin and did not hesitate to proclaim the forgiveness. He did not prescribe penances, or purgatory, or even a fee for himself. He simply stated, "The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." And Nathan departed unto his house. He waited for neither praise nor reproach, nor hinted for reward. The prophet must be as faithful to the king as to the peasant—to the millionaire as to the pauper.

Even though David was king of Israel, yet he names himself a sinner before the Lord. By so doing he delighted the Lord, for the Lord delights in mercy. That man went down to his house justified.

The God of David still lives, and He is the Father of our Lord Jesus Christ. The Holy Spirit still is the faithful One who carries out His office of convicting of sin, of righteousness and of judgment.

If sin is active, the Holy Spirit is more active. He was the motive power behind all the confession of David.

No power on earth or under the earth can make a man do wrong without his own consent.—Isaac Sharpless.



HE Bible itself claims to be from God, in a sense in which no other book ever was. Nothing can be plainer or more startling than the appeal which the Lord Jesus makes to the Old Testament as the ultimate authority on every question as to which He quotes it. Scripture (and Old Testament Scripture only it was then) was the Lord's weapon in every controversy with an adversary. And it was His appeal in all His teaching.

Men spake from God, being moved by the Holy Spirit (2 Peter 1:21, R. V.); and the Spirit who inspired must interpret the Word. An irresistible evidence of His inspiration is furnished when He, dwelling in us, makes us understand it as we never did before. Indeed, it is through the concurrence of these two—the Word and the Spirit—that we learn. When they are separated, error and disaster are the result. And, alas! they often are separated, to the grief of many, and the darkness of many more. The Word, without the Spirit, does not yield its meaning, is as an ordinary book, seems full of mistakes and half-truths. Interpreted by learning, acumen, logic, study, *alone*, we have all seen the results—in barren treatises, full of the pride and the error of man; lasting for a third of a generation, to be succeeded and overthrown by other treatises, going farther into darkness and nearer to despair!

But the Spirit, without the Word! That, too, is possible. A ship without ballast, without anchor, and without a chart! But those who begin in the Spirit will soon be out of the Spirit if they ignore the Word and they will fall into fanaticism, folly, error, and sin. Beginning with devotion, it will end surely in rebellion. It places man in the seat of God, and makes the whispers of human fancy to be the only oracles that carry authority. There is no more certain forerunner of spiritual shipwreck than the neglect of the written Word of God. The Holy Ghost is not honored—He is *dis-honored*—by turning away from those teachings which He has Himself given to be the perpetual light and guide of men.

We prize, as of inestimable value, the voice of the Holy Spirit in the heart, the "guidance" by which He still leads His own; but that voice never turns us away from the sacred page of His Word. We are deceived and deluded by a Satanic mimicry of

the divine voice whenever we are so led away.

Which error is the greater it is difficult to say. The one which takes the bare book, and has no teaching of the Spirit to interpret it, leaves us in darkness; the other, which cares nothing for the book, is led by a false fire, which ends in death. The undervaluing of Holy Writ has come, because men have read it with the light of their own candles, and could see nothing beyond the mere letter of the text, with its tenses and moods; what they need is to be under the influence of the Holy Ghost, and then everything is changed. But to assert that the "inward light" is our only guide, and that the book is but paper and print, is to begin a career which is as fatal to us as it is dishonoring to God.

The true and only safe course is thankfully to acknowledge the double source of divine light, the Spirit in the Word! Whoever rightly grasps the thought that it is the Holy Ghost who has given us Holy Scripture, and is responsible for it, in all its parts; who has used men as His instrument to indite it; has used their peculiarities, their idiosyncrasies, their poetic gifts, their logical acumen, their scholarly training, their stores of learning, even their weaknesses and imperfections; never so overlaying the human medium as to obliterate it as a conscious and intelligent agent, but always so guiding it in its depths, and even to lip and pen, as to make Himself responsible for the result—that man will know better than any how near, how dear is this divine Person to us; how intimate and blessed is the communion we may have with Him both in the Word and in the secret thoughts of daily life.

I am persuaded, too, that we are not done with the Word of God when we have closed the few years of our earthly course, but that that divine work is a perpetual monument, which in other ages and scenes we shall still possess, and shall value more highly than we do now. It is a witness for God's dealings in the past which will be needed so long as the glory of God is dear to His people; one that contains very much that is undecipherable till the event has come. New

meanings are possible for every book and page; books like Ruth, and Esther, and Ezra seem susceptible of endless illumination; and I anticipate that after the Advent of the Lord, one great part of the manifested glory of the Holy Ghost will be found in this despised Book of Holy Writ. Meanwhile, it is the

sole light which we have on the life after death, and the all but solitary light on spiritual things for the present life; and we are indebted for it to the Holy Ghost.

A World-wide Revival—How?

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humanly-contrived results, they do not endure. These "converts" are often very poor, and the percentage of backsliding is appalling.

Here is a proposition that can be shown to be as sound as either of the propositions mentioned above, by identical processes of reasoning. This is it:

In public meetings for the salvation of men the prayer-empowered preaching of the Word by Holy Ghost filled preachers is all that is needed to produce a far-reaching revival.

Proof. In the second chapter of Acts we read of no advertising, no orchestra, no man-devised methods of attracting the crowds, no carefully planned persuading, not even an altar call. We read of a very short sermon, preached on the heels of ten days of concerted praying, to a vast crowd whom the Holy Ghost had drawn together. We read that in agony of conviction they cried out for instruction, and that it was given, but entirely without exhortation or psychological methods of persuasion. *Three thousand were saved.*

In the third chapter we read of a miracle being wrought by Peter and of all the people's running together unto them in Solomon's porch, greatly wondering. Thereupon, without any of the trappings of a modern revival, Peter preached to them until he was seized by the police, but *the number of them who believed was about five thousand.* Getting free from the police the preachers settled with Ananias for bringing less than they should have and lying about it. This greatly solemnized the church, "And by the hands of the apostles were many signs and wonders wrought among the people"; "and believers were the more added to the Lord, *multitudes both of men and women.*" "And the word of the Lord increased; and the number of the disciples multiplied in Jerusalem greatly;

and a great company of the priests were obedient to the faith."

Fierce persecution sprang up and the saints were scattered. Philip went down to the City of Samaria and preached Christ unto them. Not a word is said about any advertising, music planned to attract, psychological devices. He preached the Word. That is all. The Acts makes no mention of anything else, but it says, "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." There was great joy in that city for *there was a mighty revival*. God did it. Philip gave out the Word, and God the Holy Spirit took God's Word, and with it, used as a hammer, broke the hard and flinty hearts, and with it, used as a sharp two-edged sword, pierced them through until they cried aloud for mercy.

Now look at the revival at Lydda. Aeneas had been bedfast with the palsy at Lydda for eight years. Peter came to the saints in that town and said to the sick man, "Jesus Christ maketh thee whole: arise, and make thy bed." And he arose immediately. "And all that dwelt at Lydda and Saron saw him, and turned to the Lord." No big meeting, no advertising, no singing or playing to attract attention, nothing—but God. Peter went down to the house of Cornelius. According to the Word he began preaching without prelude, and while he preached the *entire congregation received the Baptism*.

Paul came to Antioch in Pisidia, and after the usual preliminary service of the synagogue had been gone through with by the unbelieving Jews, they called on Paul who, without ado, preached the Word to them, and that was all he did. The next Sabbath day came almost the whole city together to hear the Word of God. Paul had preached on the preceding Sabbath and left God to do the work in the hearts of the people, just as he was accustomed to pray for a sick man and leave the results with God. Only one sermon by a stranger, and telling them things contrary to their lifetime teaching, but God wrought so mightily in their hearts as to stir the whole city.

At Thessalonica "Paul as his manner was," went in unto them and three Sabbath days reasoned with them out of the Scriptures. "And some of them believed and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." If he did anything at all but preach, this book of the Acts by which we set so much store, says nothing at all about it. At Athens too, it seems plain that he did nothing but preach, and that under serious difficulties, but even so "certain men clave

unto Him, and believed." The explanation of the remarkable success of his unaided preaching and complete reliance upon God for results is found in Mark 16:20. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." When the Lord is left free to work and confirm the Word the multitude would know and results would follow, regardless of hindrances and opposition.

At Ephesus, it appears that he was, as one might say, merely a visitor in another man's meeting, but "he spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Not only is nothing said about his doing anything but preach, or about his having any human machinery or appliances for producing a revival, but the conditions surrounding him make it plain that he *did* nothing but preach. But a mighty revival sprang up so that they brought their books, worth fifty thousand pieces of silver, and burned them. "So mightily grew the word of the Lord and prevailed."

Thus we find that in every case where in the Acts any account is given of a public meeting looking toward the salvation of men, preaching and the working of miracles are the only things ever mentioned as explaining the mighty results achieved.

Before we discovered that if we would pray and then get ourselves and all of our human contrivances out of God's way, He would heal, we prayed for the sick very fervently, but we had scant success. Some would say we had no success. But when the idea was presented to us that God wants us to pray and anoint with oil and then look to Him alone to heal, we saw it to be Scriptural and did it that way. Then we found that God met our faith and wonderful healings took place. It was just so as to the Baptism. Before getting the Pentecostal light we sought the Lord eagerly, protractedly, earnestly, but we did not receive the Baptism. Then hearing that God has not changed but that He will do for us just as He did for them in Bible days, we sought again and God met us and gloriously baptized us in the Holy Ghost. In both cases all we needed was to have some one tell us of the better way. Now that the better way of holding revivals is brought to our minds, and we see that it is Scriptural, we are assured that the unchanging God will do for us in this age what He did for others in another age.

Finney did it the way described in the Acts, and soon after he began he was seeing 50,000 a year being saved. Jonathan Goforth has been doing

it the Bible way and his revivals in China have for years attracted worldwide attention.

Let pastors throughout the land put on a prayer-energized, Bible fashion revival. Preach the Word; declare war on all sin; demand the death of the old man, death to sin, death to the world; demand the full, whole-hearted giving of selves to God for His service—that is, preach both negative and positive righteousness; then with hands off and avoiding the use of means, expect God to break the hearts of sinners, beginning of course with those in the church, but by no means ending there. Just as God met you when, by throwing away your medicines, you put Him to the test; and as He met you when you tarried before Him for the Holy Ghost Baptism according to the pattern in the Acts, so He will meet you in this, and give you a revival that will astonish the community.

The Coming Bridegroom

(Continued from Page One)

Adam, but the Glorified Man is beyond compare, and the glorified bride will be correspondingly beautiful. Adam was satisfied with Eve, and God will not give an inferior bride to His Son.

Meantime the bride is an alien, unrecognized, misunderstood, the same as the Bridegroom. If they treated the Master of the house badly, they will treat you also as they treated Him. But be not afraid, He has overcome. He is the Overcomer, and the Overcomer's desire is toward His beloved.

I dimly guess from blessing known,
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.
—Whittier

Scattering the Pentecostal Message

Has your assembly sent for a roll of extra copies of the special Pentecostal number of the *Evangel*? The Philadelphia assembly has ordered 2,100, the Rochester assembly, 2000, and others are sending in both large and small orders. Send for a large number of these, stamp the name and address of your assembly on them, and then place them at the door of every home in your town. If you don't let the people know about Pentecost, who will?

We are just printing a second edition of this number. If you want to be sure of copies send in your order promptly. \$1 for 100 copies; 50c for 50 copies; 25c for 25 copies. Canadian friends please add 4c for each 25 copies to pay for extra postage.

"Dust Pan's" Blisters and Trophies

A True Story

Just a little while before I left Africa I was making a trip into the interior, going into a section where missionaries had never been. On my arrival there the people all ran for the woods. As they started to run, they began screaming, "The devil is coming! The devil is coming!" In a few minutes all had disappeared but one boy. He ran behind a bush and under the brush arbor. Presently I heard some squeaking and I noticed the little black boy. I said in the Zulu language, "Come out, my boy; I have not come to hurt you, but to tell you of one who loves us—Jesus, who died for you." I stood alongside one of the three trees and waited for the lad to come out. I said again, "Come on, my boy—I haven't come to hurt you."

Finally he mustered up courage enough and looked up at my face. He grabbed my left hand and began to scratch it. I asked what he was trying to do. He said, "I am trying to scratch the white off to see if you aren't black underneath." I told him to call his folks and tell them that I had not come to molest them but to help them. A few boys and girls mustered up courage enough to come back into the village. Then the women came. About that time the men came home from a hunt. They sat around the fireside with me that afternoon and evening. As I was getting ready to leave, this boy said, "I want to ask your permission to go with you." I asked him if he had permission from his father and mother and from his chief. He said, "No, but just wait a little bit and I will run and get it." The next day he said, "All right, preacher, I may go with you."

One day in the schoolroom—where we had ninety-four boys in school—he listened intently. Then after school was dismissed he went over to the hut where I was living. There he saw Mrs. Bush sweeping. She was taking the dust up in the dust pan. He turned to her and said, "What is the name of that thing?" She told him and he said, "Thank you, Misses," and ran over to the schoolroom. The following morning about one-third of the way back sat this lad. He got up and said, "Teacher, I want you to know that from now on my name is not what it has been, but 'Dust Pan.'" I said to him, "My boy, I want to ask you a question. Tell me why it is you

have chosen 'Dust Pan' for a name." He said, "I was over to your house and saw your mistress sweeping the floor. With this thing she threw all the dirt out of the house. I decided that I wanted my life to be a Dust Pan that I may throw the dirt out of my father's and mother's and brother's and sister's lives."

The next morning I saw this boy. His hair was wet with dew, for he had been praying all night that God would make him a Dust Pan—a useful man. He said that about four o'clock in the morning Jesus gave him a new heart. I have never seen such an expression on a human face as on his as it shone with the glory of God. He met five heathen boys going down the road and said to them, "Come on, I will show you to God—Oh, you can find Him. I found Him this morning just as the sun was breaking over the cliff." He took these five boys up where he had found the Lord and told them to look between the two forks of the tree, and said, "Just look up there and as you call upon Him, He will come in." As they looked steadfastly up, having faith in the words of this boy, these five heathen boys found God and came down to the Camp, shouting, "We found Him! We found Him!"

When I made another trip down where his father and mother lived, I said to him, "You stay here and assist Mrs. Bush and help these boys." But he said, "I can't stay—I have to go—my father may be killed by the lions while working, and my mother may die, and my brothers and sisters may never hear of this Jesus." So thirty-four men got ready to go into the interior—a journey of four long weeks. One day in November the temperature was 130 in the sun, and we were all suffering from the heat. That night, while lying in my tent, I heard groaning and just as I started out I heard the voice of my boy, Dust Pan. He said to me, "Oh, take your knife and cut the bottoms of my feet! Cut my feet!" "What is the matter with them?" I asked. I looked at them as he lay there flat on his back. On one foot where three blisters as large as silver dollars, and on the other foot there were two. He said, "I got them yesterday from traveling in the sun." I put on some compresses the best I could.

The next morning when I got ready to leave, I said, "Take this lad, give him food and help and care for him and I will pay you for your trouble when I return." But Dust Pan overheard me and said, "No, I cannot stay—I have to go—I have to see my father, my brothers, my mother and my sisters. My father may get killed or my mother or sisters or brothers may die, and I'm the only one in the family that knows Jesus!" I tried to remonstrate with him and said, "If I give you my shoes my feet will be blisters as yours are. I *have* to go. I am sorry but I want you to stay here. Come on, my caravan!" But the boy said, "I have to go!" We started down the winding pathway. A little way on a tree had blown across the path and suddenly a lioness sprang across the path. How near we came to losing our lives!

It was eleven o'clock when we stopped. My boys got some food ready. "Where is Dust Pan?" I asked. We had heard the lions roaring to the left and the right of us all through the day. The man who was standing by me said, "If he is on the ground he is possibly gone, but if he is in a tree he is safe." I picked up my field glasses to see if I could see him, praying to the God who had protected me all these years, who had heard the prayers of my friends at home, and who had heard Dust Pan's prayer in his salvation. I had already had two caravan men killed by lions, and I prayed, "O God, save this lad!" Looking through my field glasses I saw in the distance something which I supposed was a human being, but it was a bunch of elephant grass sweeping back and forth on the plain.

Suddenly, to my surprise, about twenty feet from me, with both hands in the air, and shouting, "God's going to let me live to tell my father and mother and sisters and brothers about this Jesus I have found!" was Dust Pan. I shall never forget the sight I beheld as he came up. Tears of suffering were rolling down his cheeks, and he was pulling bunches of grass off his feet. As he had traveled that day he had cut bark from trees, and tied it on his feet with bunches of this grass. From the weight of this grass and the sand that had sifted under it, the skin had given way and his feet were raw, so that with every step he took the blood would ooze out. He said, "God is going to let me live!" I said, "My God, Thou who canst take a boy from raw heathendom and put a love in his heart that will cause him to go miles on blistered feet to tell the story to his people, help me!" From that hour to this my heart and life have been changed.

Dust Pan's witch-doctor father had been responsible for two hundred deaths annually by the practice of witchcraft, but that boy led his father, mother, sisters, and brothers to the Lord. I went down there some months later and baptized three hundred people whom Dust Pan had led to Jesus Christ. If God can use the boys there who have never had the experience and the opportunities that you have had, surely He can raise up in America some who will do a wonderful work for Him.—A. Bush in *God's Revivalist*.

Around the World

(Continued from Page Five)

work in America, work among Russians in Manchuria, work in the South Seas, etc. This world outlook brings great blessing. Every member studies his Bible, and studies it prayerfully. The Bible Society has said that these churches are the biggest buyers of Bibles in Japan."

Encouraging News from Africa

The Sudan Interior Mission has made an annual gain of twenty per cent for the past four years. In 1900 the Church Missionary Society, which has been working in Africa for 125 years, reported 60,901 converts. In 1927 the number had increased to 488,565; in 1928 to 519,577; in 1929 to 552,640. The Christians in South Nigeria contributed last year nearly \$500,000 to the work. There are 110 missionary societies working in Central Africa, with a Christian community of 547,776, all of which can be directly traced to the life and death of David Livingstone.

Chili Sending Forth Pentecostal Missionaries

Brother W. C. Hoover of Valparaiso, Chili, writes, "We are on the eve of sending out two foreign missionaries who will go to the Argentine Republic. Both are married; one has two, while the other has one child. They will maintain themselves, one being a carpenter and the other a barber. No salary, no promises—save those in the Book which they go to preach and to live. They have been standbys in my church for eight years. One has been my assistant for four years. Their names are Henry Murgues, and Elias Lopez. This is a real event, they being the first to deliberately decide to leave their country for the gospel's sake. My church has produced eleven who are already pastors in various parts of Chili, some of them with six to ten congregations in outlying places."

Mr. George T. B. Davis, Secretary of the Million Testaments Campaign,

who has recently been visiting seven countries in Latin America, writes as a postscript to one of his circular letters:

"I found that the Pentecostal churches in Chile are doing a great work for God. I spoke in two churches in Santiago on one Sunday. At the morning meeting there were 807 in attendance at the Sunday School, and at the evening service there were about 900 present. The people are on fire for souls. They are eagerly waiting for New Testaments."

An Outpouring in Canada

Mr. A. J. Smith, a returned missionary from China, writes in *God's Revivalist*, from a place not far from the city of Saskatoon, in the province of Saskatchewan, Canada. "God's Spirit mightily worked; and in fact we have never seen anything like it in this country. There had been no previous announcements of the meetings, no advertising before nor after the meeting started, but the news of the revival spread like wildfire all over the country and people came from distances of thirty miles and more. We have never had an experience like it in this country; but we remember it worked just about the same way in China. When we would speak to the people about their souls, with few exceptions, they would break out in tears, weeping and sobbing. Our preaching did not do it, but we prayed and fasted, and the Holy Ghost worked. We had no special singer or pianist with us, no organized band of personal workers. There was no great preacher or evangelist present during this revival, and consequently there were no eloquent sermons or highly developed theological messages. No, the messages were very common, mostly composed of practical truths given by this poor returned missionary. There were no hair-raising stories told to try to get people to the altar. If we want real seekers after salvation at our altars we must let the Holy Ghost bring them.

"There was real seeking after God. It was not an uncommon thing for folks not to be able to sleep nights for conviction of sin. Evenings, after the congregation had been dismissed and seekers were praying, one could see groups of men and women standing outside the church asking each other's forgiveness and making things right. Folks were found praying behind autos, beside the church, under the trees, and three girls prayed through in the cemetery one night. A man left his tractor in the field and got on his knees to pray. He later hired a man to do his work for him for a week so he could have time to pray

and go around making restitution among the neighbors. There was a lot of this done by all the seekers. There must have been thousands of confessions of sins.

"There were men who confessed that although before they had professed to be saved, joined church, received baptism, etc., they had never been genuinely 'born of God,' and when they got victory the Holy Spirit greatly used their testimony to convince and convict others of their deceived state.

"At the close of the fourth week, the church building in which the meetings were held, burned down. It was believed to be the work of the Communists who are causing a great deal of trouble in Canada, having burned about thirty schoolhouses in that section of the country. We had one service in the open after the church burned. God was there in an unusual way that night. Many were weeping, earnest prayers were poured out to God, and a number decided for Christ.

"The revival has not closed. When we left, after running for six weeks, prayer meetings were announced for seekers, and souls are still finding God."

Supporting Scores of Native Workers
In the *Sunday School Times* Mr. Ernest Gordon writes of a New England shoe manufacturer who has year after year contributed heavily through the American Board to the support of native evangelists in various parts of the world. He now supports 262 in scores of centers in China, India, and Africa. His gifts for their support have averaged over \$14,000 a year for nineteen years. Hundreds of Christian groups have resulted, and some 37,000 converts are reported. This man has felt the divine call to "send out native preachers where otherwise native peoples would not hear the gospel."

This manufacturer says, "I was thinking the other day of those poor fellows who lost their all in the stock panic. What I have put into this work abroad has not been lost and can never be lost. I am not against education on the mission field; it is all right for the right man, but education never made a Christian. I am primarily interested in the experience end of things."

"The best way to resist the infection of disease is to maintain the health of the body at a high level; so the best antidote for the poison of doubt and temptation is an abundant exuberant spiritual life."

∴ The Gospel in Foreign Lands ∴

Pentecost in Peru

On our recent trip of over 400 miles, my wife and I saw some of the precious work of God. It was surely an encouragement to us to see this fruit after our five years of labor since arriving in Peru this last time, four years of which have been seed sowing in a formerly unevangelized part of Peru.

As we crossed the most westerly range of the Andes going toward the coast, hail and snow fell for a few hours, and the delay that we had with our pack-mule caused us to have to pass the night in an uninhabited part of the highlands where attacks of bandits still take place occasionally. When several people travel together there is not very much danger, at least in daytime. We made tents of water-proof ponchos and God kept us safely through the night. The next night we held a meeting at a small town where we have a few believers, and eight or ten miles farther on, we reached an auto road. From here the two native workers, who like myself had come most of the way on foot, took our animals back, and my family and I continued the journey southward to Lima by truck and train. On the train I sold some 70 copies of the Erickson brothers' paper, "Agua de Vida" (Water of life).

We went directly to Callao, the port of Lima, where we stayed with Brother Hipolito Astete, who is in charge of the assembly there. Because of the corruption on all sides here, we found it necessary to send our two children, Rebecca and Evangeline, although only thirteen and nine years old respectively, back to the United States where kind Christian friends have offered to care for them so that they can be in school. We put them on the steamer in charge of returning missionary friends, and said good-by to them, not without tears. I am sure we would not part with our children for any other reason than to fulfill the call that God has given us to reach the heathen with the good news of eternal salvation through Christ for all who will believe in Him. And for ourselves we have God's sure promise in Matt. 19:29, "shall receive an hundred fold."

The conversion of Hipolito Astete, our native preacher in Callao, was brought about through the prayers and the self-denying life and death of Brother Ralph Lightner, a young Pentecostal missionary whose poor health

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.

did not permit his being appointed as a regular missionary, but he, led by the Spirit, made a prayer tent in the corner of a garden a few rods away from the Astete home in the Indian village of Huachac, over 11,000 feet high in the Andes, and after a short fragrant ministry, died there without seeing the fruits of his labors and prayers. Through this grain of wheat which fell into the ground and died, two of the Astete brothers Hipolito and Juan G., who received their Bible training with us, have been sowing the seed and laboring for over three and a half years and are still doing so very faithfully; Juan in the mountain villages, and Hipolito in Callao.

Pentecost had not yet fallen on the natives in Callao when Hipolito took charge of the assembly, but Brother Astete prayed much, worked hard, and had tarrying meetings, and in about six months a revival began in the Callao assembly, a number receiving manifestations of the power of God and eight receiving the Baptism with the Holy Ghost. Brother Hipolito himself has not yet received the Baptism, but is seeking though holding about eight meetings a week, for he has another congregation that is doing well in Miraflores, a suburb of Lima. Many times when Hipolito was in training we had to reprove and counsel him to curb his great desire for human knowledge, but we dealt with him in patience, and the Spirit of God has wrought a great change in him, and the work of God in his hand is growing.

We returned to Huaraz by a different route visiting two of our liveliest outstations, Colcabamba and Pampas perched on the western spurs of the Andes at altitudes of 10,000 and 12,000 feet respectively. Altogether eleven or twelve have received the Baptism with the Spirit in these two towns, all having received in their own meetings without the presence of the missionaries except two who were filled when Brother Erickson and one of our natives visited Colcabamba. We were in this town three and a half

days, and were in meetings almost all of the time. The houses are of adobes (sun-dried bricks) with mud floors. Some of the houses have tiled roofs and others are thatched with wire grass. Some of the brethren wear shoes and others wear rawhide sandals. Most of them speak some Spanish, but all speak the Quichua Indian language. How glad they were to see us! How they embraced us! There were prayers, songs, and testimonies in both languages. I baptized nine in a reservoir in the cold water that comes down from the higher mountain ridges. Some were talking in tongues as they went into the water, and they came out giving their testimonies of the mighty saving power of God. Oh, hallelujah! One young Indian woman who was recently saved and filled with the Holy Ghost cried out, "The Lord is coming soon; He is coming soon. We shall see Him in the clouds. He is near; He is very near. Oh, how beautiful; how beautiful!" During the Lord's supper the power and glory of God came down. There was mighty rejoicing, singing in the Spirit and prophecy.

Tears of joy ran down our faces as we saw what God had done in the hearts and lives of those people who three years ago were in idolatry, superstition, drunken revelries and some of them in witchcraft. Now the love of Christ rules in their hearts, and they love His Word. Some who could hardly read at all now read their Bibles and sing the gospel songs, and when they get sick they pray with faith and God heals them. The old-time gospel still has its old-time power, if we will only go to God with the old-time faith. In the next outstation, Pampas, when we arrived some of the brethren were absent, but as they gathered in, the power of God was present and there were living testimonies and some precious manifestations of the Holy Ghost. Five were baptized in water still colder than in Colcabamba.

Brother Walter Erickson faithfully held the fort in Huaraz, battling in prayer during our absence of one month. Oh, the loving kindness of God in showing us this fruit of our labors, after we had separated from our children for His sake. To Him be all the glory.—H. W. Cragin.

Little do we know how we wrong ourselves by shutting out of our prayers the praises of God.—Richard Baxter.

Increase in Missionary Funds

It is a real joy to us to see the steady increase in funds swell. We appealed for help some few months ago, and this month we can praise God that we have gone over the mark of the earlier months of this year and also passed last year's total. We feel like thanking God and taking courage.

May the Lord richly bless all who are standing with us in this great work. We still have something like twenty candidate missionaries who are anxious to get out to the field but are held back for lack of funds. Let us, therefore, pray unitedly that the Lord of the harvest may provide a way so that these missionaries may be sent forth.

A New Field in South India

Since September our Tamil worker has been located at Palamcottah, Tinnevelly District. This came about through a sister from that place asking us to come to them to open a Pentecostal work there. As we could not leave our mission, we promised to pray and later found it good to send our only Tamil worker there to start the work in leading souls to Christ. The blessing of the Lord was upon him in a precious anointing from the time he began work there. Souls were saved from among the formal church members, Hindus came and received definite salvation. Some were healed and others began to seek for the Baptism in the Holy Ghost. The work prospered, and it became necessary for us to pay a visit and give them a week's meetings. Villagers came great distances and gladly heard the Word and sought help along spiritual lines. Others came from near-by villages for the meetings. Well educated men and women listened gladly to the messages. Some came for healing and the Lord's power was present to heal. Praise be to the Lord Jesus.

An outstanding case was that of a man who has had asthma for the last fifteen years and has suffered much. He was a Christian and in real earnest. He was anointed and prayed for and was immediately healed. Through his testimony many others have become interested.

Then definite calls came for us to take up work in that district of Tinnevelly with headquarters at Palamcottah. The Bangalore work has continued also. Mr. and Mrs. Stone are accepted to succeed us. The work in Bangalore is established, and although it is confined to English speaking people, yet Mr. Stone is interested also in laboring among Telagus. Mr. and Mrs. Stone are experienced Pente-

costal missionaries and we have precious fellowship with them since they have come to take over the work.

We can now give our entire time to the one station in the Tamil work at Palamcottah. A whole district for Pentecost with increasing interest and earnest desire for a united work throughout the entire district is given us through our Lord's call there. Pray we may be our best by God's grace and power and that the pure working of the Spirit of God amidst the people may continue unabated and unhindered. It is through much prayer and intercession that we have been led thus far into the new field which by distance is quite far away from Bangalore being to the extreme south. The heat is intense there but God who has called and who is with us, will keep us as we trust in Him.—Lillie D. Maltby.

Labors Rewarded in Porto Rico

We have just received word from our work in Mayaguez and since the latter part of January there have been over fifty new converts in one new country station and in another there have been over one hundred. Of this latter number some fifteen have already been baptized with the Holy Ghost, and they are requesting that we go there and hold a baptismal service. A little girl filled with the Holy Spirit spoke forth in a prophetic manner requesting that they be baptized in water. In the work in the City of Mayaguez God has done won-

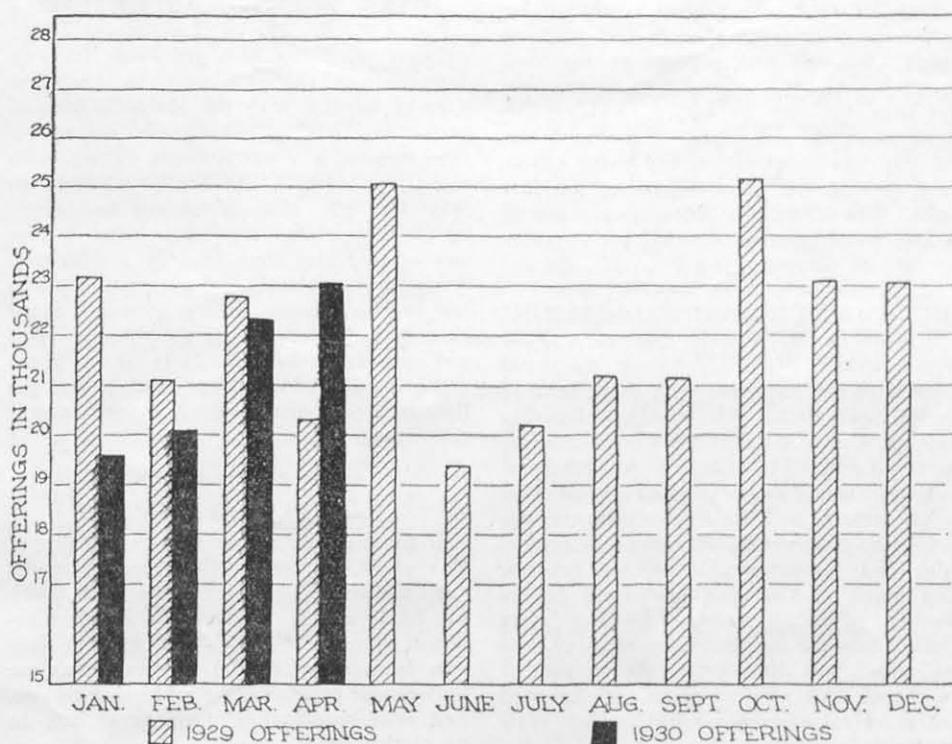
ders in the past year. That work has grown from a small number of about twenty to what it is now—about two hundred. The humble worker, Brother Lorenzo Lucena, who had labored there from the time it was opened (about the year 1918) did not get to see this revival break out for he had been placed in another field, but since he was such a wonderful man of prayer, no doubt this revival is due to his devoted life and in answer to his prayers, while another dear worker, Brother Rivera, is there now to see the work grow by leaps and bounds. Brother Lucena, while there at one time fasted for seven full days without taking even water in behalf of a revival for that field. Many times he has fasted three days. Pray for these who have been newly saved that the Lord will hold them fast. Also for Brother Rivera who is pastor there now.—Frank Finkenbinder.

NOTICE

In the list of names printed in the Pentecostal Evangel of May 17, 1930 the name of Brother Ralph McMakin, Atlantic City, New Jersey appeared, as withdrawing on account of ill health. We are very glad to report now that Brother McMakin feels the Lord has touched him and that he desires to continue in the fellowship; and we are making this correction so that you may know his name still appears on our list and that he is in good standing with the General Council.

J. R. Evans, Secretary

Comparison of Missionary Offerings



.: In the Whitened Harvest Field .:

A GLORIOUS HOMECOMING

Pastor Alex Clattenburge, Conneaut, O., writes: "Evangelist Estella Maffett, of Canton, has just given us a two weeks' meeting, through which the Spirit of the Lord drew a number of backsliders home to Father's house, and 5 received the Baptism with the Holy Ghost. God was greatly magnified, and the spirit of revival is still in our midst."

COLD HEARTS WARMED

Pastor K. Stambaugh and wife, Porterville, Calif., write: "We wish to give thanks to God for the recent revival we have enjoyed, conducted by R. S. Peterson, of Pelican Rapids, Minn. Many came weeping to the cross for salvation, and others who had grown cold returned to the warmth and comfort of Father's house. Not least among the revival blessings was the hidden ministrations of the Spirit to the hearts of the saints, filling them with greater love, and settling them deeper in God."

WIRE FROM CLEVELAND, OHIO

Pastor Harry Stiel wires from Cleveland, Ohio: "Have just closed a remarkable revival with Evangelist Harvey McAlister. The elders of our church state it has been the most copious outpouring in the history of this church. Many have been converted; and there are glorious healing testimonies. A very large number have been Spirit-baptized. A notable feature of the meeting was the large number of young and quite aged people filled with the Spirit."

"REAPING IN MERCY"

Pastor James L. Henley, London, Ark., writes: "We have had a blessed week of victory for God in a revival conducted by Evangelist William S. Moore and wife, of Spiro, Okla. It was precious to see hard hearts broken up as people came weeping the altar to 'reap in mercy,' and receive blessings from His hand. Six found the glorious way of salvation, and many others were seeking the Holy Ghost on the last night. The church is more closely united in love and is moving forward with greater strength of purpose."

HUCKMAC CHURCH DEDICATION

Brother G. H. Millard, Secretary, Enid Okla., writes: "The Northwest Sectional Council of the state met with the Huckmac church April 19-20. The opening fellowship meeting was a blessed and victorious time in the Lord. The Christ's Ambassadors' rally on Sunday morning was an inspiration to all present, and the Easter message, delivered by Brother W. E. Emanuel, brought faith and encouragement to the hearers. The Spirit of God was manifested in the blessings of the afternoon, as Brother James Hutsell brought the dedication message, and the church was dedicated to the worship of the Lord. All services were well attended and a revival continues, with Brother Walter Ratch in charge."

GLORIOUS IOWA CONVENTION

Brother R. E. Scott, writes: "The convention at Fort Madison, Ia., was characterized by a sweet spirit of unity, blessed fellowship, and brotherly co-operation throughout the entire session. Brother J. R. Evans, of Springfield, Mo., brought evangelistic messages each evening to large and appreciative audiences, and officiated at the dedication of the new church on Sunday afternoon. Nine children were also dedicated to the Lord."

CHILDREN AND ADULTS SAVED

Evangelist L. E. King, Wetumka, Okla., writes: "The Lord gave us a glorious outpouring of His Spirit during the three and one-half weeks of revival in Okmulgee with Pastor Fred Eiting and assembly. From the very first night the presence of the Lord was manifested. About 20 were saved, and 25 received the Holy Ghost. Special meetings were held for the children, and the Lord saved many of them and baptized them with His Spirit. The interest continued to the end, with many still seeking the Lord."

CLEANSING FOUNTAIN OPEN

Pastor W. E. Wilson, Durant, Okla., writes: "Brother Thomas M. Gray has just closed a revival here in which 3 plunged into the cleansing fountain, one received the blessed witness of the Holy Ghost, 5 followed the Lord in baptism, and the church was encouraged and strengthened. The revival closed with a precious fellowship meeting and Sunday school rally, attended by 19 ministers and numbers of visitors from other assemblies. The influence of these services has been far-reaching, and glorifying to God."

DYING TUBERCULAR HEALED

Pastor G. W. Hayes, Turtletown, Tenn., writes: "God has been graciously blessing our meetings the past year, by baptizing a great number with the Holy Ghost, and performing mighty healings in our midst. One woman, a great holiness fighter, who was dying with T. B., finally asked us to pray for her. The physicians had given up all hope of her recovery. After prayer was offered she arose, and in 3 days was doing her housework, and giving God praise for His wondrous healing power. Some have been delivered from the tobacco habit, and some are seeking the Holy Ghost. There are a number of calls for meeting, and the light is beginning to shine in this mountain country."

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.

"LIFE MORE ABUNDANTLY."

Pastor W. C. Vanbibber, Monette, Ark., writes: "We wish to praise our King for the way He is working here. Almost every Sunday night some one gets saved or receives the Holy Ghost. Last night a message and interpretation were given through the Spirit, and immediately the Latter Rain fell in showers, the altars filled and 4 gave themselves to God and 2 received the Holy Ghost. So wonderfully did the Spirit work, there was no opportunity to preach the Word. Others are seeking to enter into this 'more abundant life.'"

"A RUSHING MIGHTY WIND"

Brother E. G. Kenedy, Erick, Okla., writes: "After spending the summer in evangelistic work we came to this place in October, where the Lord opened a door for us in the Presbyterian church. God set His approval on our ministry there, saving sinners and baptizing believers. March 9, we began a revival in a tabernacle, which continued over a month. High winds blew in the daytime, but they were always calmed at night, and as people began seeking the Holy Ghost, He came as a 'rushing mighty wind' from heaven, baptizing a number in the Bible fashion, and convicting of sin until people rushed for the altar without even waiting for a sermon. The glory of the Lord filled the tabernacle as about 40 wept their way through to victory. Eight received the Baptism with the Holy Ghost. God has blessed us with a new stucco building, which will be dedicated May 25."

GREAT REVIVAL IN TACOMA.

A wonderful visitation from God has been experienced by the people of Tacoma during the recent nine and one-half weeks' revival. Dr. Charles S. Price and party opened the campaign February 23rd, in a large wooden tabernacle, accommodating about 3000, and over and over it was crowded far beyond capacity and many turned away.

Hundreds sought the Lord at the altars; we witnessed some of the most blessed seasons of turning to the Lord we have ever seen, as the burdened hearts were set free, and the Blood covered sin. Marvelous miracles of healing were witnessed as Jesus became real to the people under the anointed preaching. The city has been reached in every section, and men and women from every walk of life have been drinking at the same fountain, rejoicing together.

Last night, our first meeting after the Tabernacle was closed, found hundreds gathered, giving wonderful testimonies of what the Lord had done, and much praise and thanksgiving to Him.

Hundreds came to the meeting skeptical, but soon found themselves right in harmony with the Spirit, joining in the songs of praise and shouts of victory.

Dr. Price's next meeting is to be in Klamath Falls, Oregon. "Tacoma will never again be the same!" is heard on every side, and we are thankful that this is true. —Frank Gray, Pastor.

YE SHALL GO OUT WITH JOY AND
BE LED FORTH WITH PEACE

This precious promise has been abundantly fulfilled in the First Annual Commencement of the Southwestern Bible School at Enid, Oklahoma. There has been sorrow at leaving friends and severing happy relationships in study and spiritual work; but it has been all swallowed up in the deep and abiding peace which the Master gives and the intense joy of being sent forth by Him to carry His Message of salvation to a lost world.

From a small beginning of forty-four students three years ago, the School has grown until it now has 164 in regular attendance, and the Charter Class which has just graduated consists of twenty young men and women, all of whom have felt the Lord's hand laid upon them, calling them to serve Him in the great Harvest Field, and who have answered with all their heart, "Here am I, Lord; send me."

The Commencement Exercises have been most happily united with the Oklahoma State Convention of Christ's Ambassadors and also with an Interstate Rally.

The Baccalaureate Sermon was preached on Sunday night, May 4th, in Enid Educational Hall by District Superintendent Hugh Cadwalder of Texas. He read a portion of Dan. 1:8 and Isa. 42:6. "Daniel purposed in his heart that he would not defile himself. I the Lord have called thee in righteousness, and will hold thine hand and will keep thee." He pointed out how all-important and fundamental is a right *purpose of heart*, and how in order to make a real success of the Christian life each servant of the Lord must be (a) Divinely called, (b) Divinely led, and (c) Divinely kept. It was a solemn, heart-searching time, and all who were present sensed the power and presence of the Holy Spirit who spoke to all hearts in a call to entire consecration.

On Monday night there was a great Missionary Meeting led by Brother Noel Perkin, and on Tuesday night a Consecration Meeting at which Brother M. J. McClellan was the chief speaker. The closing gathering was on Wednesday night, May 7th, when the Graduation Exercises of the Southwestern Bible School were held in the First Presbyterian Church. The musical program was arranged by Mrs. F. J. Dake and included rousing selections by the Bible School orchestra, songs by the Ladies' Quartet, the Male Quartet, the whole Student Body, and the Senior Class; as well as an Instrumental Quartet and Piano Selections by Fred Henry, the blind pianist of Tulsa, who stirred all hearts by his touching rendering of "In the Sweet Bye and Bye" and "Oh, think of the Home over there."

District Superintendent James Hutsell voiced the Invocation, and later in the evening conducted an Offering for the Southwestern Bible School which is still in its infancy and greatly in need of funds.

Two addresses were given by ladies of the graduating class and a closing one by

Robert L. McCutchan. Celia Swank, the Class President, told with graphic realism some of the experiences of "Pioneers of Southwestern," and Edna Smith gave a thrilling testimony on "What Southwestern has meant to me." All present felt that the two addresses had given an inimitable history of the past three years of struggle, heroism, and mountain-moving faith on the part of faculty and students, as well as of the miracle-working power of the God of Jacob. The closing address by Robert L. McCutchan on "Watchman, what of the night?" directed our thought *forward* to the days to come and the work lying ahead. He traced the fulfilment of prophecy in the world around, and spoke of the glorious morning soon to dawn, when Jesus, our Master, shall come again, while earnestly exhorting us all to make the very most of the little time that remains by being instant in season and out of season to win souls for Christ.

The Certificates and Diplomas were then awarded by President P. C. Nelson, the much-beloved Founder of the Bible School. He spoke feelingly of the loyal co-operation he had received from both faculty and students, and of the way in which his own faith had been developed step by step, as he had seen God work in answer to believing prayer. "Instead of my making the school, it is the school which has been making me!" he cried, as he praised God for the beautiful spirit which had characterized Southwestern from its inception, and urged all the students to go forth and carry into every field of labor the same wholehearted consecration and willingness to suffer in the service of their Master. He mentioned that thirty-three of the students had already received definite calls from the Lord to labor in foreign countries, and that many others were yielded in spirit and ready to go wherever He might appoint their field of service.

The First Annual Commencement of Southwestern Bible School has been not only a time of rejoicing and gratitude for past mercies, but also of inspiration and hope for the future.—Alice E. Luce.

DISTRIBUTION OF APRIL, 1930, MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	450.60	
Allowances of Missionaries on furlough	100.00	
Mission Station Expense	323.50	874.10

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EGYPTIAN FIELD		
Allowances of Missionaries	336.00	
Allowances of Missionaries on furlough	90.00	
Mission Station Expense	80.00	
Native workers	40.00	
Lillian Trasher orphanage	90.00	636.00

FRENCH SUDAN FIELD		
Allowances of Missionaries	402.00	
Mission Station Expense	38.00	
Native workers	5.00	445.00

LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	605.00	
Allowances of Missionaries on furlough	80.00	
Mission Station Expense	75.00	
Native workers	30.00	790.00

SOUTH AFRICA FIELD—TRANVAAL		
Allowances of Missionaries	300.00	
Native workers	5.00	305.00

TOTAL DISTRIBUTION—AFRICA 3050.10

NORTH CHINA FIELD		
Allowances of Missionaries	1141.01	
Allowances of Missionaries on furlough	20.00	
Mission Station Expense	138.00	
Native workers	55.00	
L. M. Anglin orphanage	342.64	1696.65

WESTERN CHINA & TIBET		
Allowances of Missionaries	394.00	
Mission Station Expense (famine \$85.55)	153.00	
Native workers	187.00	734.00

SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	389.00	
Native workers	15.00	404.00

CENTRAL CHINA		
Allowances of Missionaries	190.00	
Mission Station Expense	3.00	193.00

SOUTH CHINA		
Allowances of Missionaries	629.70	
Allowances of Missionaries on furlough	40.00	
Mission Station Expense	89.00	
Native workers	53.00	
South China work & workers	380.00	1191.70

TOTAL DISTRIBUTION—CHINA 4219.35

INDIA		
Allowances of Missionaries	2776.00	
Allowances of Missionaries on furlough	474.51	
Mission Station Expense	776.00	
Native workers	176.00	
Almyra Aston orphanage	176.00	
Leper work	75.00	4453.51

CEYLON & SOUTH INDIA		
Allowances of Missionaries	360.00	
Mission Station Expense	20.00	
Native workers	26.00	406.00

TOTAL DISTRIBUTION—INDIA 4859.51

JAPAN FIELD		
Allowances of Missionaries	682.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	300.00	
Native workers	20.00	1052.00

PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	518.02	
Mission Station Expense	128.00	646.02

PORTO RICO FIELD		
Allowances of Missionaries	265.00	
Mission Station Expense	10.00	
Native work & workers	160.00	435.00

SOUTH AMERICA FIELD		
Allowances of Missionaries	551.00	
Allowances of Missionaries on furlough	115.00	
Mission Station Expense	30.00	
Native workers	10.00	706.00

WEST INDIES FIELD		
Allowances of Missionaries	28.01	28.01

MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	420.18	
La Luz	20.00	
Native workers	5.00	
Co-laborers	1.00	
Latin-American Institute	40.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	125.00	
California work	75.00	
Publishing House	45.00	
Mexican truck	2.00	933.18

FIJI ISLANDS		
Allowances of Missionaries	160.00	
Mission Station Expense	100.00	260.00
CENTRAL AMERICA FIELD		
Allowances of Missionaries	172.00	
Allowances of Missionaries on fur- lough	50.00	
Mission Station Expense	110.00	332.00
MISCELLANEOUS FIELDS		
Alaska	10.00	
Hawaii	100.00	
Straits Settlements	115.00	
Persia	162.00	
Poland	175.27	
Russia	229.25	
Latvia	50.00	
Bulgaria	83.00	
Greece	95.00	
Hungary	40.00	1059.52
Non-Council Missionaries (designated)		
Total amount missionaries' allow- ances	18778.51	
Missionary Rest Homes	120.00	
Fares, Bldgs., Etc.,	3006.95	
	21905.46	
Credited to Special Accounts	1104.37	
Total offerings for March	\$23009.83	

Forthcoming Meetings

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

KANSAS DISTRICT CAMP MEETINGS.—At Attica-Sharon, July 24-Aug. 3. At Woodson, Aug. 7-17.—Fred Vogler, Wichita, Kans.

LAKE CITY, IA.—The Steidle Sisters will start another revival campaign with us June 1.—Ralph E. McAuley, Pastor.

POTEAU, OKLA.—Southeastern District camp meeting, July 10-20. Brother James Hutsell, District Superintendent, will be in charge. Communicate with Pastor M. W. Johnson.

OIDDALE, CALIF.—Revival Meeting beginning May 16, conducted by the Phoenix Evangelistic party, composed of Buster Smith and wife, and Viola Netttrou.—J. C. Green, Pastor.

BINGHAMTON, N. Y.—Evangelist L. A. Hill, of Lancaster, Pa., will hold special meetings May 18-June 1. An all-day meeting is announced for May 30.—John Kellner, pastor.

ALEXANDRIA, VA.—Potomac District Council meeting, at Full Gospel Assembly, 216 Cameron Street (at the sign of the cross), June 2-4.—Guy W. Duty, Pastor.

EUREKA SPRINGS, ARK.—Interstate Camp Meeting, Aug. 28-Sept. 7. Speakers, Donald Gee, Stanley Cooke, Ernest S. Williams, Noel Perkin, and others.—Fred Vogler, Chairman.

EASTERN DISTRICT CAMP MEETING.—At Wescoveille, near Allentown, Pa., Aug. 8-Sept. 1.—M. W. Richards, Secretary, 915 W. 29th Street, Wilmington, Del.

REYDON, OKLA.—Fifth Sunday fellowship meeting, at Assembly of God church, June 29. A great gathering of surrounding churches is expected. Lunch served free.—N. L. Locke, Pastor.

PASO ROBLES, CALIF.—Fellowship meeting for Coastal division of Southern California and Arizona District, May 26, 1233 Pine Street.—Joseph Jensen, pastor. (Corrected notice.)

ERICK, OKLA.—Dedication service May 25, conducted by James Hutsell, District Superintendent. We invite all ministers and assemblies within reach to enjoy the day with us.—E. G. Kennedy, pastor.

CEDAR RAPIDS, IA.—Evangelist Otto J. Klink, of Opa Locka, Fla., will begin a campaign in a large tent, May 25. This is a new field, and we should appreciate the help of other assemblies.—Chas. E. Long, Pastor, 610 North 15th Street, East.

SHAWNEE, OKLA.—Sectional convention at Assembly church, corner 11th and Elm Streets, May 27-28. Brother James Hutsell, State Chairman, will be with us. All ministers of our district are especially urged to be present. All others welcome.—Andrew R. Colbert, Presbyter South Central District.

MONETTE, ARK.—Fifth Sunday fellowship meeting for Northeast Arkansas, at Childress Chapel, 5 miles north of Monette, June 27-29.—Pastor W. C. Vanbibber, Route 1.

SOPER, OKLA.—Fellowship meeting and Sunday school rally, June 1, rally to begin at 9:30; co-operation of all Sunday schools in the District desired. Fellowship meeting at 1:30. Ministers will be given time for brief addresses after testimony service.—Pastor John Hart and wife.

EAST PROVIDENCE, R. I.—Annual Spring Convention of the Zion Pentecostal Tabernacle, on the grounds of the Faith Home, 846 Broadway, near Broadway Six Corners, May 25-June 1. Meetings in progress all day.—Christine A. Gibson, pastor.

LITTLE ROCK AND PINE BLUFF, ARK.—Evangelists Meyer and Alice Tan Ditter will conduct revivals in these two cities, May 18-June 28. Mail will reach them at the address below.—Pastor E. J. Bruton, 1818 Parker, North Little Rock.

GUTHRIE, OKLA.—Prophetic Full Gospel revival campaign, at Assembly church, corner 8th and Warren Streets, starting May 25, to continue 3 weeks. Evangelist Wm. F. A. Gierke in charge.—C. O. Haymaker, Pastor, 1301 West Logan Street.

WYNNE, ARK.—Northeastern District camp meeting, July 19-29. Free lodging as far as possible; meals on free-will offering plan. Write in time for living tents. Brother W. Jethro Walthall will have charge of day services. Address Pastor J. A. McPhail, Wynne, Ark.—W. H. Shands, Hoxie, Ark., Sectional Presbyter.

DALLAS, TEX.—Christ's Ambassadors of Texas and New Mexico District Convention will be held at Assembly of God church, corner Peak and Garland, June 8-9, followed by the District Council, June 10-12. Hope many C. A.'s of other states will be present.—Albert Ott, C. A. President.

DETROIT, MICH.—State Rally of the Christ's Ambassadors of Michigan at Berea Tabernacle, corner Fourth and Forest Streets, June 1. All meetings as usual, Eastern Standard time. Brother S. J. Kamber, our State C. A. Missionary, will be there to give his farewell address. Bring your musical instruments.—Alice M. Miller, State Secretary.

WASHINGTON, D. C.—Easter to Pentecost Revival, conducted by Evangelist A. H. Argue, and daughter, Zelma, May 18-June 8, at Full Gospel Tabernacle, North Capitol and K Streets, commemorating the 1900th anniversary of the descent of the Holy Spirit upon the Christian Church. Services nightly except Saturdays, at 7:45, Sundays at 11:00 and 7:30. Music by big revival choir and orchestra.—Pastor Harry L. Collier, Care of Tabernacle.

DALLAS, TEXAS.—The District Council of Texas and New Mexico will convene at Peak and Garland Streets, June 10-14, preceded by the Ambassadors' convention, June 8-9. Let every assembly send its pastor and one lay delegate. Resolutions to come before the Council may be sent to E. B. Crump, Electra, Tex., Chairman of Committee. Send offerings to defray Council expense to C. M. Ward, Grand Prairie, Tex.—Hugh M. Cadwalder, District Superintendent.

TACOMA, WASH.—Annual meeting of the Northwest District Council, at Pentecostal Tabernacle, South 12th and G Streets, June 17-22. Large gathering expected. Will ministers and delegates contemplating attending please send in their names and approximate date of arrival, to assist in plans for entertainment? Those ministers wishing affiliation should arrange to be present, as this is the only time in the year that ministers may be ordained.—Frank Gray, District Superintendent, 2139 South L Street.

NORTHERN CALIFORNIA DISTRICT COUNCIL

The Twelfth Annual Session of the Northern California and Nevada District Council will convene May 27 to 30 inc., at the Full Gospel Tabernacle 1121-21st St., Sacramento, Calif. The District and General Presbyters with all Committees will meet May 26 at the Tabernacle at 2 P. M. We expect Elder J. W. Welch to be with us (formerly General Supt.) and to preach the ordination sermon. All Council Ministers laboring in the district are expected to be present, let each church send one delegate. All who expect to be ordained, receive district license, or exhorters license, or renewals, send one dollar with your application to J. Paul Thommen, Dist. Sec., 220 East Lodi Ave., Lodi, Calif. The local church will provide bed and breakfast for as many ministers and their wives as possible. Write Pastor W. R. Steelberg, 1121-21st St., Sacramento, Calif., as soon as you can.—M. T. Draper, Dist. Supt.

WILD HORSE, OKLA.—Brother P. F. Ramsey, of Malvern, Ark., will begin a revival at this place June 1, on Ponca City highway, between Skiatook and Hominy.—H. C. Mears, pastor.

ST. LOUIS, MO.—Evangelistic campaign and Christian Healing Mission conducted by Evangelist Harvey McAister, May 11-June 1, Trinity Tabernacle, Page and Marcus Streets.—Fred Lohmann, pastor.

OPEN FOR CALLS

Pastoral or Evangelistic
O. W. Edwards, 219 Lancaster Street, San Antonio, Tex., resigning pastorate here.

J. T. Smalling, 1312 Carnes Avenue, Fort Smith, Ark., have gospel tent; can give references. Several years' experience in ministry.

N. H. Rhodes and wife, 1400 Sullivan Ave., St. Louis, Mo. Both preach, furnish special singing with guitar music. Reference, A. A. Wilson, District Superintendent, Dexter, Mo.

Evangelistic

C. C. Comer, Route 1, Canton, Okla., resigning pastorate at Huckmac.

Elijah Pahoundis, 45 South 7th Street, Kenmore District, Akron, O., 7 years in pastoral and evangelistic work, glad to help any assembly. Wife takes charge of church at Akron.

W. F. Voodre and wife, R. F. D. 3, Warren, Ohio, or Route 5, Hornell, N. Y., resigning pastorate at Warren, Ohio, 8 years experience in ministry, in fellowship with General Council.

Charles I. Spellman, 1509 Temple Street, Los Angeles, Calif., planning to start on Northern tour, through Oregon, Washington, Canada. Will receive calls to any assembly.

Chas. E. Robinson, 336 West Pacific Street, Springfield, Mo., would welcome a call to assist an assembly in a revival, during his July vacation.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—Present, Ora Ogle, Cheney, Wash.

FOR SALE.—Wurlitzer trombone and case, practically new; price, \$35.00.—S. A. Rayburn, Grafton, Ill., Lock Box 25.

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May 1st to 8th inclusive

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- .55 Pentecostal Assembly S S Yale Okla
- 1.00 Hershey Pentecostal S S Hershey Nebr
- 1.00 "Whatsoever" Prayer Band Charleston Ill
- 1.00 Assembly of God S S Crane Mo
- 1.00 Assembly of God Soper Okla
- 1.00 Assembly of God Willisville Ill
- 1.05 Assembly of God Poteau Okla
- 1.10 Assembly of God Bourbon Mo
- 1.10 Assembly of God Dexter Mo
- 1.25 Birthday offering Eakly Okla
- 1.37 Assembly of God S S Chickasha Okla
- 1.50 Gospel Mission S S Dyer Tenn
- 1.50 Assembly of God S S Lebanon Mo
- 1.50 Assembly of God Palmyra Ind
- 1.55 Full Gospel Assembly Pillager Minn
- 1.59 Faith Mission Nelagoney Okla
- 2.00 Assembly of God S S Chester Ill
- 2.01 Assembly of God Church & S S Mt Vernon Mo
- 2.08 Assembly of God Camden Ill
- 2.25 Christ's Ambassadors Faith Temple Kansas City Mo
- 2.27 Assembly of God and S S Oswego Kans
- 2.35 Assembly of God Dardanelle Ark
- 2.50 Full Gospel Church Trail Ore
- 2.50 Full Gospel Mission Macksburg Iowa
- 2.53 Assembly of God S S Paris Ill
- 2.69 Assembly of God Noxapater Miss
- 2.70 Assembly of God Frankston Tex
- 2.75 Assembly of God S S Wright City Okla
- 2.99 Assembly of God S S Kaw Okla
- 3.00 Forstburg Assembly Frostburg Md
- 3.00 Pentecostal Church Ashland Ohio
- 3.00 Bethel Gospel Mission Melrose Ore
- 3.00 Berean Class Ewing Mo
- 3.00 Assembly of God S S Wellington Tex
- 3.03 Assembly of God Afton Okla
- 3.07 Assembly of God Church Cleburne Tex
- 3.25 Assembly of God Bucklin Mo
- 3.30 Huiscamp Pentecostal Mission Palmyra Ohio
- 3.35 Assembly of God Gerald Mo
- 3.40 Assembly of God S S Pilot Point Tex
- 3.40 Assembly of God Hershey Nebr
- 3.40 Assembly of God Evans Colo
- 3.41 Pentecostal Assembly of God Attica Ind
- 3.50 Orlando Pentecostal Assembly of God Taft Fla
- 3.57 Assembly of God -Electra Tex
- 3.58 Moreland S S Moreland Ark
- 3.64 Assembly of God S S Skelleytown Tex
- 3.68 Assembly and S S Greensburg Kans
- 3.80 Busy Bee Missionary Band Rosebud Mo
- 3.83 Assembly of God Draw Tex
- 3.85 Assembly of God Shawnee Okla
- 3.88 Assembly of God Knoxville Iowa
- 4.00 Gospel Mission Nehalem Ore
- 4.21 Assembly of God Mission S S Roswell N Mex
- 4.21 Assembly of God S S Cyril Okla
- 4.25 Ladies' Missionary Council and S S Highland Tex
- 4.41 Assembly of God Wesson Ark
- 4.75 Childress Chapel Monette Ark
- 4.85 Assembly of God Chaffee Mo
- 4.90 Busy Bee Band San Jon N Mex
- 5.00 Assembly of God Duncan Okla
- 5.00 Full Gospel Mission Grano N Dak
- 5.00 Busy Bee Band of S S Tahlequah Okla
- 5.00 Women's Missionary Council Childress Tex
- 5.00 Sunday School Michigan City Ind
- 5.10 Pentecostal S S Port Lavaca Tex
- 5.20 Busy Bee Missionary Band Coulwood Va
- 5.25 Rochester Gospel Tabernacle Rochester Minn
- 5.25 Assembly of God Emerson Nebr
- 5.32 Harper Pentecostal S S Harper Kans
- 5.35 Assembly S S Warrior Ala
- 5.37 Guerneville Full Gospel Assembly Guerneville Calif
- 5.39 Assembly of God and Christ's Ambassadors Chanute Kans
- 5.64 Assembly of God Florida Ala
- 5.81 Assembly of God S S Beaumont Tex
- 5.85 Stem Full Gospel S S Calhan Colo
- 6.00 Green Ridge Assembly Flintstone Md
- 6.08 Assembly of God and S S Raceland Ky
- 6.20 Full Gospel S S Selma Calif
- 6.38 Bethel Chapel Assembly El Dorado Ark
- 6.88 Lighthouse Mission Springfield Mo
- 7.00 Willing Workers Circle K D of Mt Olivet Presby Church Brooklyn N Y
- 7.08 Highland S S Highland Tex
- 7.60 Marietta Gospel Mission Marietta Ill
- 7.92 Assembly Whistler Ala
- 8.30 Assembly of God Holtville Calif
- 8.35 Pentecostal Assembly Union City Ind
- 8.37 Wiser Chapel S S Alton Mo
- 8.47 Assembly of God Brimson Mo
- 8.60 Smithville Assembly Smithville Tex
- 8.74 Assembly of God S S Maxwell Nebr
- 8.90 Assembly of God Knox City Mo
- 9.00 Christ's Ambassadors Full Gospel Tab'n Hammond Ind
- 9.25 Meridian Pentecostal Assembly Meridian Calif
- 9.90 Calvary Pentecostal Church & S S Galesburg Ill
- 10.00 Pentecostal Assembly of God Inkerman Pittston Pa
- 10.00 A group of Saints Livingston Calif
- 10.00 Sunday School Class of Girls Selah Wash
- 10.00 Pentecostal Ambassadors for Christ San Francisco Calif
- 10.29 Assembly of God Tarkio Mo

- 10.37 Busy Bee Band and S S Medicine Lodge Kans
 - 10.52 Ottawa Assembly and S S Ottawa Kans
 - 10.75 Bazine Assembly Bazine Kans
 - 11.00 Friends in Bradford Pa
 - 11.00 Busy Bee Band Turtle Creek Pa
 - 11.05 Springdale Assembly of God Tulsa Okla
 - 11.15 Assembly of God S S & Busy Bee Band Sullivan Mo
 - 11.81 First Pentecostal Church Beaver Falls Pa
 - 12.31 Assembly of God Milford Nebr
 - 12.50 Assembly of God S S Rush Springs Okla
 - 12.55 Christ's Ambassadors Miller Assembly Hill City Kans
 - 14.03 Assembly of God S S Bridgeport Nebr
 - 14.20 Elk St Assembly Eureka Springs Ark
 - 14.38 Assembly of God S S Mattoon Ill
 - 15.00 Lettish Pentecostal Church Philadelphia Pa
 - 15.00 Gospel Tabernacle Muskegon Mich
 - 15.00 Klamath Temple Klamath Falls Ore
 - 15.00 Glad Tidings Tabernacle Pueblo Colo
 - 15.00 Glad Tidings Church & S S San Antonio Tex
 - 16.38 Assembly of God West Monroe La
 - 16.48 Assembly of God Malvern Ark
 - 17.00 First German Pentecostal Church Akron Ohio
 - 17.00 Springfield S S Battle Creek Mich
 - 17.00 Assembly of God Chappell Nebr
 - 17.28 Assembly of God Douglas Ariz
 - 17.41 Full Gospel Tabernacle & S S East St Louis Ill
 - 19.00 First Pentecostal Church & S S Penny Fund Spokane Wash
 - 20.00 Assembly of God Ewing Mo
 - 27.10 Pentecostal Church Bradenville Pa
 - 20.20 Huron Gospel Tabernacle Huron S Dak
 - 20.65 Busy Bee Band Roundup Mont
 - 20.87 Pentecostal Church of God and Christ White City Kans
 - 21.45 Marysville-Yuba City Full Gospel Assembly Calif
 - 21.95 Apostolic Faith Church New Rochelle N Y
 - 22.00 Christ's Ambassadors Wapato Wash
 - 22.45 Assembly Fort Madison Iowa
 - 22.50 Highland Park Pentecostal Mission Los Angeles Calif
 - 22.64 Edgemont Full Gospel Mission Edgemont Ill
 - 23.55 Pentecostal Mission Dorothy N J
 - 24.15 Altoona Pentecostal Tabernacle Altoona Pa
 - 24.40 Busy Bee Band Newville Pa
 - 24.78 Full Gospel Tabernacle Big Springs Nebr
 - 25.00 Wells Memorial Pentecostal Assembly Totenville N Y
 - 25.00 Mozart Full Gospel Assembly Chicago Ill
 - 25.00 Full Gospel Church and S S West Point Ill
 - 25.00 Assembly of God Church Newton Iowa
 - 25.00 Glad Tidings Assembly Newburgh N Y
 - 25.00 First Assembly of God Fort Worth Tex
 - 26.32 First Pentecostal Church Miami Fla
 - 29.21 Pentecostal Church Latah Wash
 - 30.00 Bethel Temple Chicago Ill
 - 30.00 Knoxville Assembly Knoxville Pa
 - 32.00 Pentecostal Church Pacific Grove Calif
 - 35.00 Glad Tidings Christian Assembly of God Chester Pa
 - 35.55 Full Gospel Tabernacle Cuyahoga Falls Ohio
 - 40.00 Bethel Tabernacle Canton Ohio
 - 42.50 Assembly of God Bethel Church Quincy Ill
 - 49.36 Pentecostal Tabernacle Tacoma Wash
 - 50.00 Students' Missionary Band Central Bible Inst Springfield Mo
 - 50.00 Assembly of God and S S Miles City Mont
 - 50.00 Free Gospel Church Corona N Y
 - 54.63 Stoneway Tabernacle Seattle Wash
 - 57.96 Bethel Pentecostal Assembly Juneau Alaska
 - 61.98 Assembly of God S S Springfield Mo
 - 62.64 Assembly of God Burlingame Kans
 - 80.63 Ohio State Christ's Ambassadors
 - 85.00 Pentecostal Church Akron Ohio
 - 90.00 First Pentecostal Church New Castle Pa
 - 100.00 Turlock Pentecostal Assembly Turlock Calif
 - 100.00 Church of the Four Fold Gospel Battle Creek Mich
 - 116.71 Pentecostal Assembly Antler N Dak
 - 125.00 Full Gospel Assembly Washington D C
 - 130.00 Lighthouse S S Brooklyn N Y
 - 130.00 Pentecostal Church Jeannette Pa
 - 197.89 German Pentecostal Church Benton Harbor Mich
 - 215.00 Pentecostal Assembly of God Scranton Pa
 - 222.60 Elim Tabernacle Rochester N Y
 - 1230.50 Bethel Temple Los Angeles Calif
- | | |
|---|-----------|
| Total amount reported | \$6226.63 |
| Home missions fund | 70.53 |
| Office expense fund | 67.61 |
| Deputational expense fund | 15.28 |
| Reported as given direct to missionaries | 1207.10 |
| Reported as given direct to home missions | 48.69 |
| Total for foreign missions | \$4817.42 |

MISCELLANEOUS NOTICES

NOTICE.—Would like to hear from a Spirit-filled man who could teach singing, or organize orchestra; prefer one who can do both. Prefer man without family.—G. R. Fannin, West Prestonsburg, Ky.

WANTED.—Will room and board and give a mother's care to a motherless baby or 2 small children. Write for particulars.—Mrs. M. B. Cline, Eureka Springs, Ark.

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From Which Came a Little Girl Without a Country.

By Mrs. Arthur F. Berg

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The whole story is centered around little Aina, whose mother, a Swedish missionary, had died, and whose father had returned to Sweden entrusting his baby to a lady missionary, who also died, leaving the little baby with the author. The baby was not a Belgian, though born on Belgian territory, because her parents were Swedish. Her American parents could not get a passport for a Swedish child, and her father in far away Sweden could do nothing. Many thrilling situations center about the fact that the little girl was a little girl without a country. Don't miss reading this book. Price \$1.50, post-age 5c.

The Gospel Publishing House,
Springfield, Missouri

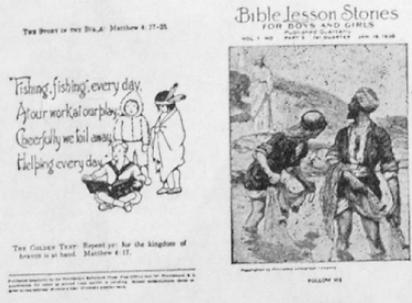
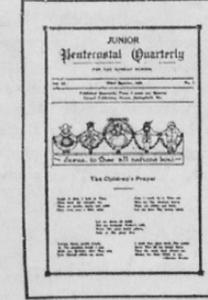
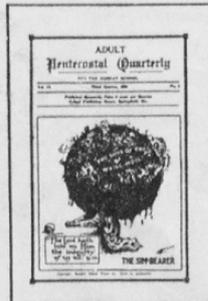
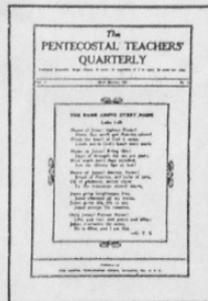
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