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The Measure of Our Spiritual Stature

Baccalaureate Sermon to Students of Central Bible Institute

Principal W. I. Evans



LITTLE fellow of four was brought into the room where his mother lay proudly holding the form of a newly arrived baby. The boy of four examined it first wonderingly and then critically. When he had left the room without expressing an opinion, the father, curious to know what thoughts occupied the junior's mind, followed. When they were at a safe distance, the father asked, "Well, Sonny, what do you think of your baby sister?"

The tot replied rather soberly, "I think mama ought to take that baby back and get another one—'cause that one hasn't any hair or teeth."

We laugh at the little fellow's concern—yet what parent does not watch with more than a little anxiety for perfect normalcy in the little form of helplessness that comes to increase the joy of the home?

There is a divine Parent, a heavenly Father, whose eye looks eagerly and whose heart waits patiently for that spiritual stature of which His Word tells us.

May we examine together for awhile three aspects of this stature—the *stature of a saint*, the *stature of a servant*, the *stature of a king*. First, let us consider our spiritual life—what we are. Christianity is unique in that it lays stress upon the importance of character in its adherents. "He that doeth righteousness is righteous. He that committeth sin is of the devil." It is unique in this, that it provides, as no other religion can, *power* for the performance of its commands and for the at-

tainment of its standards. Whosoever is born of God doth not practice sin, for His seed remaineth in him and he cannot sin because he is born of God. Christianity is fearlessly bold in inviting the world to judge of its worth by the lives of its representatives. "By their fruits ye shall know them, for every tree is known by its own fruit. A good tree cannot bring forth evil fruit." And when the judgment of the Lord is meted upon those who merit it, the determining factor is one's character. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." What we are counts in the divine estimation more than anything else.

But what means, it is asked, are provided that we may become the manner of men we ought to be? We answer that there are two of sufficient importance to engage our attention; namely, *His revealed will—the pattern*; and *His divine enabling—the power*.

We do not become spiritual by blindly staggering on in the dark. We seek and discover the way—then walk therein. "Thy word is a lamp unto my feet and a light unto my path." It is as we gaze into the perfect law of liberty, not forgetting to continue therein, that the secret stream of blessing makes itself known within the heart, producing fruits of righteousness. Therein is revealed the righteousness of God, which by appropriating faith becomes man's in conscious possession. All that Calvary has provided, the Word reveals; all that the Word reveals, faith may have.

The student of art who would

achieve does not depend alone upon latent natural talent. He studies the masters. He spends hours in the world's famous galleries. He sits rapt, as if in ecstasy, absorbing inspiration from some painted canvas which to others merits only a passing glance. It calls all the powers of his soul to expression. He carries from those hours of contemplation the ideal that by and by takes form upon some lifeless canvas of his own, and the product of his brush takes its place among those of the immortals.

To us is bequeathed the art of holy living and, as the artist to the galleries, we turn to the holy Word of God. We gaze upon picture after picture portrayed by the hand of a perfect Artist. We feel that all these things happened unto them of old for our example. We discover what lights and shadows must blend on the canvas of our endeavor, if we would succeed in living. But we never quite find all the elements of the ideal until we stand with uncovered head and bowed heart before heaven's Masterpiece—Him who left us an example that we should follow His steps. The mind refuses to think of any other, the eyes lose sight of all beside, the heart leaps with the speed of light from every object of affection to cling only to Him, to HIM.

What a Pattern! And yet how forlorn our hope if we had not provided for our living an enabling power. Our Lord Jesus in the days of His flesh had perfect knowledge of God's will but did not accomplish that will through knowledge alone. Nor does He expect
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SOME years ago, in North Dakota, a mother was left widowed, with four small sons. She was left unprovided for, and in her distress found no other way than to give up her little sons for adoption. She consented to let them go into different homes, though it cost her many a lonely heart wench.

One of her boys was adopted by a kind Baptist family, who made their home in the State of Washington. Here, among the pine-clad hills the boy grew into young manhood. At a revival in the Baptist church out in the West he gave his heart to Christ.

Eventually his kind Christian benefactor died. The home was broken up, and for a second time the boy found himself facing the difficulties of life alone. He remembered his mother, and the early days of his life back on the prairies. He had no way to trace his mother, but decided to write back to the newspapers of Fargo, N. D., and ask them to assist him to find her. The papers kindly helped him, and asked their readers to aid the boy, Lloyd Craviston, to find his mother.

His mother had recently married again, and was now Mrs. Waterman of Grafton, N. D. She had been eagerly searching for her boys. Two had been found, who were now settled in life, and able to care for themselves. One has not yet been traced. The greatest joy flooded her heart, when she knew her son, Claude, was trying to find her, and come home. Mr. Waterman took as deep an interest in his return as the mother, and funds were sent to bring him from the Coast.

Recently I had the privilege of conducting services in Grafton. Mr. and Mrs. Waterman attended the revival regularly, and were both seeking the deeper things of God. I noticed a quiet youth who regularly attended with them.

One night, when the meeting had been dismissed, and the people had gone home, and those remaining were deeply lost in prayer, I noticed the quiet youth remaining alone at the back of the hall. I decided to take the opportunity to go down and speak to him about his soul. He told me the story of his youthful days, as I have recorded it here. He especially dwelt upon his conversion in the Baptist church, and admitted that he had drifted away. He spoke, too, of the kindness of the man who had raised him as his own son, of his loneliness at the death of his foster father, and his joy at finding his own mother again. Indeed, tears of deep emotion welled up in the eyes of both Mr. and

The Good Hand of God Upon Him

A True Incident by Zelma Argue

Mrs. Waterman, as they too, on a later occasion, told me the story. Finally that night, I asked him to come back to Jesus. We knelt there, at the back of the hall, and both prayed earnestly.

Shortly after this my meeting closed, and I was obliged to say farewell to Grafton. But among these who were at the station to wave a good-by was young Brother Lloyd Craviston, and some of his family. I was praying earnestly in my heart that God would lead him into the deeper things of God, for I knew there was much more for him.

My meeting was followed by another campaign conducted by Captain Rolfe, recently of the Salvation Army Corps of Grand Forks, N. D., but who early this year had launched out into Pentecostal evangelistic work in this district. Assisting Brother Rolfe was Brother Corey, a singer and musician.

The revival tide continued high. Other souls were swept into full salvation and the Baptism with the Holy Spirit. Young Brother Lloyd Craviston was as good as his promise, and continued to seek the Lord until he had made a full surrender. He began to tarry for the Holy Spirit.

One night God's power came mightily upon him. He was given a beautiful vision of Jesus holding the key to the Golden City. In his vision, his whole soul was reaching up towards Jesus, with the golden key to that beautiful city. Captain Rolfe and other friends were praying around him. They saw him stretching heavenward with all his strength, and imagined that probably he was seeing a vision. Finally the whole upper part of his body was lifted from the floor. Then as his shoulders fell back upon the floor, where he lay prostrate under God's mighty power, the lower part of his body was tugged upward. Eventually, his whole body was lifted by that same magnetic heavenly drawing power, and remained suspended in the air for just a moment or two, then quietly sank back again to the floor. He had been lifted a distance of about two feet above the floor.

Lloyd Craviston came through that night to a clear Baptism with the Holy Ghost, and since then has been working for Jesus among the young people of Grafton.

The power that filled our young brother, so recently, lifting him bodily up above the ground, is a foretaste of the blessed power that will lift all who are ready, to meet Jesus in the air. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you."

Persecution Blessed

In the seven years succeeding the Boxer rebellion, the object of which was to exterminate the Gospel, the accessions to the Protestant church exceeded the converts of the entire preceding century. The Russian congregation in Kovno have sought refuge in their little cemetery chapel, and the Archbishop has his home in the gatekeeper's wooden hut. The venerable old man regards Christian suffering as one of the duties of these times, saying with a smile, "The curds must be squeezed hard so that the good cheese may come." So a Korean undergraduate of the Waseda University, Tokio, after confinement in a solitary cell in a Japanese prison, was sent to a penal settlement in a neighboring island. "Just think," he said afterwards, with a shining face; "I had been longing for a chance to tell about Jesus to those who did not know Him, and mourning because I could not preach in jail. Then God sent me off to an unevangelized island, where there was plenty of work for Him, and Japan paid my fare!"

Sin

"There is one word which has disappeared from our dictionaries," says Mr. Stanley Baldwin, "but it remains an ugly fact—that word is *sin*." Four New York morning papers—the *Times*, the *Herald-Tribune*, the *World*, and the *American*—on a recent Monday gave to summaries of sermons an aggregate of more than sixteen thousand words. In the forty-one sermons reported, the word "sin" was not used or even remotely referred to, except in one brief summary of one hundred and six words of a discourse given at St. Patrick's Cathedral.

The Sinner's Grave

M. Clemenceau, one of the half-dozen giants of the War, passing the grave he had had dug for himself, said to his secretary: "Take a look at it. There in a nutshell is all that you can say about me—a hole in the ground and a great deal of noise about nothing." The most exalted sinner dies without God and without hope.



HAD a number of meetings in a certain place. Suddenly I was summoned to the G. P. U. (secret police). Entering

the office I put the following question to the chairman of the Cheka: 'Do you believe in the life to come, for you will have to appear before the Creator and give an account?' There were three men present at the session. Our conversation was a long one. Another brother was with me and we saw that the Chekists (Terrorist police) were very much surprised. It was obvious that the Lord protected us.

"For what have you invited me?" I questioned.

"To warn you not to preach any more," was the answer. "For your sake we have to conduct these political meetings; you have wearied us out all these weeks. During the last weeks we gained eighteen members, but eight of them now attend your meetings, and besides that you have eighty people."

"Although threatened, yet I was released. The whole time I was with the Cheka the believers in the meeting had prayed for me, and great was their joy when I again appeared. Many souls that evening turned to God with repentance.

"Three days later I was again summoned. The case was a serious one. After prayer with a brother we went. I was met by the Chekist, who was greatly irritated, and he did not allow me to speak a word.

"Do you know for what reason I demanded you to come? We have here a parasite who has refused to take the rifle, saying that he is a believer. But he smokes, leads a depraved life, plays cards, etc. We have sentenced him to be shot, but in view of your presence in this place we decided to invite you to examine him before us. In your presence, too, we are going to shoot him, that the people may have no ground to accuse us of being unjust. Wait, he will be brought in a minute."

"A man in the grey coat of a soldier was brought in. His face was sad. They were treating him rudely. 'There he is . . . examine him!'

How God Changed a Communist

A Missionary's Letter translated from "Vernost" by Eric Fleishman

"I turned to the unfortunate. 'Look at me. Do you know that I love you? But there is one who loves you more, and He is also present. His Name is Jesus.'

"The sentenced fellow wept bitterly. 'Is it true that you lead a depraved life, steal, curse, play cards, and still call yourself a Believer in the Lord, saying that you cannot carry a gun? Be courageous and manly and answer me.'

GOD HATH CHOSEN THE POOR

Chas. E. Robinson

When John the Baptist from his irksome and lonely prison cell sent word to Jesus inquiring whether He were actually the Christ, or should another be expected, Jesus sent back word to him about various things as proof that He was the Christ. One of those things was, "The poor have the gospel preached to them." When you see any one specially careful to minister to and care for the poor you may be assured that that one has been with Jesus and has learned of Him.

Being one of those who love the poor it gives me pleasure now to say to them, that we have found it possible to reduce the price of the Pentecostal Evangel so that a single, thin half dollar will now pay the subscription price to the end of this year.

Many, many thousands of people, are reading the Evangel, paying for it at the regular subscription price, but many there are we know, who have wanted the paper but who have been unable to spare from their meager funds enough to pay its price for a year. Some of such we are sadly conscious, cannot even pay the half dollar that is now required to pay for the paper to the end of this year, but many will be able. To those who are able I send forth the word with gladness, that upon the receipt of only fifty cents we shall be glad to enter their subscription for the Pentecostal Evangel down to the end of 1930.

The mails so often bring us testimonies of the great and lasting spiritual help received by persons from reading the Evangel, that we feel free to recommend it to you in the highest terms. It is sound, practical, Scriptural, and filled week after week with splendid, Spirit-given and Spirit-empowered things which bring joy to the Lord, and assist in overcoming the devil, in multitudes of hearts.

Send in your subscription today. You can use the form on page thirteen.

"Yes, it is true, and the comrade has not told all by far about all my transgressions."

"The sentenced man became quiet. Then, turning to the chairman of the Cheka, he said in a steady voice: 'Was it not I, with whom, during three years you committed dreadful crimes starting at Moscow to the Caucasus? Tell me, how many people have we murdered? Do you remember?'

"The chairman tried to stop the words, but I stood in defence.

"The accused, turning to the chairman, continued: 'When we sentenced seven people to death, and together committed the murder, a woman pleaded for mercy for the sake of the children: was it not you who dealt with them like a beast? When this citizen,'

pointing to me, 'was summoned four days ago and he told us we shall have to give an account of all our crimes, like lightning all my crimes flashed before me. Did I not say to you as I left the office, "We have lived a life of crime long enough"? I threw away the gun and said, "I desire to believe in God and to attach myself to these people. I desire to serve God. It is better to be killed than to continue to kill." Did I continue to live in crime after that?'

"The Chekist chairman became furious, 'Death for him!' he cried.

"I addressed the chairman in the following words: 'You have invited me here as an expert. I am an expert.' I showed him the certificate from the brotherhood. 'You have heard his confession; he has turned to the Lord, and according to the law you have no right to kill him on account of his convictions.'

"The Chekist seized the man and threw him upon me with the words, 'Take him and clear out immediately!'

"Of course we left the premises at once. We went to an evening meeting which was conducted secretly in a private house. Suddenly the convert stopped. 'I cannot go; there are three other communists who are as broken as I am. I'll go and fetch them.'

"Five communists came to the meeting. The same night (Continued on Page Seven)

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Preparing for Our Returning Lord



certain nobleman went into a far country to receive for himself a kingdom, and to return." Thus in the same breath the Lord told the story of His going and returning. He went, and He is bound to come again. The longer He is away the nearer is His return.

"He called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him and sent a message after him, saying, We will not have this man to reign over us." The Lord has not forgotten His pounds, nor His servants, nor these citizens. And the Father has not forgotten the kingdom—the reward of the Nobleman.

"And it came to pass then when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." He deals with the individual servants. He knows every servant and every talent, and how it was used. He needs the individual, and would have an individual confession of what the individual did with the individual pound. One hundred per cent was the standard increase. That was less than the multiplication of a grain of wheat, which was multiplied hundreds of times. And he who hath supplied the servants with life and the pound, can also give him ability to increase the pound.

The citizens, a different class, who hated him, did not interfere with the pounds the nobleman gave, and they did not rob the servants. They could not. They hated him who gave the pound but they could not take the pound. Your talent, your pound, is secure from the world. The receivers did not complain of interference from the citizens; their pounds increased in spite of the hatred of the citizens. Do not complain of your surroundings. The pounds given are out of sight of the citizens, and when He comes, sooner or later, longer or shorter, every-

one will be dealt with. The divine check will be accurate. He will not get mixed and claim that He gave five talents to one to whom He gave only one.

In dividing the talents, He gave them to every man according to his several ability. Matt. 25:15. He knows your ability and your lack. He wants the most made of the most that was given. The rewards given for those who were faithful with the pounds entrusted to them—being placed in authority over ten or five cities—were heavenly rewards for earthly service. There should be no complaining over His rewards. To the one who had served faithfully, whose pound had gained ten pounds, He gave an additional pound. He has a right to give a premium without question. It is the sovereignty of God to give a bonus.

When the nobleman gave his rewards there were some who complained—they had the same spirit that was in the man who had not dealt faithfully with the pound that had been given him. The man who laid up his pound in a napkin had an austere spirit, and he accused God of having the same spirit which he himself had. Do not blame God for conditions that you may have fostered or brought about. He wants to give the "well done" and to bestow a reward. He is not austere. He would have liked to have given a reward to the man who said He was austere, but He could not. Even the pound in the bank with the usury accumulated would have brought thanks from Him; but the wicked servant robbed him of even that increase.

The Lord wants to make the most out of His servants and to give the best rewards. Is the Lord austere? No, but He is longsuffering. Is He austere? No, He is considerate. Is He austere? No, He is just. Is He austere? No, He is kind. This Nobleman is a man of nobility—He is noble. God says of Him, "This is My beloved Son in whom I am well pleased." This

Nobleman will reward nobly the servants who serve Him faithfully.

The Measure of Spiritual Stature

(Continued from Page One)

us to attain through knowledge alone. "I can of mine own self do nothing," He declared, and "As the branch cannot bear fruit of itself, no more can ye except ye abide in Me."

Christ depended every moment upon the Father, and was God manifest in the flesh. You and I must depend every moment upon Christ and so become living expressions again to the world of the Christ. We may have for our testimony as Paul had for his, "I live, yet not I, but Christ liveth in me."

This then is *the stature of the saint. It is to have Christ living within.* The child of God is sustained by God's power in living a holy life in the midst of a world of sin, just as Peter was sustained upon the water by looking on Christ. When he looked away from Jesus, he sank. May we keep our eye focused upon Him, and our hearts fully depending on Him. What a message to take to the world! Paul carried it to the Gentile world of the first century—we, to that of the twentieth century. From the depths of darkness, superstition, and sin men are lifted by the power of God. From their hearts is cleansed all unrighteousness. Within them is begotten by the Holy Ghost the Christ of God to live His life in the beauty of holiness.

Let us now consider *the stature of a servant.* As the Lord Jesus is the perfect stature of a holy life so is He also the ideal minister. Hear Him as He rebukes carnal ambition among His disciples and instructs them in the way of true greatness, "I am among you as one that serveth." Follow Him from town to town over the dusty roads of Galilee and Judea. Continue with Him by the seaside, on the plain, and up the mountain slope. Always, everywhere is He serving. He is ministering pre-eminently to spiritual need. He is teaching, forgiving, saving, comfort-

ing, warning, rebuking. He is ministering to physical need. He heals the sufferer, He multiplies bread for the hungry, He prepares breakfast for weary toilers, He calms the destructive storm. He is the Saviour and Preserver of men. The perfect definition of servant is the sublime living example of Jesus serving.

But what of us? Are we to serve as He? He came to a world of woe and spent Himself in serving others. Now He sends us to that same world centuries older in sin and sorrow and suffering. We bring not a creed only, we preach not theory alone, we recommend not social betterment first, we know no salvation through self-improvement, we proclaim no gospel of works, we seek not to convert men *en masse*, we predict no kingdom without a king; but here, there, everywhere, today, tomorrow, till He come, we offer to individuals whose souls are worth more than all the world, life through Him who died and lives again, life that is rich and deep and abundant and eternal.

And that men might know and love and rejoice in Him, we consecrate our all to Him to spend and to be spent in serving our fellowmen to this highest attainable end.

What are some of the marks of full stature in a servant? First, *gentleness*. "Thy gentleness," David confesses to Jehovah, "hath made me great." There is no servant of Jesus Christ who is worthy of the name, who allows himself to be haughty, autocratic, or self-assertive in the position entrusted him.

Sometimes men who should know better do stoop to use the sacred office for personal advantage. The calling of the ministry is not intended to give men the right to defend themselves against personal attacks, and to strike back at those who have wronged them. I hardly need remind you that this is cowardly, however much it may be your misfortune to see it indulged in. "When He was reviled, He reviled not again." "Love your enemies, bless them that persecute you."

Second, *love*. This marvelous, divine quality embraces within itself almost every qualification that should characterize the true servant of Jesus Christ. Love is unselfish concern for others. It seeks unselfishly the highest welfare of others. Jesus must needs go through Samaria. He visioned a thirsty woman, needing the water of life. He foresaw the precious souls of Sychar in expressed need of His great salvation. Unselfish desire for their eternal welfare made Him take His way "through Samaria."

But love is likewise compassion. Jesus turned from His course that led

to solitude and rest and personal up-building to look upon the multitude as sheep without a shepherd. Compassion led Him to spread a table in the field and trust His Father to provide bread. Compassion transformed a few fish into a feast.

Then love expresses itself in sacrifice.

"The shining cross shall ever stand
For all of love that man can know."

The supreme expression of Jesus' love was His sacrifice on Calvary.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Love for lost mankind led Him to die. His apostle Paul followed in His footsteps, pouring out his life in service for the salvation of men. That same love will lead us to forsake selfish pursuits and spend ourselves for the eternal welfare of others.

Third, *power*. If after Christ's disciples sat at His feet for three and a half years in preparation, He admonished them not to engage in work until they were endued with power from on high, how much more do we need the anointing of His Spirit to do His work? It was after Christ had been anointed with the Holy Ghost and power that "He went about doing good and healing all that were oppressed of the devil." And so His disciples after His departure tarried at Jerusalem until they were filled with the Holy Spirit before entering upon active service.

His disciples after the Day of Pentecost became conscious of their need of special power in face of persecution. They secluded themselves and besought their Father in heaven to stretch forth His hand, that signs and wonders might be wrought in the name of the Holy child Jesus. In answer to that prayer God shook the very foundations of the building. Then they were all filled afresh with the Holy Ghost and again went forth bearing the message of the gospel in power.

It is good for us to face need, for then we must seek God. And when we seek God we get power to minister as He would have us minister. I need only mention the names of Wesley, Finney, Brainard, and others, to recall to your mind that there is a worthy line of saints before us who served their Lord in the power of the Holy Ghost because when confronted with need they sought the Lord, and when they sought the Lord He poured out His Spirit abundantly upon them.

But may I call your attention now to *the stature of a king*. A king is a sovereign. A king without sovereignty is an object of ridicule. His sovereignty is exercised, if he be a worthy monarch, for the well-being of his subjects. He rules for their welfare. He manifests his sovereignty in the subjugation of usurpers, in the destruction of rivals, in the overcoming of all enemies. And as followers of the Lord Jesus Christ you and I are brought very really into a realm where enemies abound. We go back as far as to Daniel—that man of God who had understanding in the things of God—and recall that when upon one occasion he set himself to pray, and prayed continuously for twenty-one days before the apparent answer came, a heavenly visitant approached to tell him that the cause for the delay was the activity of spiritual enemies. He said, "The prince of Persia hath withstood me." And when he left he informed Daniel that there were still other princes of the powers of darkness that would seek to oppose.

We turn to the last book of the Bible, where we have the scene of a combat in the heavenly realm. Michael and his angels contended with the dragon and his angels. Finally the dragon is cast down. We remember that in connection with the casting down of the dragon there went forth a song—"Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." The power of darkness must be overcome before the kingdom can come.

Paul understood something about this conflict in the heavenly realm. He said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and he exhorted us to take the whole armor of God that we might be able to stand in the evil day, and having done all to stand, conquerors on the field of combat, victors over every power of the enemy.

Immediately after His baptism in the river Jordan, and His anointing with the Spirit, Jesus was led into the wilderness to meet Satan himself in conflict. Satan endeavored by every means possible to thwart the progress of the Son of God as He set His face to go to the cross, to secure eternal salvation for all. Jesus understood the reality of the conflict.

But thank God we have not to speak simply of a conflict. There is a vestment of authority. And this is the vital matter in a conflict. Authority is vested in the Lord Jesus Christ. He de-

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The Problem of Un-answered Prayers



HE Father God grants recovery, sometimes, apart from our asking, and other times in answer to our asking, and in still other instances denies, delays and discriminates with reference to our petitions for physical restoration. The wisdom and love of God are as well displayed in denials, delays and discriminations as in immediate answers. He oversees the complex system of providences. There are sorrows as well as joys; sickness as well as health; losses as well as gains; falls as well as recoveries; retrogressions as well as advances. "All things work together for good to them that love God, to them who are the called according to His purpose." God foresees the exact effect of each and every element in the entire program of life. He knows the end from the beginning, and the final issue and resultant of all these experiences is our highest good. How necessary, then, that all our supplications, including those for bodily healing, be offered in most loyal and hearty and unreserved submission to the will of God!

Monica, the pious mother of Augustine, spent a whole night in agonizing prayer that her son might not be permitted to leave Africa and go to Italy. She had prayed for his conversion for years, and felt that the proposed move would delay and possibly forever prevent his conversion. He was suffered to go, however; and in Italy he was converted. In his confessions, he says: "Thou didst deny her what she prayed for at that time, that Thou mightest grant her what she prayed for always." Monica's petition that her son might not go to Italy, was not granted, but her desire that he might be saved was; and by the very means she would have prevented. How little we know what is best for us, and what will work our highest good!

One of the greatest theologians, when a boy, was so wicked that his father confessed to having prayed to God that, if it pleased Him to take any of his children away, it might be this one. What a loss the church would have sustained if that father's prayer had been granted!

A mother bent over the cradle of her infant boy when he had been given up to die, and refused to be comforted unless God would spare the life. The little life was spared, but how gladly would that same mother have had it otherwise could she have looked down

Natural and Supernatural Physical Healing

By Harvey McAlister

(Continued From Last Issue)

through the years to the day when his head fell, bleeding and ghastly, beneath the stroke of an executioner's axe.

Temporal and Eternal Blessings

The salvation of the soul is as much greater than the healing of the body as eternity is longer than time. The healing of the body is a temporal blessing, whereas the salvation of the soul is an eternal blessing. All of the people healed by Christ in the days of His flesh are dead today. Even if you are healed you will die sooner or later, if the Lord tarries with reference to His return. Failure in the matter of the healing of the body is not a very great calamity, but failure in the matter of the salvation of the soul is an eternal calamity.

The Redemption of the Mortal Body

When the Lord Jesus Christ died on Calvary's cross He purchased for humanity a full and complete redemption. Upon believing, we have the salvation or redemption of our souls. Many have been enabled by faith to obtain definite quickenings of the mortal body through the power of the Holy Spirit. But even though the body is quickened time and time again, yet is it still mortal, that is, death-doomed—subject to death; but when Jesus comes in the clouds of heaven, sounds the trumpet and the church is raptured, we shall have the redemption of our mortal bodies. And by and by, in the new heaven and new earth, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

Vengeance is Mine

A True Story by Wm. F. P. Burton

The evangelists under the care of Mr. Hodgson are lakeside fishermen,

A QUESTION

Are all the members of your assembly taking the Evangel? Invite them to do so. Tell them they can receive the paper from now until the end of the year for 50c.

fine, broad-chested, sturdy fellows, who in their unconverted days, dearly loved a fight. And, indeed, only fellows of this caliber could stand the difficulties of river evangelism, for there are foul, man-eating societies at work in those villages and they strongly

oppose every step of the church's advance. These men, dressed in white-wash, skins and feathers, attribute sickness and calamity to the spirits of the dead, and they dig up corpses that they may eat the rotten flesh from the bones, while the people in the villages regard them as saviors of the community, and pay them huge sums of money for this novel method of slaying ghosts, while the medicine men from farther downstream are ready to give them almost any price they care to ask for scraps of human bone, with which to make their charms and fetishes.

Naturally these cannibals most strongly resent every fresh convert to the Lord Jesus, and do their best to stop the activities of the mission by terrorizing the youngsters who attend the meetings, by threatening to kill by their magic any of the older people who show an interest in the message. They are a small minority, but they hold whole villages in terror, and again and again those who dare to raise the slightest voice in protest die suddenly.

Men of a timid nature would soon be worn out by such brutal opponents, but such dare-devils as the Kisale fishers rather glory in preaching in the face of such odds, and challenge the "Kasandji" secret-society members to do their worst.

The other day, the evangelist, Solomon, was returning from his canoe in which he had been visiting the villages farther upstream, when he came face to face with the leaders of the "Kasandji," actually scraping his bed and tearing shreds from his clothing, which had been left in his hut. He knew at once what it meant. They meant to "yola" him, and the leader said plainly, "You have been contaminating the children and young men with this Jesus talk, so now we are going to bewitch you, and to-morrow at sunrise you will die."

This was no idle threat, for these men are expert poisoners, only using their magic as a cover for their poison. However the evangelist quietly said, "If Jesus wants me, I am ready to die for Him, as others have died, but don't forget that vengeance belongs to God, and if you try to destroy His work, then He Himself will prevent it."

Next morning quite a little crowd gathered outside the hut of the evangelist to see if he could survive the "Kasandji" magic. He calmly came out of the hut, as usual, to beat the drum for morning service, when suddenly a great wail rose from the other end of the village, and just as the first rays of the morning sun glowed over the Kibara Mountains, the chief of the "Kasandji" sorcerers fell back dead.

As a result, the whole village is listening to the gospel, while the rest of the "Kasandji" cannibals are very quiet and inoffensive. May God save them.

The Measure of Spiritual Stature

(Continued from Page Five)

clared, "All power is given unto Me in heaven and in earth, go ye therefore." When He sent forth the disciples by twos to minister, He gave them authority over all the power of the enemy; and this authority was so manifest that upon their return they rejoiced with great rejoicing, saying, "Even the demons are subject unto us." But Jesus reminded them that they must put the emphasis where it belonged, saying to them, "Rejoice not in this, that the demons are subject unto you, but rejoice rather that your names are written in heaven."

The authority is in the Son of God. How did He get it? If you will turn to the second chapter of Philippians, you will read there of Jesus in His exalted position at the Father's right hand, on equality with the Father, coming down those steps of condescension—made in the likeness of man, taking upon Him the form of a servant, submitting to death, even the ignominious death of the cross. Then follow those ascending steps of exaltation—wherefore God hath also highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow. Yes, authority is in the Lord Jesus Christ.

Because He chose to empty Himself and to go to the cross, God hath clothed Him with all power. And as we trust in Him that power is blessedly manifest. We must remember the purpose as well as the miracle of Easter. Thank God for the resurrection of Jesus. We do rejoice when we come to that season of the year when we call to mind particularly the rolling of the stone away, and the coming forth of the glorious Son of God in life and power. But let us never divorce what God has forever joined together. The resurrection of Jesus Christ was not an end in itself. God raised Jesus from the dead in order to exalt Him

forever at His own right hand in power and authority. The resurrection was to the end of exaltation. Jesus came out of the grave alive in order to go to the right hand of the Father with all authority in heaven and upon earth. And you and I get that authority as we follow Him.

"To him that overcometh," said Jesus, "will I grant to sit with me in My throne, even as I also overcame and am set down with My Father in His throne." How did Jesus overcome? He overcame by condescension and death. Then God highly exalted Him. You and I are called to submit our lives to the Lord Jesus Christ, to go down before Him, to let Him conquer, and then in the power of the Spirit He will work in our lives, conquering in us and through us.

This is the mark of the full stature of a king. He has the word of authority. Jesus was approached one day by a man who was in distress on account of the sickness of his servant. He said to Jesus, "Don't trouble yourself to come, but speak the word only and my servant shall be healed." Jesus marveled, because He had not seen so great faith in Israel. Here was a man who recognized the authority of the Lord Jesus Christ, who knew there was power in His word not only to banish sickness but to forgive sins, and to do everything He had ever promised to do.

Do we have that word of authority? Yes, thank God, we have. The Word of God is living and operative and more powerful than any two-edged sword, penetrating even to the dividing asunder of soul and spirit and of the joints and marrow. He has given us that word, and as we dare to submit our lives to Him, and let the blessed Holy Spirit anoint and fill us, we shall discover that the living word of God is effective in overcoming. Then as we seek His face, in the presence of enemies and insurmountable obstacles, we shall discover that that power is just the same today; His glorious, living, eternal Word will put to flight armies, will break down the strongholds of Satan, will bring down every high thing and everything that exalts itself against the knowledge of Christ. We shall be more than conquerors through Him that loved us.

May God grant unto us that we bear the stature of saints—live godly lives in Christ Jesus. May He grant unto us to bear the stature of true servants of the Lamb, in gentleness, in love, and in power, ministering always. And may He grant us that stature of kingliness by which we carry His Word of authority for the loosing of those who are bound, for the putting to flight of the armies of darkness and the powers of evil, as we go forth in the name of the Lord Jesus. Amen.

How God Changed a Communist

(Continued from Page Three)

three of them received forgiveness of their sins from the Lord. Oh, how great was the joy!

"The following day, in accordance with their request, we went to the river and baptized the new converts, together with the others. Forty souls were baptized.

"The Lord kept the converted Chekist. A year later he was still living as a child of God, serving the Lord with joy."

Brigandage in China

Mr. W. H. Aldis, the director of the China Inland Mission, tells of the capture by brigands of six of their missionaries, three of whom managed to escape. He writes: "The men who committed these outrages seem to differ from the ordinary brigand. They style themselves the 'Red Army' and are undoubtedly a part of the harvest of the seed sown by the godless Russian Bolsheviks, who were some three years ago a dominating influence in the Nationalist movement in China. While anti-foreign and anti-Christian, these men are also essentially anti-Socialist, and their aim seems to be destruction, outrage, robbery, and murder. Probably tens of thousands of Chinese in the province of Kiangsi have been victims of these bloodthirsty men, and a veritable reign of terror has existed for a considerable time. Three Finnish ladies, who previously had miraculously escaped, fell into the hands of the desperadoes and were carried off. One lady died of exhaustion and the other two were foully murdered. There are indeed ominous signs throughout the country of the growing power of Communism with all its attendant evils. Its ruthless confiscation of property and promised equalization of wealth naturally appeals to the poor, and its disregard of law and order enlists on its side the criminals and wretches of society, who form a large part of these brigand parties."

SPECIAL OFFER

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Impressions of Central Bible Institute Commencement

By Alice E. Luce

The keynote of the Sixth Annual Commencement of C. B. I. was struck by the graduating students themselves in their Fellowship Meeting on the Friday night. As one after another the thirty-three young men and women gave their testimonies it seemed to me that this was the underlying thought in them all as they faced the future: "We are not sufficient of ourselves, but CHRIST is all-sufficient." Happy those who, in early life, have learned these two priceless lessons of humility and faith!

They told of their hopes and fears (yes, and prejudices too!) as they entered the institute, of faithful teaching and guidance through their much-loved teachers, of the discipline which they had needed and of its "peaceable fruit" in their lives. They had learned their own insufficiency and had come to the place where they could say with Jehoshaphat, "We have no might, neither know we what to do." But this was not all, else would the course at C. B. I. have ended in dismal despair. There was a predominant note of victory and of confidence in all their testimonies. "We are not sufficient of ourselves to think anything as of ourselves; we have no wisdom to make plans and no power to carry on God's work; but we have learned that GOD is all-sufficient, that His strength is made perfect in our weakness; and so we go forth to face whatever the future may bring in the restful, joyful assurance that He will work for us and confirm His Word with the signs following."

I had the privilege of being at two more meetings in C. B. I. before the students left, one on the Saturday night and one on the Sunday morning. At both of these I was impressed by the deep spirituality, the hunger for the Word of God, and the ability to digest "strong meat" in these young people who have been so faithfully and painstakingly taught and trained. There has been no mere skimming of the surface of God's Word, but a "digging deep," a *mining* of its precious truths and teachings, and I am convinced that they will continue these methods of study and meditation in their future lives.

Nothing is more diagnostic than *little things* in estimating character, as the old proverb says, "A straw shows which way the wind blows." So perhaps I may be permitted to mention one such indication of character in the students, which I believe was prophetic and which greatly impressed me. Three of the young men were dining on Sunday with seven others at the hospitable board of one of the brethren. At the close of the meal one of them remarked, "In school it was always the boys who did the kitchen work." No sooner said than done. The three took off their coats and took pos-

session of the kitchen; the order went forth; "All girls out of here"; and the rest of us, including our kind hostess, were commanded to rest and enjoy ourselves while the boys made short work of the dishes.

This incident showed me what was likely to be the result of C. B. I. training: that the students would not only be faithful when they were under supervision and when each day's work was mapped out for them; but that they had imbibed *principles* of helpfulness, of faithfulness, and of hard work which they would continue to carry out in their future lives in their habits of prayer and of Bible study, in their private life as well as in their public ministry. Is not this just what the Lord desires in His workers? Not the mere carrying out of His instructions as a duty, but the free, glad, spontaneous obedience that proceeds from love.

The keynote which I felt the students themselves had struck was forcefully emphasized by Principal W. I. Evans, in his Baccalaureate Sermon on Sunday afternoon. Taking as his subject, "The Measure of the Stature of the Fulness of Christ," he dealt with it from three viewpoints, viz.: (a) The stature of a saint, (b) The stature of a servant, and (c) The stature of a king. In each case he brought out our inability to attain to this stature by our own efforts, and also the inexhaustible supply of power which is in Christ for us. He set before the graduating class the glorious possibility of living an overcoming life with Jesus, "His revealed will the principle, and His divine enabling the power."

The crowning gathering was on Monday night when the beautiful orchestral music, vocal duets, quartets, choruses and earnest addresses from graduating students combined to make it a service of great interest and enjoyment. But best of all was the overshadowing presence of the Holy Spirit which all sensed from the beginning of the service, as was evidenced by the spontaneous bursts of praise and the concert of prayer that arose from the whole of the audience which filled the large church to capacity. After an anointed message on "Beholding Jesus," by one of the graduating students the whole congregation rose to their feet as one man, singing, "He's coming soon; He's coming soon; With joy we welcome His returning." May this indeed be the attitude of each of these graduates as they go forth into the great harvest field—ever looking unto Jesus, expecting nothing from self but everything from Him, and making the most of the little time that remains for earnest soul-winning.

Variety at Central Bible Institute

By Ralph Riggs

The impression may prevail that Bible school life is one monotonous round of study and class recitation. The name implies it, of course, and let no one think that this is the place for young people who do not want to work or who just want to have a good time. Classes there are, about twenty recitation periods of forty minutes each every week and corresponding time required for preparation, and every now and then review and examination. Young people must work to be happy and these three most valuable years of their lives must be improved to the limit of possibility.

But life at Central Bible Institute is not monotonous. It seems that the Lord Himself unites with those who manage the school, in seeking and providing delightful diversion and variety for the students throughout the year.

Some of the new students are unaccustomed to intensive study and the complete change from manual to mental labor is difficult for them to make. For such, particularly, the daily physical culture drill and the additional hour out of doors are real relief to their bodies and tonic to their minds. Two or three times in the year, when all minds become sluggish and books become heavy, "campus day" is announced and everybody is glad. Overalls and working clothes are donned, and all day long is spent out-of-doors, grooming flower beds and grass, paths and driveways. There is relaxation and pleasures on the beautiful Institute grounds, and management and students seek ever to increase their charm.

At the beginning of the year a campfire supper is enjoyed as reunion-and-get-acquainted-time. It isn't long till Thanksgiving recess when a few days at home for those who can return, and a complete change of routine for those who remain, provide just that break that body and mind enjoy. The merry mid-season is a ten-day rest and everybody is anxious to "go" again as classes are resumed at the beginning of the new year. Birthdays are not forgotten, and each month a special supper is provided, followed by a simple program of songs unto the Lord, and a simple message by the speaker of the evening, provided each month in honor of those whose birthdays are being remembered.

School-end time is "tired time," and every effort is made to counteract that "spring fever" feeling. The seniors, accompanied by the dean, have a self-prepared breakfast alone, off in the woods, which, with the tramp there and back takes the whole morning. At another time they are given one of the dining rooms for a special supper and evening, which the faculty provides in their honor. The undergraduates supply all service and entertainment on this occasion. They are also given a day for their own picnic, usually held in the beautiful "Shepherd of the Hills" country. And the whole school too has an annual outing which, of course,



Graduating Class of Central Bible Institute, Springfield, Mo., 1930

is greatly enjoyed. The finale of the year and the good-bye fellowship time, is the so-called reception which is held at the School immediately following the commencement exercises. This is in reality "open house" down at the school for all friends who care to come. These are all seasons of mental relaxation and social enjoyment, but a strong spiritual note pervades them always. The presence of Him who said, "Come ye apart and rest awhile" is ever near and He is constantly worshiped and praised.

But far outranking the physical and social diversions which are provided throughout the year, is the delightful variety in spiritual pursuits which is afforded weekly to every one of the 135 students of Central Bible Institute. Into missions and assemblies of the city they go, two-by-two or in groups, to factories, jails, poor farm, hospital, sanitarium, and children's homes, street corners in the downtown district, private homes all around the school, and a number of rural churches within a range of twenty miles from the Institute, and there engage in the most pleasant occupation of life, the work of leading men and women to the Christ, the Friend of all. The pleasure of a change from the application to school life is enhanced by the great joy of soul winning, and so these excursions seldom fail to bring the students back to the building

with hearts overflowing with praises to God for the privilege of Christian experience and service.

But interruptions of the regular routine sometime occur within the buildings too, and the Interrupter is none other than the Lord Himself. As grace is asked at meal time, as the student body engage in worship at the regular morning worship hour, as the chorus is sung and a short prayer offered at the beginning of class, or as the Word is being taught in the classroom, the Holy Spirit, at times, graciously and sweetly makes His presence known by blessed special anointing upon those who worship Him. It is not uncommon for the regular schedule to be suspended for all morning or all day and, as occasionally happens, for a number of days in succession. Heavenly visions are seen, calls to certain fields are received, soul travail and intercession in the Spirit are yielded to, and sometimes the deep heart-searchings of the Spirit result in private and open confessions of misdeeds. These are hours and days which the Holy Spirit asks for (and which are gladly given) in which to apply the Word which has been taught and in which to keep the student in his own personal experience, abreast of the knowledge of the Word which he has received.

Special treats in the way of ministry are also occasionally provided by the visiting

workers whom the Lord sends along. Pastor Donald Gee, who is now well known to the American as well as to the English Pentecostal constituency as a remarkable Bible teacher, was the first of God's special speakers to minister at Central Bible Institute the past year. Dr. Lilian Yeomans also brought her distinctive message and ministry of divine healing, and that blessed presence and power of God which accompanies her, resulted in definite healing to a great number of students and precious refreshing to all. The closing days of school brought that sweet teacher of the Word, known particularly in the West and South, who has given her life primarily to the Latin people, Miss Alice Luce. Her messages were lifting and permanently edifying. In addition to these who gave series of special lectures, every Friday night's students' missionary band's meeting brought its surprise in the way of a special speaker. Missionaries and Christian workers appear at Springfield constantly in connection with headquarters work and thus incidentally provide an unusual list of splendid speakers for the school.

Thus physically, mentally, socially and spiritually, the Lord and the management of Central Bible Institute provide most delightful variety of life and experience for the students who attend this, the General Council school of the Assemblies of God.

∴ The Gospel in Foreign Lands ∴

NEWS FROM MANY LANDS

Bettiah, India

God's Power to Heal

Anna Tomaseck

One evening as our Bible women were returning from their zenana work they met a man sitting in a grove. The man was very ill, his head was bent to his shoulder and he was suffering excruciating pain. He asked them for medicine. They replied that we gave no medicine but Jesus Christ was our healer. After telling him about divine healing they asked him if they might pray for him. He consented and God immediately touched him. He went home a healed man and rejoicing. Our head man who witnessed this scene as he was passing by, also asked for prayer. The Bible women told him to come to the bungalow for prayer. He came and God honored His Word and healed him. We praise God for these testimonies of healing in Bettiah.

Belgian Congo

Man's Extremity, God's Opportunity

Mary Marsh

It seemed to prove true that man's extremity is God's opportunity to work when yesterday, being Saturday, came and there was only a little over half enough fat to give our workmen for their weekly rations. This caused great dissatisfaction among them. Our patience seemed tried to the very limit as we had worked hard to have enough when Saturday came, only to find what a thankless people they were. They would have all or none. After much beseeching and reasoning they were finally persuaded to leave, but went away grumbling and angry saying the white woman was hard on them, not giving them all their fat.

The next question was how was I going to preach to them the next day with such a spirit in the air. It seemed so hard for me to think of going before them. I wondered if God really intended to save such a hard and rebellious people. May the Lord forgive my lack of faith. Praise His Name, He chose the text and gave the message and I felt the Holy Spirit so precious and near. While every word was going forth, the people sat with fixed attention; conviction seemed to be written on some of their faces, and when the message was finished and the

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Grave of Heathen Chief

altar call made, two young men remained after the rest had gone. These two men, together with the Christians, had a good time calling on God for salvation, and thank the Lord, they earnestly prayed to be forgiven of their sins, and later confessed to the saving grace of the Blood of Jesus Christ. What a great encouragement this was to us. Thanksgiving to God springs up in my heart to know God is at the end of every road and in our most extreme tests God has His greatest opportunity to show Himself powerful. Pray for these new-born souls that strength and grace may be given to them to work in their newly-found faith.

My new address is Botongwe, Congo Belge, Via Aba, Gombari, Africa.

French Sudan

An Accident, or a Providence?

Emile Chastagner

In the course of extensive alterations to one of our buildings, made

necessary by the unsafe condition of some of our verandas, we were erecting large arches, which, like the rest of our buildings are made of mud bricks. The best mason we had was working on these arches and had already put up three. After putting up the fourth one he proceeded to remove the temporary supports and all seemed well for a time, but the following morning while we were at breakfast suddenly there was a crash and at once we knew what had happened—the arch had collapsed.

Rushing out, I found that four of the men were standing around, bruised and bleeding and there under the debris, lay a little boy, covered up to his shoulders with only his head sticking out. We got to work immediately removing brick that were on top of him. When we finally got him out we were happy to find that no bones were broken and after his cuts and bruises were dressed he wanted to go back to work. However we made him rest that day. The other four had suffered minor bruises only and were soon cared for.

On examining the brick work we found that the mason had improperly constructed the arch and that this mass of brick weighing more than three tons was supported by a nob of dirt not as big as one's fist. We tried to impress upon the mason the seriousness of his carelessness, and told him explicitly just how these arches must be built. A few minutes after, this same mason, who was a Mohammedan, came to our back door and wanted us to pray for him. He had realized that nothing but the power of God had kept that boy alive and he wanted to accept Christ.

Five weeks passed, and on Sunday night, the brother of this boy who had been under the wreckage came to us saying that that day God had "conquered" his heart and he wanted to accept Christ. The following week, the boy himself also accepted Christ, making three who have so far been saved as a result of that "accident."

All three of them have been coming to every meeting ever since, whether preaching service, or Bible study, or reading class, and are making good progress. The mason, who formerly gave us much trouble, is a completely changed man; has worked more carefully and conscientiously than ever before, and has given us no trouble since. Was it an accident, or God's providence?

Palestine and Trans Jordan Sowing the Seed

Laura Radford

"I HAVE GIVEN THEM THY WORD." These words of Christ express the sole purpose of our Bible distribution work in Palestine and Trans Jordan. Over five years ago we opened our Bible depot in Jerusalem with one colporteur supported in part by a grant-in-aid from the American Bible Society. From 3000 to 5000 books are being distributed each year, for the most part sold by the colporteur at the extremely low price fixed by the American Bible Society.

During the disturbances in the early part of 1928 which were partly anti-Protestant and partly anti-British, our colporteur found his work at a standstill for over two months, and it was the same after the riots of last August. Nevertheless the real inquirers would seek him out and buy the coveted Book. For many weeks it was impossible for him to visit with his bag of books either a Moslem village or a Jewish Colony in Palestine, but his sales were not seriously affected in Trans Jordan, in fact in some villages his sales were larger than during any previous visit.

This Bible distribution work is very dear to my heart and we do thank God for every copy of His Word thus sent forth. Paul spoke of how it pleased God "by the foolishness of preaching to save them that believe," and so our colporteur avails himself of every opportunity offered to preach the Word, whether it be in the coffee house or the village inn; in the home of a secret believer, or in the Greek church of the village; for all of these places are frequently opened to him. But for every copy of the Word of God sent forth I feel we have His own special promise, "My Word shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." And this promise I claim and am assured that it will be fulfilled. Would that I had for every other activity in our mission as definite a promise of sure success.

Mongolia

Glimpse of Missionary Life
Thomas Hindle

After escorting our missionary party safely to Gashatay I had to go to Kalgan and bring up the heavy baggage. People who have not traveled in Mongolia can have but a faint idea of the difficulties involved in doing so. While considerable snow falls in Mongolia we never have sleighing as they have in Canada and the Northern States.

Snow comes but it melts. Cold nights and sunny days are the rule the year around in Mongolia. There are, however, exceptions to this rule. In winter sometimes the days are very cold with colder nights. Carts run the year around although sometimes the carting is very heavy owing to drifted snow on the roads. This was the case during my trip to Kalgan for the baggage. Kalgan is about 80 miles from Gashatay. In traveling over the bare plains one is exposed to the cold piercing winds and when one puts up at a Mongolian inn he finds but little comfort. Inns here are in some respects worse than the stables of America. There are no private apartments, usually each end of one large room is occupied with a "kang." A "kang" is a platform about three feet high composed of stones and mud. In the daytime the natives sit in a squatting position on this and at night spread their bedding and sleep upon it, perhaps as many as thirty or forty of them according to the size of the "kang." The fireplace and cooking utensils usually occupy a position in the center of the inn and heat and smoke are conveyed through the "kangs" before entering the chimneys. In this way an attempt is made to heat the "kangs." The usual result is that the "kang" is hot in some places and cold in others, the happy medium being seldom found. The result is easier to experience than describe. If your allotted spot is too hot, you generally toast one side while the other is being chilled, then roll over and reverse the sides in this way making several revolutions in the night. If your spot is cold you are apt to be chilled through and through before morning. One of the most miserable features of these inns is the steam and smoke. Straw, dried dung, and coal are the chief fuels. A bellows is used to force a draft with the result that a large part of the smoke is forced out into the room. The food is cooked by a process of steaming so whenever the lids are removed from the large pots the room is filled with steam. So thick is the fog of steam and smoke at times that one can scarcely see the light of the lamps and candles. Summer comes and brings changes even to Chinese inns, but these changes are not all improvements for in the warm weather the kangs are infested with all manner of vermin. Since my return to Mongolia I have spent several nights in the Chinese inns. During days of weary travel I realize that I am but a pilgrim and when at night I lay me down to sleep in a Chinese inn I am painfully aware of the fact that I have not yet reached heaven. The most discomfiting feature of my sojourn at the inns is the effect of the smoke upon

my eyes. To prevent permanent injury I keep my eyes closed as much as possible while in the inns. No wonder that blindness is prevalent among the Mongols and Chinese.

Well, after many trials that cannot be mentioned in detail I returned safely to Gashatay with the baggage. Robbers crossed my path twice but God delivered me each time.

Since returning from furlough we have had large audiences to hear the gospel, sometimes more than a hundred which is a good turnout for a village.

Village Work in Travancore

John Burgess

This season finds us especially busy in the work. Our work in Travancore differs from that in North India in regard to touring work, in that we tour to the villages the year around instead of at one season of the year. Now the busiest time of the year has come. Recently I went to Punalur which is situated in the Travancore foothills. There among the rubber estates we held meetings and baptized over twenty converts in water. What a joy it was to hear these poor people sing the praises of God for salvation from the darkness of Hinduism.

We paid a short visit to another station called Pathanapuram. Though we have had an assembly here for three years, they had not had a worker to lead them. This time we left an Indian evangelist with them for which they were very happy. The same thing is true of other assemblies. Our great need is several more capable workers.

Yesterday, I went to Puthupalli which is situated very near the West Coast of India. For several miles we walked through the burning sun as there are no passable roads leading to this place. Through paddi (rice) fields we went, then were pushed across a stream in a boat used to convey coconut husks. The glare of the tropical sun upon the white seashore sand is so great that unless we wear dark glasses we can hardly open our eyes. In addition we carry umbrellas upon which are placed double covers of white to help keep the heat of the sun from us.

We are very happy to have Sister Lindberg with us in Mavelikara. She has been studying Malayalam in the hills since arriving in India last May, and has just come to be with us. We trust that the Lord will make her a great blessing to the people after she completes her language study. We need laborers, both missionary and Indian workers.

∴ In the Whiten'd Harvest Field ∴

48 HEAR HIS CALL

The Steidle Sisters, musical evangelists, of Dorrance, Kans., write: "In recent months we have conducted 2 revival campaigns, one at Newton, where about 18 came to Christ at the Spirit's call, and 2 were baptized with the Holy Ghost, according to the prophecy of Joel, fulfilled in Acts 2:4. The other was held at Melcher, Ia., where the attendance was large, and 30 sought and found the Saviour."

GOD'S VOICE IN DANCE HALL

Evangelist Ethel Huber, Grafton, W. Va., writes: "We have just concluded a meeting in a dance hall between Fairmont and Grafton, where God spoke in pleading tones to many who were hardened in sin, some of whom yielded to His call. The community was deeply moved, and many Christians of all denominations were drawn closer to the Lord. Brother John Swick of Keyser and Brother Wm. Burkhardt of Grafton assisted in the meetings."

A MISSIONARY CHURCH

Pastor G. W. Pitts, Turkey, Texas, writes: "God has given us a precious revival for the past 6 weeks, conducted by Sister Ethel Musick. Backsliders returned to the Lord, some were saved and a number received the Baptism with the Holy Ghost; 15 were buried in baptism and 15 names were added to the church roll. We also have a good Sunday school and a good Ambassadors' band. The assembly has the vision of reaching out to help save the lost world, so we are planning to soon hold a revival in a near-by town."

REVIVAL REACHED 30 MILES

Pastor W. A. Van Zant, San Jon, N. Mex., sends the following report: "Brother Clyde Goree, Assistant Pastor at Amarillo, Tex., recently conducted a 12 days' meeting here, which was fruitful for the Lord. His Spirit was present in mighty saving power, and the country was stirred for 30 miles around. Fifteen made open confessions of salvation, and 2 received the Baptism with the Holy Ghost. This is practically a new field; we have a small church, and a band of saints all working for the salvation of the community."

1000 WITNESS BAPTIZING

Pastor R. F. Bender and wife of Waynesboro, Pa., write: "One week ago we closed a revival with Evangelist L. B. Staats, of Blue Rock, Ohio. Never since we have had this charge has the town been so stirred with the gospel. About 29 confessed the Saviour, and 3 were baptized with the blessed Holy Spirit. The last Sunday afternoon more than 1000 people gathered on the river banks to witness the baptismal service, as 19 followed the Saviour in this ordinance. Ministers of other churches attended this revival and took part. The fire of God burns on in our midst."

GOD'S BREATH IN APACHE

Pastor E. E. Baker, Apache, Okla., reports a recent revival there, as follows: "The Lord has been working in a mighty way in the revival just closed, conducted by the Nicholson Evangelistic Party, in which 20 yielded to the Spirit of God, finding the old-time salvation at the Cross. As the Lord breathed upon those who sought Him for a deeper experience, 2 received the blessed Holy Spirit, magnifying God in other tongues, according to the promise. The church has received a blessing never to be forgotten."

MORE LATTER RAIN FALLING

Evangelist Mae Eleanor Frey, writes: "Calgary is one of the progressive towns in Western Canada. Some 4 years ago, Brother Hughie McAlister, heard the call of God and came to this city. There was no Pentecostal work here when he came, but in a little while he gathered a few hungry saints together and opened meetings in a hall. The work grew by leaps and bounds, the Lord setting His seal on his ministry and honoring the faith and efforts of the few people who were standing with him. Today they have a splendid tabernacle seating about 500 and a flourishing assembly. Miss May and I have just closed a 4 weeks' meeting there. Twenty received the Baptism with the Holy Spirit and a goodly number were saved; sick bodies were healed and the saints were built up. The large choir and orchestra co-operated with us and rendered fine service."

BRIEF MENTION

Brother Elmer Sutton, Route 5, Rich Hill, Mo., tells of a recent revival there, in which the Lord worked, saving and baptizing a number who surrendered to Him. He has accepted the pastorate there.

Pastor H. B. Laws, Oklahoma City, Okla., tells of the good meeting recently conducted there by Evangelist Berl Dodd, and another by Evangelist C. M. Carraway. Both of these meetings were edifying to the assembly, and some were saved and baptized with the Spirit.

Brother Shelt Webster has written from Westmoreland, Calif., that God has been blessing the ministry of Brother Orville Whipple and wife, of Seattle, Wash., in their midst, and that a number have yielded to the Lord. They are making plans for a church building in that new field, and will welcome visits from passing ministers.

Evangelist F. R. Anderson, of Goose Creek, Tex., reports a goodly number saved and filled with the Holy Ghost in the old time way, in Whittier, Calif., with Brother Isaac's assembly. He is now in a meeting in Yoakum, Tex., where the altar has already been filled with seekers praying through to victory.

CALLED HOME

The mother of our two missionaries, Brothers George and Harry Waggoner, has gone to be with Jesus. Brother Harry Waggoner, who is working among the lepers of India, arrived in time to spend the last two weeks of his mother's life with her. Brother George Waggoner is the only one of her ten children who was not with her; he is still in India. We extend our deepest sympathy to him and to the other loved ones left behind.

ANOTHER "FILLING STATION"

Pastor A. A. Lowe, Lindsay, Calif., writes: "We have enjoyed a very prosperous year; several have found the Lord in His saving power, 14 have been baptized in water, 15 have received the Holy Ghost, according to Acts 10:46, and the church is now set in order in General Council fellowship. We have erected a new \$10,000 church building, seating 360, with additional rooms for Sunday school work, and are expecting God to use this as a station where the hungry may be constantly filled with the Bread of life. We are adopting the 'Busy Bee' plan, and hope to keep the children and all interested in world missions, the need of the hour."

60 SAVED IN MINING TOWN

Evangelist Oda B. Teets, Aurora, W. Va., writes: "We are praising the Lord for the wonderful meeting He gave us at Dorothy, W. Va., a mining town. About 60 were saved, 11 received the Baptism with the Holy Ghost, 46 names were added to the assembly roll, 33 were baptized in water, by the pastor, Brother Upperman. The Sunday school was reorganized, also a Christ's Ambassadors' Class started. Sister Virgie Pauley, of Miami, W. Va., Sister Beatrice Howery, and little Annie Shuts, both of Tazewell, assisted. In February God gave us a glorious meeting in the Church of God in Salem, then in March we held a meeting in Tazewell, where the Lord confirmed His Word with signs following. At present we are at Chaneyville, Pa."

HEALED OF TUBERCULOSIS

While down with typhoid fever I contracted tuberculosis. I had an X-ray photo taken and the doctors told me the only chance I had was to go to a high, dry climate. We went but soon returned and still they gave me no hope. For sixteen months I could not lie on my right side. After everything else had failed to give me relief or help I went to the revival meeting being held by Brother Albert Ott, and they prayed for me according to James 5:14. The Lord healed me. Within three days after I was prayed for all aches, pains, and soreness had left my lungs. I weighed eighty-four pounds when I got up, but I am well now and have gained sixty-one pounds.—(Mrs.) Hattie Trolinder, Box 268, Wichita Falls, Texas.

HEALED OF SINUS TROUBLE

I had suffered with sinus trouble for five years, and had doctored until the doctors told me they could do nothing more for me. But now the Lord has healed me and has delivered me from that horrible pain.—(Mrs.) M. H. Martin, 447 17th St. N. W., Massillon, Ohio.

The above testimony is verified by Elder David D. Lewis, as follows: "This woman had four operations for sinus and one for mastoid trouble. She came to us here and was prayed for, and was instantly healed. She suffered from a goiter and that also has disappeared.—David D. Lewis, 506 3rd St., S. E., Massillon, Ohio."

SPECIAL PENTECOSTAL NUMBER

Send for a roll of the special "Pentecostal" No. of the Evangel, 25 copies, 25 cents; 100 copies, \$1.00.

PINK WRAPPER

Did your **Evangel** come to you last week wrapped in a pink wrapper? If so, that was notice that your subscription expires with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this excellent magazine.

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

California	4744.76
Pennsylvania	3414.75
New York	2930.26
Ohio	1372.35
Missouri	1259.38
New Jersey	1183.09
Washington	974.74
Illinois	955.08
Michigan	852.52
Kansas	640.41
Texas	638.83
Oklahoma	479.93
Minnesota	401.92
Oregon	370.35
Nebraska	336.73
North Dakota	321.40
Wisconsin	318.06
Iowa	280.49
Indiana	272.71
Montana	249.91
Maryland	243.48
Arkansas	236.66
Colorado	214.70
District of Columbia	195.00
Massachusetts	166.00
Canada	139.15
South Dakota	135.06
Florida	111.50
Mississippi	97.16
Arizona	83.26
Alabama	73.04
Idaho	73.56
Virginia	62.30
Connecticut	61.00
New Hampshire	42.27
Georgia	35.25
New Mexico	34.68
Tennessee	30.74
Louisiana	29.85
West Virginia	29.30
Delaware	26.00
Kentucky	24.50
Wyoming	23.00
Nevada	18.00
North Carolina	8.82
South Carolina	5.00
Maine	1.00
Foreign Countries	76.50
Total amount reported minus 71264.62, given direct and designated for expenses, or \$23009.93—Total for March.	

HOME MISSIONS CONTRIBUTIONS

Appalachian District	13.09
Arkansas District	10.02
Northern California District	82.59
Southern California District	23.60
Central District	2.00
Eastern District	12.40
Illinois District	11.79
Kansas District	56.89
Mississippi District	3.10

Nebraska District	41.30
New England District	6.18
North Central District	143.34
Northwest District	6.53
Oklahoma District	3.36
Potomac District	13.67
Rocky Mountain District	15.19
Southeastern District	.97
Southern Missouri District	39.49
Tennessee District	6.69
Texas District	4.37
West Central District	20.06
Total	7516.62

HOME MISSIONS DISTRIBUTIONS

California	112.24
Minnesota	78.80
Kansas	76.31
Missouri	48.38
South Dakota	42.84
Nebraska	42.40
North Dakota	26.71
Colorado	25.19
Arkansas	15.02
Iowa	13.77
Maryland	12.17
Illinois	12.04
Pennsylvania	8.03
Oregon	7.53
Texas	7.25
Tennessee	6.69
Virginia	6.65
New Hampshire	6.18
Alabama	5.67
Mississippi	5.61
Montana	5.32
Kentucky	4.75
New York	4.37
West Virginia	4.20
Oklahoma	3.36
New Mexico	2.87
Michigan	2.00
Louisiana	1.88
Wisconsin	1.74
Total amount reported minus \$36.25, given direct, or \$553.72—Total for April.	

MISCELLANEOUS NOTICES

WANTED.—A 50x50 one-pole tent, in good shape. Send price.—C. H. Elwood, Glencoe, Okla., Rt. 2.

WANTED.—Middle-aged Pentecostal woman for housework in small family.—Mrs. Bella Finegold, 17 Brinkerhoff Ave., Freehold, N. J.

CHANGE OF ADDRESS.—Our mail will be forwarded to us from 205 Crosley Street, W. Monroe, La.—Evangelist Frank Kooistra and wife.

FOR SALE.—Used song books, "Best of All," 45 of them. Books have been in use a little over a year. Have manila covers and are in good shape. 15c each, not prepaid.—Pastor Z. P. Miller, Tracy, Calif., 335 North A Street.

WOULD WELCOME EVANGELISTIC PARTY.—Mrs. A. S. Hanks, Rapid City, So. Dakota, writes that she would be grateful if a "live wire" evangelistic party could come to Rapid City to establish a mission there. It is a town of 10,000 and has no Pentecostal mission.

OPEN FOR CALLS

Pastoral
W. M. Stevens, Biloxi, Miss., 801 Kellar Avenue. He has been successfully pastoring two assemblies there and has recommendations from both.—Tony Feldmann, Secretary.

Evangelistic
Wm. O. Singletery, 1222 Keller Street, Galena, Kans.

Guy H. Rake, 443 Sixth Street, N. E. During summer months.

M. L. Yates, 3111 Market Street, East St. Louis, Ill. Wife plays the piano.

Pastor Wanted
Durant, Okla., church is 38x40, parsonage for pastor; 38 on church roll; want some one who feels led by the Lord to come; must be in good standing with Council.—Pastor W. E. Wilson, 331 N. E. Second Street.

Introduce the Evangel to Your Friends

It will cost only 50 cents to the end of the year

If the Lord has blessed the Evangel to you, introduce the paper to others. We are offering the paper to non-subscribers for 50 cents to the end of the year (this does not apply to renewals). Canadian friends please add 25 cents for extra postage. British subscriptions 3/-. You can use the form below.

Name

Street

City State

Gospel Publishing House, Springfield, Mo.

Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full 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 Hutcell, District Superintendent, will be in charge. Communicate with Pastor M. W. Johnson.

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 Wescoeville, 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.

POWERS LAKE, N. DAK.—All-day fellowship meeting and dedication of Full Gospel Tabernacle June 1.—C. B. Hurlbut, Pastor.

WHITESBORO, OKLA.—Sunday school rally June 29. Special gathering expected of all assemblies within reach.—A. V. Cummings, Secretary.

CEDAR RAPIDS, IA.—Evangelist Otto J. Klink, of Opa Locka, Fla., will begin a tent campaign here, June 5.—Pastor Charles E. Long, 610 North 15th Street, East.

MUNCIE, IND.—The Indiana State Christ's Ambassadors' convention, June 20-22. Come expecting great blessings from God.—Maurice White, Secretary.

GREENVILLE, S. C.—Fellowship meeting of the eastern section of the Tennessee District at Assembly of God church, A. T. Abbott, Pastor, May 30-June 1.—L. A. Smith, District Superintendent.

DARDANELLE, ARK.—Revival campaign beginning May 21, at Assembly mission, continuing 2 weeks or longer, Evangelist Harry E. Shaw, of Los Angeles, in charge.—Pastor Frank R. Adcock.

GRAFTON, W. VA.—Assemblies in the western part of the Potomac District will celebrate the 1900th anniversary of Pentecost July 4th, on the banks of the Cheat River, ½ mile east of the Cheat Bridge, on Route 50. Dinner served on the grounds.—George W. Burkhardt, Pastor.

STURGIS, S. DAK.—Rally and "get-together" day June 8. Meeting in old Baptist Tabernacle, one block south and ½ block east of Texico filling station. All assemblies in the Black Hills country try to be present. Write Pastor E. H. Kent, Vale or Henry Schumann, Sturgis.

KANSAS CITY, KANS.—Northeast sectional Christ's Ambassadors' rally at First Assembly of God, 7th and Riverview, June 7-8. Large gathering expected; splendid program arranged; entertainment free.—Harold Jones, President, Kansas District.

APPALACHIAN DISTRICT COUNCIL CAMP MEETING

HONAKER, VA.—August 1-10. Pastor Harry J. Steil, of Cleveland, Ohio, will be present as teacher and evangelist. Council missionaries are invited, 3 services daily; meals at reasonable cost; rooms close by. Write Robey K. Rasnake, Pastor, or M. B. Hampton, Raceland, Ky., District Superintendent.

CENTRAL DISTRICT CAMP MEETING
SIDNEY, O.—July 25-August 10, on fair grounds. Brother Harold F. Moss will be the speaker for the evening meetings. A definite program of Bible conference work will be conducted in the morning and afternoon hours. Committee planning for a spiritual feast. Rooms may be obtained near the grounds, tents may be rented, or bring your own. Meals at minimum charge. On U. S. Highway 25, State Highway 68.—Charles Shie.

PORT LAVACA, TEX.—Camp meeting, June 14-July 6, E. L. Newby in charge, special invitation to ministers, missionaries, and workers.—Pastor J. S. Elswick.

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.

SPRINGFIELD, MASS.—Spring convention at Bethany Pentecostal church, corner Armory and Springfield Streets, June 15-22. Sunday services, 10:30, 3:00, and 7:30. Luncheon and rooms on free-will offering plan.—H. T. Carpenter, Pastor, 38 Beauchamp Street.

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.

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. Jethso 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.

WORLD MISSIONS CONTRIBUTIONS

May 9th to 15th inclusive
All personal offerings amount to \$819.76

- 1.00 Hershey Pentecostal S S Hershey Nebr
- 1.00 Assembly of God S S Seneca Mo
- 1.02 Assembly of God S S Campbell Mo
- 1.04 Children's offering Iantha Mo
- 1.06 Christ's Ambassadors Arcadia Kans
- 1.40 Christ's Ambassadors Assembly of God Chapel Nebr
- 1.55 Christ's Ambassadors McCook Nebr
- 1.59 Assembly of God Church and S S Marionville Mo
- 1.75 Kenedy S S Kenedy Tex
- 1.82 Red Oak Flat Assembly Troup Tex
- 1.99 Siletz Gospel Tabernacle Siletz Ore

- 2.00 Elizabeth S S Elizabeth N J
- 2.00 Assembly of God Fortuna Calif
- 2.00 The Pentecostal Church Harrington Wash
- 2.00 Assembly of God Wickenburg Ariz
- 2.00 Assembly of God S S Davenport Okla
- 2.00 Pentecostal Church Kingsport Tenn
- 2.04 Snohomish Full Gospel S S Snohomish Wash
- 2.20 Assembly of God and S S Chetopa Kans
- 2.22 Strain Assembly Elmont Mo
- 2.25 Assembly of God Hoffman Okla
- 2.35 Assembly of God S S Virden Ill
- 2.45 Gilpen Assembly Flintstone Md
- 2.55 Full Gospel Mission Marshfield Ore
- 2.60 Hertford Assembly S S Hertford N C
- 2.80 Assembly of God Warren Ark
- 2.89 Assembly of God S S Gerlane Kans
- 2.95 South Park S S Bassett Nebr
- 3.00 Newark Missionary S S Newark S Dak
- 3.00 Meridian Pentecostal Assembly Meridian Calif
- 3.00 Assembly of God Hoxie Ark
- 3.00 Christ's Ambassadors Fort Collins Colo
- 3.00 Harpersfield S S Geneva Ohio
- 3.25 Pentecostal Assembly Paonia Colo
- 3.40 Faithful Followers Class Sacramento Calif
- 3.42 Assembly and S S Drumright Okla
- 3.50 Full Gospel S S Marblemount Wash
- 3.50 Assembly of God Alton Kans
- 3.75 Assembly of God Grand Prairie Tex
- 4.00 Full Gospel Assembly Glendora Calif
- 4.00 Busy Bee Missionary Band Honaker Va
- 4.00 Thelma Assembly Tribune Kans
- 4.00 Church of Full Gospel Paso Robles Calif
- 4.00 First Pentecostal Church Lonaconing Md
- 4.10 Full Gospel Assembly Santa Ana Calif
- 4.15 First Pentecostal Church Cullasaja N C
- 4.20 Assembly of God S S Arcadia Kans
- 4.20 Assembly of God Big Flat Ark
- 4.66 Pentecostal Assembly Munford Tenn
- 4.71 Assembly of God New Castle Tex
- 4.76 Congregational Church San Juan Bautista Calif
- 4.82 Assembly of God Church Flat River Mo
- 5.00 Glad Tidings S S Hanford Calif
- 5.00 Acampo Sunday School Acampo Calif
- 5.00 Assembly of God First View Colo
- 5.00 Toledo and New Port Assemblies Ore
- 5.00 Elizabeth Assembly Elizabeth N J
- 5.00 Assembly Mulberry Fla
- 5.00 Assembly of God Jasonville Ind
- 5.00 Calvary Tabernacle Waynesboro Pa
- 5.00 Calvary Pentecostal Church Willits Calif
- 5.00 Full Gospel S S White Plains N Y
- 5.00 Assembly of God Swanton Md
- 5.00 Assembly of God Artesia N Mex

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General Council Assemblies of God,
J. R. Evans, Secretary
Springfield, Mo.

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City

State

- 5.05 Bear Creek Assembly Atlanta Mo
- 5.11 Assembly of God Monroe Ia
- 5.12 Full Gospel Mission New Raymer Colo
- 5.21 Full Gospel Assembly and S S Weskan Kans
- 5.25 Assembly of God Keenesburg Colo
- 5.31 Sachse Pentecostal Church and S S Sachse Tex
- 5.37 Assembly of God Mission Hillsboro Ore
- 5.39 Assembly of God Great Bend Kans
- 5.41 Houston Pentecostal S S Edmond Kans
- 5.50 Full Gospel Mission Dinuba Calif
- 5.50 Busy Bee Band Tahlequah Okla
- 5.59 Assembly of God South Haven Mich
- 5.60 Magnolia Park Assembly of God S S Houston Tex
- 5.61 Assembly of God Mission Pe Ell Wash
- 6.20 Assembly of God Mortonville Ky
- 6.38 Full Gospel Tabernacle Denver Colo
- 6.56 Assembly of God Walthill Nebr
- 6.83 Assembly of God and S S Hartford Ill
- 6.83 Arlington Full Gospel S S Arlington Wash
- 6.90 Assembly of God S S Turkey Tex
- 6.90 Christ's Ambassadors Bethel Temple St Louis Mo
- 6.91 Pleasant View S S Coy Okla
- 6.95 Assembly of God Exeter Calif
- 7.00 Hollister Pentecostal Assembly Hollister Calif
- 7.00 Lebanon Full Gospel Assembly Lebanon Ore
- 7.00 Pentecostal Assembly of God and S S Sheridan Wyo
- 7.02 Full Gospel Assembly Longmont Colo
- 7.07 Full Gospel Assembly Fowler Calif
- 7.12 Assembly of God Senath Mo
- 7.25 First Pentecostal Assembly of God Eaton Ohio
- 7.27 Assembly of God Hannibal Mo
- 7.40 Full Gospel Assembly Tulare Calif
- 7.55 Assembly of God S S Carthage Mo
- 7.58 Mt Zion S S Riverton Iowa
- 7.85 Full Gospel Assembly Grand Rapids Mich
- 7.90 Assembly of God Loveland Colo
- 8.00 Assembly of God S S Pawhuska Okla
- 8.00 Pinedale Assembly Clanton Ala
- 8.00 Assembly of God Union Mo
- 8.00 Assembly of God and S S Puxico Mo
- 8.00 Magnolia Park Women's Missionary Council Houston Tex
- 8.00 Assembly of God S S Galena Park Houston Tex
- 8.05 Congregational Church San Juan Bautista Calif
- 8.14 Campbell Pentecostal Mission Campbell Calif
- 8.25 Full Gospel Assembly Woodland Calif
- 8.43 Assembly of God S S Sharon Kans
- 8.63 First Assembly of God Gooding Idaho
- 8.70 Busy Bee Band Portsmouth N H
- 8.70 Crichton Assembly Crichton Ala
- 8.73 Full Gospel Tabernacle Westernport Md
- 9.35 First Assembly of God Oklahoma City Okla
- 10.00 Pentecostal Pilgrim S S Smoke Run Pa
- 10.00 Full Gospel Assembly Ingleswood Calif
- 10.00 Full Gospel S S Centralia Wash
- 10.00 Girard Assembly Buffalo Okla
- 10.00 Bethel Church Rock Island Ill
- 10.00 Irvington Pentecostal S S Class Irvington N J
- 10.00 Pleasant Grove Assembly Durant Fla
- 10.00 Gospel Tabernacle Fort Morgan Colo
- 10.15 Bethel Assembly of God S S Phoenix Ariz
- 10.15 North Utica Assembly of God Tulsa Okla
- 10.22 Pentecostal Church Dinuba Calif
- 10.25 Faith Tabernacle and S S Burlington Wash
- 10.82 Full Gospel Mission Ukiah Calif
- 11.00 Ladies' Missionary Council Phoenix Ariz
- 11.16 The Old Fashioned Church Grand Island Nebr
- 11.50 Assembly of God S S Wetumka Okla
- 11.64 Assembly of God S S Flint Mich
- 11.69 Assembly of God S S Sorento Ill
- 12.00 Christian Co-Workers S S Millville N J
- 12.31 Pentecostal Tabernacle National City Calif
- 12.37 Heights Assembly of God Houston Tex
- 12.76 Pentecostal Assembly of God Hoquiam Wash
- 12.99 Full Gospel Tabernacle Visalia Calif
- 13.00 Peniel Assembly of God Massillon Ohio
- 13.14 Pentecostal S S Union Gap Wash
- 13.22 Assembly of God and Christ's Ambassadors Miami Okla
- 13.24 Full Gospel Assembly Springfield Ill
- 13.35 Christ's Ambassadors Pent'l Church Medina Ohio
- 13.48 Full Gospel Tabernacle Clovis Calif
- 13.50 Assembly of God S S Vernon Tex
- 13.50 Glad Tidings Mission Tracy Calif
- 13.85 Full Gospel Tower Chapel Huntspoint Via Bellevue Wash
- 14.00 Laurel St S S Indianapolis Ind
- 14.27 The Gospel Lighthouse Manhattan Beach Calif
- 14.40 Assembly of God Fort Collins Colo
- 14.63 Pent'l Gospel Tab'n S S Peak & Garland Dallas Tex
- 15.00 Immanuel Bible Class Tampa Fla
- 15.00 Grace Pentecostal Church Johnston Pa
- 15.00 Willowbrook Sunday School Bellflower Calif
- 15.00 Chambersburg Assembly Chambersburg Pa
- 15.00 Full Gospel Mission S S Corcoran Calif
- 15.00 Oak Park Holiness S S Tampa Fla
- 15.00 Pentecostal S S Oxford Pa
- 15.09 Four Fold Church and S S Bellflower Calif
- 15.50 Bethel Chapel Assembly Bethel Mo
- 15.62 Assembly of God and C A Rally Cottage Grove Ore
- 16.18 Glad Tidings Mission East San Diego Calif
- 16.44 Full Gospel Church Los Banos Calif

- 16.50 Assembly of God Edina Mo
 - 16.65 Assembly of God Los Angeles Calif
 - 17.00 The Pentecostal Church Harrisburg Pa
 - 17.00 Pentecostal Mission Bellbrook Ohio
 - 17.50 Full Gospel Assembly and S S Kingsburg Calif
 - 17.50 Assembly of God Holland Ohio
 - 18.13 Glad Tidings Assembly Weed Calif
 - 18.97 Pentecostal Tabernacle Riverbank Calif
 - 19.10 Truesdale Assembly of God Truesdale Iowa
 - 19.78 Assembly of God S S Enid Okla
 - 20.00 Full Gospel Tabernacle Auburn Calif
 - 20.49 Assembly of God Gridley Calif
 - 21.00 Rosen Heights Assembly of God Fort Worth Tex
 - 21.00 Pentecostal Mission Redlands Calif
 - 21.00 Trinity Pentecostal Church Elizabeth N J
 - 21.25 Eagle Bend Assembly Eagle Bend Minn
 - 21.65 Full Gospel Assembly Casino Minn
 - 22.00 Fifth and Broad Assembly S S Wichita Falls Tex
 - 22.00 Independent Full Gospel Church Roseburg Ore
 - 22.45 Gospel Tabernacle Memphis Tenn
 - 22.60 La Crescenta Pentecostal Church La Crescenta Calif
 - 22.69 Puyallup Full Gospel S S Puyallup Wash
 - 23.00 Bethel Pentecostal Church Hagerstown Md
 - 24.42 Pentecostal Tabernacle Seattle Wash
 - 25.00 Full Gospel Mission Pomona Calif
 - 25.30 Assembly of God and S S Wood River Ill
 - 25.37 Full Gospel Tabernacle and S S Raymond Wash
 - 25.97 Full Gospel Hall Marshall Minn
 - 26.00 Full Gospel Tabernacle Moosic Pa
 - 26.06 Evangelistic Full Gospel Tabernacle Salem Ore
 - 26.90 Fourfold Gospel Mission Wasco Calif
 - 27.33 Sunnyvale Highway Pentecostal Assembly Sunnyvale Calif
 - 28.00 Jerseyville Assembly Jerseyville Ill
 - 29.00 Assembly of God Terre Haute Ind
 - 29.00 Full Gospel Assembly Ingleswood Calif
 - 30.00 Assembly of God Noonan N Dak
 - 30.00 Full Gospel Tabernacle Des Moines Iowa
 - 30.00 Assembly of God S S Goose Creek Tex
 - 31.02 Full Gospel Tabernacle Reedley Calif
 - 31.15 Glad Tidings Tabernacle Santa Cruz Calif
 - 33.41 Dunsmuir Pentecostal Assembly Dunsmuir Calif
 - 33.55 Assembly of God Mission Denver Colo
 - 35.23 Glad Tidings Assembly Escalon Calif
 - 35.36 Pentecostal Tabernacle Madera Calif
 - 35.56 Full Gospel Assembly Lyons N Y
 - 37.00 First Pentecostal Church York Pa
 - 37.25 Hollywood Temple Seattle Wash
 - 40.00 Studwood Assembly of God and Women's Missionary Council Houston Tex
 - 40.00 North Hollywood Assembly North Hollywood Calif
 - 40.00 Full Gospel Tabernacle Hammond Ind
 - 40.00 First Pentecostal S S Yakima Wash
 - 40.50 Faith Temple Kansas City Mo
 - 44.30 Pentecostal Tabernacle Anacortes Wash
 - 45.79 Assembly of God Tabernacle Sioux City Iowa
 - 48.52 Gospel Tabernacle Fargo N Dak
 - 50.00 Bethel Temple Dayton Ohio
 - 51.00 Glad Tidings Assembly Ceres Calif
 - 51.00 Bethel Church Modesto Calif
 - 58.63 Assembly of God Church Miles City Mont
 - 63.45 Pentecostal Assembly and S S Spokane Wash
 - 65.35 Assembly of God Wichita Kans
 - 65.50 Ebenezer Pentecostal Church Elizabeth N J
 - 70.00 Assemblies of God German Branch Chicago Ill
 - 70.00 Christ Covenant Church Chicago Ill
 - 73.60 Full Gospel Tabernacle Shawano Wis
 - 74.63 Full Gospel Assembly Sacramento Calif
 - 78.19 Pentecostal Gospel Tabernacle East St Louis Ill
 - 82.00 Bethany Pentecostal Church Springfield Mass
 - 85.00 Students' Missionary Band C B I Springfield Mo
 - 91.00 Bethel Temple St Louis Mo
 - 99.00 Full Gospel Tabernacle S S & C A Tulsa Okla
 - 113.55 San Diego Pent'l Full Gospel Tab'n San Diego Calif
 - 115.00 First Pentecostal Church and Y P S Lancaster Pa
 - 116.00 Church of the Whole Gospel Buffalo N Y
 - 122.35 First Pentecostal Church Wilmington Dela
 - 143.00 Christian Assembly Zion Ill
 - 150.00 Glad Tidings Mission Everett Mass
 - 216.79 First Pentecostal Church Oakland Calif
 - 225.00 Pentecostal Mission 11th & Westmorland Philadelphia Pa
 - 250.00 Berea Tabernacle Detroit Mich
 - 295.08 Assembly of God Tabernacle Minneapolis Minn
- | | |
|---|--------------|
| Total amount reported | \$6382.87 |
| Home missions fund | 264.10 |
| Office expense fund | 47.78 |
| Deputational expense fund | 53.55 |
| Reported as given direct to missionaries | 325.75 |
| Reported as given direct to home missions | 20.20 711.38 |
| Total for foreign missions | 5671.49 |
| Amount previously reported | 4817.42 |
| Total amount to date | \$10488.91 |

Attention!

Here is a book which will win a place in the heart of every one who reads it.



Jungle Trails

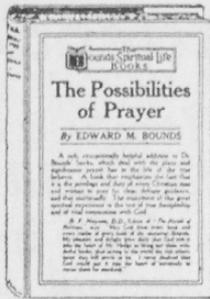
From Which Came a Little Girl Without a Country.

By Mrs. Arthur F. Berg

This is a charming new book written by one of our own Pentecostal missionary ladies, and published by the Gospel Publishing House. "Jungle Trails, from which came a Little Girl without a Country," by Mrs. Arthur F. Berg, is a true story of missionary life in the Congo. It is profusely illustrated with reproductions of photographs of African people and jungle scenes.

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, postage 5c.

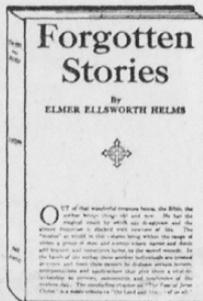
The Gospel Publishing House,
Springfield, Missouri



The Possibilities of Prayer By E. M. Bounds

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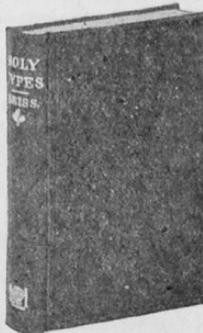
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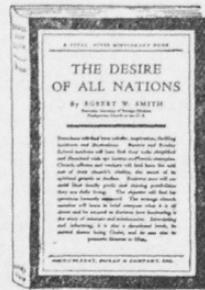


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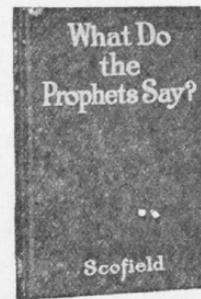
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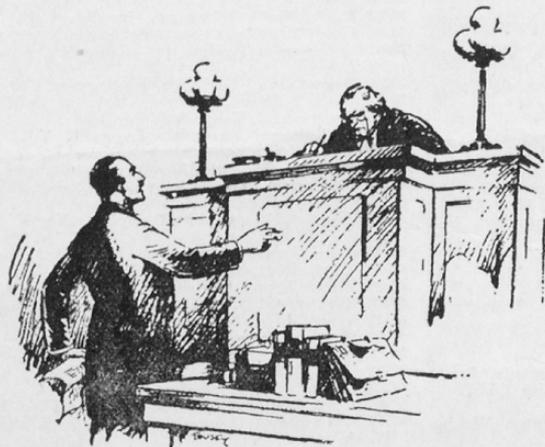


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By
I. H. Linton

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This book does not present the evidences

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He shows how difficulties in the Bible can all be met and cleared away by a knowledge of the real facts in the case. He presents the challenge of a great Bible scholar which has never been answered by unbelievers. He introduces his readers to that great field of truth known as Christian evidences, and supplies for them a great store of genuine facts which will enable them to hold their faith firm in the face of all opposition, and will lead them into those spiritual realms which can only be approached through a genuine and unshakable faith.

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