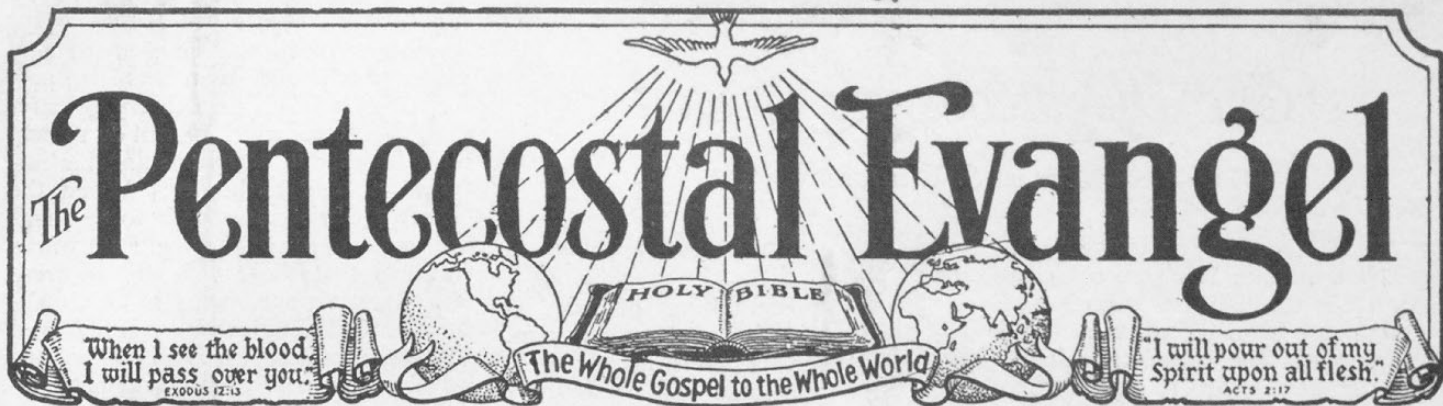


Mrs. O. O. Hunt
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SPRINGFIELD, M O., MAY 21, 1932

Price 5 cents

A "Welsh Revival" in South India

An Interview with Brother and Sister John H. Burgess of Mavelikara, Travancore, S. India,
Now on Furlough



ISTER Burgess was formerly a member of the Roman Catholic Church and tells her story as follows:

It is just ten years since the Lord brought me out of Catholicism. I was visiting a Lutheran family in our neighborhood when their cousin came to visit them from Moody Bible Institute. He commenced telling us some things that were in the Bible. I, being a Catholic, almost had to stuff my ears. After he had told us a lot of things his cousins and I mocked and made fun of him. He asked if there was a Pentecostal church in town. We did not know, but upon inquiry found that there was one. He asked his cousin to go with him, and one Sunday morning she went. Later on she came to me saying, "Oh Bernice, you must come with me. It is better than a show, the way they clap their hands and shout." Of course I was all enthused and made up my mind to go.

I went that night

and found it so different from the Catholic church. We Catholics were

so sedate and formal, but these people were all so happy and clapped their hands and were so free. When the altar call was given I noticed the men especially. I wasn't so struck with the women as I thought they were just emotional, but what I was struck with was the men. They went to the altar and how they did call upon God; I had never seen anyone pray like that. I thought that surely this must be the end of the world, and a great fear came over me.

I couldn't sleep all Sunday night. Monday morning I came downstairs and told my folks I was sick, and I felt that way for two days. Tuesday evening I went back to the prayer meeting all dressed up like a circus clown. When the altar call was given a lady came up to me and asked if I did not want to be saved. She was such a nice lady and I didn't want to be impolite, so I said yes; but I really didn't know what she was talking about. She
(See Page Ten)

A Prayer

"I spake unto thee in thy prosperity; but thou saidst, I will not hear." Jer. 22:21.

Lord, Thou hast spoken in the past,
Thy words have reached man's ear,
But he those words away hath cast,
And said, "I will not hear;"
And then in judgment Thou hast come,
And emptied out Thy wrath,
And woe untold o'er man hath rolled,
And grief hath filled his path.

Lord, teach my ears and teach my heart;
Make me to know Thy will,
And may I not from Thee depart,
But all Thy word fulfill.
The sinful world forgotten has
The law that Thou didst give,
And men on earth in ceaseless mirth
For selfish pleasure live.

Lord, I will listen to Thy voice,
If Thou wilt speak to me!
Oh, cause my soul to now rejoice!
Obedient I will be!
In paths of righteousness I'll walk
While here on earth I stay,
And, saved by grace, behold Thy face,
At last in endless day!

—J. Narver Gortner

The Righteousness of God

Ernest S. Williams

LEADING up to God's righteousness in His plan of salvation through the gospel is a long history wherein God proved the complete collapse of any effort to attain unto righteousness by human power. The Gentiles, to whom the Law was never given, and the Jews, whose national history was under the Law, both alike had proved their utter failure. The Gentiles failed under the light of knowledge and the law of conscience; the Jews failed under the Law which was given to Moses.

Man began with a knowledge of God, but from this knowledge he rapidly departed. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." "The heavens declare the glory of God, and the firmament showeth His handiwork." Yet, with all the visible expressions of God, "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four footed beasts, and to creeping things." This exchange brought the Gentile world into deepest degradation. Idolatry arose, and with it morality sank to disgusting and dismal depths. The history of the Gentiles as pictured by the Apostle Paul proves conclusively that only as God is honored and sought can man retain even the semblance of righteousness. When Jesus came, the Gentile world had utterly failed in righteousness.

Selecting one man, and through him a nation, God separated from the river of mankind a rivulet of which we speak as the Children of Israel. To this separated portion of the human race God gave the Law of commandments. He gave to them also statutes and judgments, and a ceremonial law regulating worship. For centuries this people were governed under the Law, only to show by their actions the unrighteous quality of their lives. They had received the Law by the disposition of angels, but had not kept it. Thus it was proved that both without the Law, and under the Law, fallen

man could not attain unto righteousness.

This complete failure of man is proof that sin is inherent in man. "There is none righteous, no not one." "For all have sinned and come short of the glory of God." The apostle explains this antagonism in human nature against the righteousness of God as being "sin that dwelleth in me." In the sin of Adam the whole race of mankind has been made sinners. Through the fall human nature has become degraded and human reason perverted. Man is "carnal, sold under sin." He is a slave. Sin has reigned in his mortal body compelling him to obey it in the lusts thereof.

Not until God had fully proved the utter failure of man did He unfold His secret of righteousness, the mystery of which had not hitherto been revealed, although, through the offerings of bulls and goats, He had passed over the sins of the people.

The righteousness of God is found entirely outside of fallen humanity. It is found entirely in another and that other is Christ. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God which is by faith of Jesus Christ; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." "Christ is the end of the law for righteousness to every one that believeth."

Some have sought to teach that our Lord Jesus was sinful in nature. Such a mistake cannot be opposed too vigorously. Were He born with Adamic sin in Him whence had Jesus that "righteousness which God hath set forth and declared for the remission of sins to all who believe"? Jesus was unique among men in that He was "holy, harmless, undefiled, and separate from sinners" in quality of character. He was Emmanuel, God with us. Being thus entirely without sin in His personal character, God made, or reckoned, Him, in His substitutional relationship to sinful man, "to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

Since the righteousness of God for sinful man is entirely in Christ, it is therefore entirely of grace, the free gift of God, and conditioned only upon faith. It is completely independent of

seeking to keep the law, or of any works which fallen man is able to perform. For fallen man to try by anything righteous which he can do to help the Almighty in accomplishing his salvation is only to hinder. When the Galatian Christians sought to be justified by the deeds of the law, Paul warned them that those who did so were fallen from grace. Jesus is God's all-sufficient gift, and salvation is now and forever complete in Him. The unsaved is to accept Christ, and His sacrifice on the cross, as the perfect reconciliation of his soul to God. The saved is to continue to receive Christ as his perfect righteousness as he walks by faith.

In Christ we find God's righteous judgment upon sin. The great drops of blood falling down to the ground from the holy face of Jesus in the agony of Gethsemane; the cruel thorns, the nail-pierced hands and feet, the hiding of the Father's face when Jesus hung on Calvary; these speak to us of the "exceeding sinfulness of sin." Sin nailed the sinless One to the accursed tree. But there our Saviour, having drunk the cup which the Father had given Him to drink, cried "It is finished!" Because this sinless One has borne the sins of many, God can now be just when He justifies those who believe in Jesus, for "the Lord hath laid on Him the iniquity of us all." Here is grace, God's gift entirely apart from human merit. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ."

Sinful man, however, needs an impartation of righteousness if he is to go his way "and sin no more." This also is provided in God's righteousness. "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Not only has Christ atoned for the sins which we have committed, He has also provided in the power of the Holy Spirit an impartation of holiness which entirely annuls sin to the consecrated soul who walks in surrender to God and with faith in Jesus Christ. "Sin shall not have dominion over you, for ye are not under the law, but under grace." Those who make the grace of God a covering for an unrighteous life dishonor God. "Sin hath reigned unto death" but "grace reigns through righteousness unto eternal life, through Jesus Christ our Lord."

From Adam a nature to evil has been inherited. This nature is spoken of as "the old man" which is "corrupt according to the deceitful lusts." The Christian's position in grace is one of crucifixion to this evil nature. "Know-

-:- Liberty to the Captive -:-

ing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Sin must not be followed by a Christian for, "He that committeth (practices) sin is of the devil." Either sin must be destroyed in us by the grace of God, or it will destroy us, for "the wages of sin is death." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The Holy Spirit has come to impart to us the righteousness of Christ. He who has not yet learned the way of holiness has not yet learned the purpose of the grace of God. "Sin shall not have dominion over you." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

The righteousness of God pardons all our past sins, restores fellowship with God, and imparts holiness and overcoming power to all who yield and believe in Jesus. May we ever trust alone in the atonement of Christ and the power of the Holy Spirit to the end He may stablish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.

When Communists Rule

In the *Saturday Review* of London, a Communist has written concerning their plans for a national Soviet government in Great Britain. He states: "The method of election will be so arranged as to insure the return of the Communists in an overwhelming majority. All food stuffs will come under direct Soviet control, and be rationed. All orthodox religious teaching will be abolished from the schools, and the children taught the ethics of Communism; and only such of the press be allowed freedom as show Communist leanings." Since the Communists purpose world revolution this will evidently be their plan for the United States and every other part of the world as well as for Great Britain.

Roman Catholic Increase

The 1932 official Catholic directory has just been published, which states that there are now 20,236,391 Roman Catholics in the United States; an increase of 21,293 over 1931. It says there are now 19,433 studying for ordination in the 172 Roman Catholic seminaries of the United States.

The Lord Jesus is proved to be the Son of God by the unique work which He accomplishes. A man named Henry Milans lay in a ward of Bellevue Hospital, New York. A group of students stood around his bed, for he had become a "case," while the instructing Professor remarked—"We have discovered in this man all the marked indications of the incurable inebriate. Note the dancing eyes, a sure sign of approaching insanity brought on by the habit. Note the trembling of the hands and other members of his body. Alcohol has so eaten into his nerve centers that he cannot control himself physically, to say nothing of mentally and morally. This man can never be cured. You are looking at an example of alcoholism at its worst. He must die as he has lived, a drunkard. Nothing can save him. Before long he will be found dead in one of the human rat-holes that abound in the slums where he will hide away as soon as he is able to leave the hospital, providing he does not finish here in delirium tremens. You are looking, gentlemen, at a hopeless incurable. There is nothing in medicine that can help him to overcome his insatiable craving for whisky."

Not long after Ensign Hall of the Salvation Army described what happened. "Amid the fervent 'Hallelujahs!' of Christians in the hall, Milans stumbled forward. No more earnest behest ever ascended to the Throne of God from the breast of a kneeling penitent than that prayer for release from his habit. Then, when it seemed that his entire strength had been sapped by supplication, there stole gently across his troubled spirit—quietly, softly, like the feet of dawning day—the consciousness of a great peace. The change that took place in Milans was remarkable. He was both saved and kept in a wonderful way. What science was unable to do Christ accomplished in a moment. Nineteen years after his conversion he testified, 'From that moment to the present I never have been tempted to take a drink of anything with alcohol in it. If I were again to become a drunkard I should have to acquire anew the appetite for liquor. I should have to learn all over again to love the drink that was for thirty-five years the greatest love of my life.'

He has rescued scores of people from the fearful pit and the miry clay in which he once found himself. He built up a successful business, became

reconciled to his wife and led her to Christ. "The Spirit of the Lord is upon me," the Saviour says (Luke 4:18); "He hath sent me to proclaim release to the captives."

Presbyterians Reject Birth Control

At the last General Assembly of the Presbyterian church a special commission on marriage, divorce and remarriage brought in a report unanimously approving birth control. This report has now been rejected and repudiated by a Committee of ministers and ruling elders. Thank God that the Presbyterian church has taken this stand.

We have just been reading a review of the book that has been published by a leading Congregational publishing house, and is endorsed by the Federal Council of Churches. The book is for young people, to set their standards of sex relationships. The suggestions in it are so abominable that we cannot reprint them in a family paper. It is a comment on the awful condition of today. "As it was in the days of Sodom!" We have read nothing that speaks more eloquently of the absolute apostasy of the modern church than this book which appears to have the endorsement of many "religious" leaders of today.

Women Gambling

Mr. Arthur Brisbane in his widely syndicated articles, makes the following statement: "Three hundred husbands of Bayonne, N. Y., asked County Prosecutor Drenen to keep their wives out of gambling houses. In a raid 290 players out of 300 were women. The wives promised to gamble no more, but some won't be able to keep the promise. Drugs, gambling, and alcohol establish a much firmer hold on women than on men, because of woman's greater refinement and nervous sensibility as compared with men." The devil is certainly trying to get hold of the women of America. We need to definitely pray for them. But praise God, the Lord also is getting hold of a great many who are valiant witnesses for Him. It is written in the Psalms, "The Lord giveth the word; the women that publish the tidings are a great host." Psalm 68:11. Am. Stan. Ver.

Sin tears open a fatal wound that only the atonement of Jesus can heal. —T. H. Atkinson.

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cents; 25 copies, 45 cents;
100 copies, \$1.80.*The Editor's Notebook**"If Christ Came Back Now"*

The *Literary Digest* of April 22, gives a full page review of an article which recently appeared in *Hearst's International Cosmopolitan Magazine*, in which nine well known persons stated what they believed would happen "If Christ Should Come Today." We have not read the original article, but from the extracts in this review we would gather that none of these nine writers realized the glorious certainty of His return. Praise God, there is no IF in the question at all, *He is coming back*. While we know not the day nor the hour of His coming, we do know without a doubt the glorious truth that He is coming again. "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. "Behold I come quickly and my reward is with me, to give to every man according as his work shall be." Rev. 22:12.

* * *

Wrong Views

One writer says that if Christ came back today "He would be a radical—and would be barred at Ellis Island if He attempted to enter the United States." Although the one who made this statement has written "religious" books, he seems to be ignorant of what the Bible states. Christ will not be a radical—*He will come as King*. Pilate asked the lowly Nazarene who was arraigned before him, "Art thou a king?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." A King derided, buffeted, scorned! But listen to the words of one who once hated Him as he writes to his son Timothy, "I give thee charge . . . before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: who in His times shall show, who is the blessed and only Potentate, King of kings and Lord of

lords." There is nothing in the inspired Record about this blessed and only Potentate coming to New York, and so there is no likelihood of His being barred at Ellis Island as an undesirable alien. He is not coming to Manhattan but to Jerusalem. For it is written, "The Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again." Zech. 2:12. "And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem" (not on Ellis Island). Zech. 14:4.

* * *

Another View

We quote further from this review: "Christ would not be a political agitator or the leader of a national rising against the 'Romans.' He would not be a social reformer," says Dean W. R. Inge—the 'Gloomy Dean' of St. Paul's Cathedral. The Socialist creed is 'incompatible with Christianity, and Christ would not be a Socialist,' says Dean Inge. 'He would keep free from political agitation, and would tell both sides (capitalists and Socialists) that their standard of values is wrong.' More: 'He calls the acquisitive man "thou fool," not "thou thief," and He would have said the same to the embittered wage earner. Get your values right; seek first the kingdom of God and His righteousness, and men will be able to live happily together. This is the social message of Christ, and the churches ought to preach it faithfully. A church which goes into politics always comes out badly smirched.'

* * *

God's Kingdom

Half truths can only be corrected by whole truth. The Record shows that at Christ's coming He will return not to preach a new social message but "to make war" and to "smite the nations" (Rev. 19:11, 15), and not only the "Romans" but all the nations assembled against His people will be dealt with in judgment. "And it shall come

to pass in that day that I will seek to destroy all the nations that come against Jerusalem." Zech. 12:9. And we further read, "The Lord shall be King over all the earth." Zech. 14:9. Then will His kingdom be set up. What is the real significance of that word of His, "Seek first the kingdom of God and His righteousness"? Let the King further speak, "Except a man be born again he cannot see the kingdom of God . . . except a man be born of water and of the Spirit he cannot enter into the kingdom of God." *Apart from the new birth there is no seeing or entering into this glorious kingdom.* To be in God's kingdom, when Christ brings in that kingdom, it is necessary to enter that kingdom now. Every twice-born one has been delivered from the power of darkness and is translated into the kingdom of God's dear Son. Col. 1:13. Such a one will never be taken up with the earth's politics but will ever be witnessing to Christ, His cross and His coming.

* * *

The Social Problem

Gilbert K. Chesterton, a noted English Roman Catholic, says, "I answer that Christ would say divinely just what the Church of Christ says through human mouths, and therefore only humanly. That the Ten Commandments are right, though we nearly always apply them wrong; that we must not covet our neighbor's ox, but that he ought to have an ox. And which of us has a neighbor who has an ox? An ox is a Means of Production, and they have mostly been bought up by the Beef Combine." If this writer were to read the Bible and accept its teaching rather than the human and fallible statements of Rome he would know that the Lord will deal with this and every other economic problem when He comes. He has declared, "Every beast of the forest is mine, and the cattle upon a thousand hills." And the day of His coming will make this truth manifest. There will be no "Beef Combine" then. God has said, "It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall

flow with milk." The whole world will be flowing with milk and honey; and praise God neither the cattle nor the bees shall belong to any Combine. Micah gives us a delightful picture of those days, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." Men will be perfectly contented, for God has declared, "My people shall be satisfied with my goodness."

* * *

The Munition Problem

We read that Dr. Chas. M. Sheldon, author of *In His Steps*, believes that Christ would condemn the hypocrites and do everything in His power to make war impossible; and would scourge the munition makers, "those men who in every nation are manufacturing the instruments of wholesale murder." We learn from both Isaiah and Micah that the munition factories will become very busy when the Lord returns; but they will not be making bullets and bombs, they will be turning all implements of warfare into plowshares and pruning hooks. "He shall judge among many people . . . and they shall beat their swords into plowshares and their spears into pruning hooks." And best of all, men will have different hearts in those days. God says to Israel, "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you. . . . And I will put my Spirit within you, and cause you to walk in my statutes." Ezek. 36:25.

* * *

Silly Speculations

To quote further, "He would be a preacher of what we vaguely call Socialism, for that is in our day much what Messianism was in the old Israel," believes Lewis Browne, former rabbi and author. "Instead of the Day of Reckoning, He might speak of the Revolution, and instead of the Kingdom of Heaven, He might hail the Workers' Republic." Nonsense! Christ is not coming as a revolutionist, to set up a sort of Soviet Republic, He is coming as a Restorer, to bring in that restitution of all things which God has spoken by the mouth of all His holy prophets. Our Lord Jesus will bring in a heavenly kingdom. Every problem of labor will be dealt with then in equity. The Lord declares, "They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat . . . and mine elect shall long enjoy the

work of their hands. *They shall not labor in vain.*" Everything in nature that bears the mark of the curse will have part in this glorious redemption. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord." Even the dry and desolate deserts will be changed. "The desert shall rejoice and blossom as a rose. It shall blossom abundantly. . . . In the wilderness shall waters break out and streams in the desert." And the Lord will also deal with that great problem of sickness when He comes. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "And the inhabitants shall not say, I am sick." But He will have no substitute for "the Day of Reckoning"; the judgment of the Great White Throne, when men shall be judged according to their works, is certain and sure.

* * *

A Blasphemous Statement

One more extract: "Not a Christian himself, J. B. S. Haldane, English scientist, says that Jesus would excite the attention of the police because of His talk of a coming revolution, be hated by the Communists, and finally become such an intolerable nuisance by his preaching and healing activities that he would be committed to an asylum as a madman. His work, however, would be carried on, but whether the Man would have begun a real revolution or merely founded another religion would be a question." "An intolerable nuisance!" That is a scientist's standard of Christ. God's estimate is different: "This is my beloved Son in whom I am well pleased." Will these insults to the One whom God has approved, pass? No. They are recorded in heaven, and judgment for such is already ordained, "The Lord cometh with ten thousand of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." No, God's approved One will not be sent to an asylum as a madman, but will be set on the throne. It is written that every knee (which includes those of these religionists and scientists) will have to bow to Him; and every tongue (including these tongues that now speak so flippantly of Him) will have to confess that Jesus Christ is Lord. The Lord Jesus is now a Saviour and an Advocate,

but when He comes He is to be a Judge—first of His saints, and then of all sinners. And He has already shown us the distinction of all who reject and spurn His mercy—the lake of fire which burneth with fire and brimstone.

* * *

Sheep or Goats

We desire to call one more witness to the stand—one who did not contribute to the article under review—the Apostle John. He is writing to his "little children," the born-again ones, and says to them, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." The apostle further says, "And we know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not." Then he adds these solemn words, "Whosoever sinneth hath not seen Him, neither known Him. . . . He that committeth sin is of the devil, for the devil sinneth from the beginning." Again, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil." Even now the Word separates the sheep from the goats.

* * *

Grace Sufficient

The above is God's standard. Men whittle it down, but after all has been said it is still there in the Book. Paul wrote, "Examine yourselves, whether ye be in the faith; prove your own selves." As we imploringly ask, "Lord, who is sufficient for these things?" He declares, "My grace is sufficient for thee." The apostle declares, "By the grace of God I am what I am, and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me." How can we live victoriously? The same grace that was given to Paul is available for us. "Seeing then we have a great High Priest that is passed into the heavens . . . let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." "He giveth more grace." Have faith in God; grace will be vouchsafed to keep thee unto the day of His appearing.

Prayer is a powerful thing, for God has bound and tied Himself thereto.—Luther.

In the Name of the Lord Jesus

Chas. E. Robinson



HE question is, How shall we baptize? Shall we follow the instruction of Jesus and baptize *eis to onoma* (into the name) of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19), or shall we baptize "*en to onomati* (in the name) of Jesus Christ," as commanded by Peter in Acts 10:48? In Peter's command in Acts 2:38 some MSS. have it *epi to onomati* (on the name) while other MSS. have it *en to onomati* as in Acts 10:48.

Some answer this question one way and some another. This has divided the church into warring camps, may we not dare to say, unnecessarily and foolishly. Some claim that the commands of Peter do not harmonize with those of Christ, and that Peter's commands, being given later, are our authority rather than the command of Jesus. Others say that as the commands of Jesus to His church in all other things are taken by us as orders, His command must be taken as orders in the matter of how we baptize. So the saints have formed themselves into separate bodies, and baptize in different ways.

Are we to baptize in the name of the Lord Jesus? Yes, surely; we are to do everything that we do in His name. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. We are to heal people in that name; Peter did so. Acts 3:6; 4:10. We must repent in that name; Peter commanded it. Acts 2:38. We are to preach in that name; Paul set us the example. Acts 9:27, 29. We are to cast out devils in that name; again Paul set us the example. Acts 16:18. We are to deliver those whom we must so deliver, to Satan in that name, as Paul commanded the Corinthians to do. 1 Cor. 5:4. People are to get saved in that name, as Paul spoke of the Corinthians doing. 1 Cor. 6:11. We are to give thanks in that name. Eph. 5:20. Our ministers are to give us directions in that name; Paul set them the example. 2 Thess. 3:6.

Inasmuch then as we are to do everything that we do, including every word we speak and every act we do, in the name of the Lord Jesus, it is self-evident that we are to baptize people in the name of the Lord Jesus.

But when Paul commanded us to speak every word we speak and do every act we do in the name of the

Lord Jesus, did he mean that we must say those words every time we do or say anything? This is a serious and vital question, for it covers the entire range of human activity.

When we sit down to write a letter are we to say, "I sit down in the name of the Lord Jesus"? When we buy a newspaper are we to say, "I buy this newspaper in the name of the Lord Jesus"? If it is important to say, when we baptize a man, "I baptize thee in the name of the Lord Jesus," is it not necessary also that when we speak to our friend, we should say, "I speak to you in the name of the Lord Jesus"? Surely it is. Col. 3:17. If it is necessary to say it on one occasion we must say it on every occasion.

What is the solution of this trouble? Here it is. In English the words "in the name of" constitute an idiomatic expression. That is to say it is a group of words "the meaning of which as a whole cannot be derived from the conjoined meanings of its elements." —Webster. An idiomatic expression must be understood as if it were one word. We have many of them, e. g., *fall in, Monday week, look out, at least, learn by heart*, etc. The meaning of such expressions cannot be ascertained by looking up the definitions of the words in them. *In the name of* is that kind of expression. It means, according to Webster, "By the authority of, as, *in the name of the law*." What Peter said then was, "Be baptized every one of you by the authority of Jesus Christ."

So all the trouble and separation has been over nothing. If we had all been able to read Greek we should have seen that *Jesus* said that we should baptize into (*eis*) the name of. *Into the name of* is not an idiomatic expression, either in English or Greek. While *Peter* said we should baptize in (*en*) the name of, two entirely separate things. The fact that Peter used words having an idiomatic meaning, makes his command entirely harmonious with the command of Jesus. Peter said we are to baptize people by the authority of the Lord Jesus, while *Jesus* said we are to baptize people into the name of the Father, Son, and Holy Ghost. Peter was talking about the authority back of us when we baptize, while *Jesus* was talking about the thing to be accomplished by baptism.

But it may be objected that the

words "in the name of," while in English they have an idiomatic meaning, may not in Greek have such an idiomatic meaning. In other words, maybe the idiomatic expression, "in the name of," is not a correct rendering of the Greek. That is fair, so let us see.

The Greek for "in the name" is *en to onomati*. The "of" in Greek is found in the ending of the succeeding noun. For example *en to onomati Iesou*, is "in the name of Jesus." When an officer explains his arresting a man by saying, "I did it in the name of the law," we know that he means he did it by the authority with which he was invested by the law. When the commanding officer of the British garrison at Ticonderoga inquired by whose authority his surrender was demanded, Ethan Allen replied, "In the name of the great Jehovah and the Continental Congress." Of course we know that Allen was saying that God and the Continental Congress were his authority. Do we find the same thing in the way *en to onomati* is used?

When Peter said, (Lit. Tr.) "In the name of Jesus Christ, the Nazarene, *walk*" (Acts 3:6), the meaning of his words was, "Upon the authority of Jesus Christ, the Nazarene, I command you to walk." See also Acts 4:10. Saul at Damascus preached boldly *en to onomati Iesou*. Acts 9:27. Evidently this bold preaching, which was such a change for Saul, was done upon the authority Jesus had given him. See also v. 29. Paul said to the demon-possessed girl, "I command thee *en to onomati Iesou Christou*." Acts 16:18. It is plain that Paul commanded the evil spirit upon the authority of Jesus Christ. Paul told the Corinthians to deliver the wicked man to Satan *en to onomati tou Kurion Iesou Christou*. 1 Cor. 5:4. For so serious an act as that was they needed to know by what right they were to do it, so he told them that they were to do it upon the authority of the Lord Jesus Christ. When Paul said, "We command you, brethren, *en onomati tou Kurion Iesou* (in name of the Lord Jesus)" it is clear that what he said was, "We command you, brethren, upon the authority of the Lord Jesus." 2 Thess. 3:6. In the following *en-to-onomati* texts the fact that they illustrate the idiomatic character of the Greek expression is not clear in the English: *in the name of Thee* (Mark 9:38), *in the name of Me* (Mark 16:17), *in the name of Thee* (Luke 10:17), *in the name of Me* (Luke 21:8), *in the name of Me* (Matt. 18:5), *in the name of Me* (Matt. 24:5). There are many, many more. I have chosen the last three citations because they are *epi-*

to-onomati texts as some MSS. have the expression in Acts 2:38. We see that that Greek expression is used idiomatically to mean exactly what *en to onomati* means—on the authority of. Thus it is abundantly plain that both *epi to onomati* (one reading of Acts 2:38) and *en to onomati* as used in Acts 10:38, mean by the authority of.

It is unnecessary to go any further. It is abundantly plain that *en to onomati* means idiomatically, "by or upon the authority," just like our "in the name of." That being the case let us read the baptism texts in the Book of Acts. Peter said they must do two things, repent and be baptized, *en* (some ancient MSS. have it *epi*, meaning upon) *to onomati Iesou Christou*; that is by (or upon) the authority of Jesus Christ. Acts 2:38. Peter commanded them of Cornelius' household to be baptized *en to onomati Iesou Christou*. Acts 10:48. That is he commanded them by the authority of Jesus Christ to be baptized. (The A. V. has this, "in the name of the Lord," but the A. R. V. corrects the error.)

In Acts 8:16 we also find an erroneous translation. The failure by the translators to translate the Greek word *uperchon* (defined by Liddell & Scott to mean, "they belonged"), has given us a wrong impression of what this text says. It is not an *en-to-onomati* text. Putting in the translation of the omitted Greek word the text reads, "Having been baptized they belonged to the name of the Lord Jesus." It is not *en to onomati* at all, but *eis to onoma*. No doubt they had been baptized in the name (by the authority) of the Lord Jesus, but that is not stated. The author is telling the result of the baptism, and not the authority by which it was administered.

Acts 19:5 also is not an *en-to-onomati* (upon the authority) text, although unfortunately, in the English it appears to be such. However nothing is said about the authority under which the baptizing was done; it states rather that they were baptized into the name (*eis to onoma*) of the Lord Jesus. That is they thus became Christ-ians, as Paul says, "For as many of you as have been baptized into Christ (*eis Christon*) have put on Christ." Gal. 3:27. They had already been baptized *eis metanoian* (into repentance) as stated in Matt. 3:11.

Are we then to baptize in the name (by the authority) of the Lord Jesus? Surely so. We are to do all things, both matters of speech and act in the name of the Lord Jesus, that is, under His sanction and authority.

Are we to say, when we baptize a man, "I baptize you in the name of

the Lord Jesus"? Why, no; no more than we should use these words when we order ham and eggs at the restaurant, or say, "Room with bath, please," to the hotel clerk. We order the ham and eggs believing that we have the authority of the Lord to do it. If we did not think we had His authority we should order something else. Some people, for instance, could not order coffee or tea, because they would feel that they did not have the authority from the Lord to do so. If a man did not think it would be pleasing to the Lord to have a room with bath at the hotel, he would not feel that he had authority from the Lord to order such a room, and so he would not do it. While we do not say, "In the name (by the authority) of the Lord," when we order our breakfast or our sleeping quarters, there would be nothing wrong about our using those words. Just so there is nothing wrong about using those words when we baptize a man. No one could object if we said, "I baptize thee in the name (by the authority) of the Lord Jesus," unless we then failed to baptize in the way He commanded us to baptize, that is into (*eis*) the name of the Father, and of the Son, and of the Holy Ghost. It is evident that the Samaritans were baptized (Acts 8:16) as Christ commanded them to be baptized, as well as the twelve men at Ephesus (Acts 19:5). Otherwise they could not have been said to have been baptized into Christ, for obedience to Him is essential if we would be in Him.

Nothing teaches as sorrow teaches, the transitoriness of earthly things, the permanence of eternal things, and that God is really the only satisfaction for the soul.—Mrs. George Romanes.

God leads everyone of His children by the right way; He knows where and under what influence each life will ripen best.—J. R. Miller.

Spent for Luxuries

According to Amos R. Wells we are now spending five and a half billion dollars annually in this country for luxuries. He shows that \$1,847,000,000 is spent for tobacco; \$820,000,000 for soft drinks and ice cream; \$934,000,000 for theaters, movies, and similar amusements; \$689,000,000 for candy; \$87,000,000 for chewing gum; \$453,000,000 for jewelry; \$431,000,000 for sporting goods, toys, etc.; and \$261,000,000 for perfumes and cosmetics. The average family spends \$200 annually for luxuries. In comparison with these tremendous figures, how little is given by the average family for the work of the Lord!

A Statesman's Message

David Lloyd George, Great Britain's wartime Premier, recently presided at a meeting addressed by Miss Christabel Pankhurst, who gave a message on the second coming of Christ. After her address Mr. Lloyd George said, "The twentieth century has seen the greatest war that has ever been, and still the world goes on preparing for greater destruction than before. There is need for the Second Coming to put that right. The world has not yet heard the message that was heralded by the angels. I agree with what the speaker has said—that we might have Covenants of the League of Nations, Geneva and Locarno Pacts, Kellogg Agreements among all nations that war shall be outlawed, *but we have not reached peace until there is a complete change of heart among the nations, and we want it not only in nations, but in the individuals.* I wish that the message we have listened to tonight could be delivered to millions here—and in America—and on the Continent of Europe."

Healed of Adhesions

In September, 1931, I was in terrible pain and had gone to Ponca City, Oklahoma, to see a doctor. He examined me twice and told me that I had tumors on my ovaries and that my womb was grown to my back. He said I would never be well without an operation. My husband went to the hospital and made arrangements for me to be received there the next day. My cousin who lives in Kaw City was in Ponca City that day and she begged me to trust in God for my healing. I asked my husband to take me home until the next day and told my cousin I would give God all the glory if He would heal me. She went back to Kaw City where Brother McGuire is pastoring the assembly, and they all agreed in prayer. About 10 o'clock while lying awake beside my husband I was healed. He asked me how I felt and I said, "I am healed." He thought that I was dying or that something was the matter. He couldn't realize that I was healed. It frightened him so. I have never been back to the hospital and I have no symptoms of my former troubles. I shall be glad to answer any letters that people may write to me about my healing.—Mrs. C. C. Casey, Kaw City, Okla.

Editor's note. This testimony was sent in by Pastor Jess McGuire who notifies us that Sister Casey has now moved to Kaw City.

Where one sin has entered, legions will force their way through the same breach.—Rogers.



Gospel in Foreign Lands



Ministering to the People of Yunnan

L. G. Bolton

Surely "darkness covers the earth and gross darkness the people." The more we get to know these people, the more we understand and feel the terrible darkness of their hearts. At the Chinese New Year, as we went out preaching in the villages around Wei Hsi giving out tracts and cards, and selling gospels, although the people listened well and hundreds heard the Word, yet it seemed they were so bound by superstition that they could not take it in. We realize forcibly that it is only the Holy Spirit who can convict and show them their need of a Saviour.

About three miles from here is a large Tibetan Lamasery with about seventy Tibetan priests. They had a heathen festival a few weeks ago and many people gathered from far and near. We also went, but to preach the gospel and had a good opportunity to give out the Word of Life right where Satan's seat is. When the snow and rain came, we had to take shelter in the temple and there we saw the wickedness of these Tibetan priests, gambling and drinking before their idols. Yet the people come to them to have them pray to Buddha in order that their sins may be taken away. How true the Word that the heart of man is desperately wicked and that there are none righteous. They even used their incense sticks to light their pipes and were joking with the women who came to worship the idols. These people do not know what reverence is.

Praise God for a few here and there whose hearts God has opened. It is a joy to give them the Word. We visited one village and found an old man so open and hungry for the truth. He invited us to his home for food and wanted to know more of this precious gospel. David, our evangelist, under the anointing of the Spirit, turned to one scripture after another from Genesis to Revelation, and we talked for hours and prayed and then gave him a Bible which he promised to read. He says he wants to

walk on the heavenly road. His son and wife have also professed Christ. Please pray for this family.

We praise the Lord for answering prayer in sending us a good magistrate, and he has given us permission to go into the prison and preach to the prisoners once a week. We are going for the first time today. Please pray for these poor wicked prisoners. Most of them are murderers, but God can save to the uttermost.

We have had a number of Lisu young men in a different times to study the Bible. They are not so busy now and we are sending them out to teach in other heathen villages. One of our very earnest women is also going out to preach. Please pray for her only son. He came here yesterday and said he had no peace. He knows his mother prays for him and he has per-

have been interested in Tenkodogo for some time, and are rejoicing that we are now privileged to be here. We had hoped to be able to erect the whole building before the rainy season, but on account of shortage of funds, we shall only be able to put up one room and a kitchen, with perhaps the addition of an outside building for a store room.

"We know that we are insufficient in ourselves for the task that is before us, but we are looking to God to work through us in gathering out a people for His name from this new field."

Miss Helmbrecht Locates at New Station in India

"I have been here at Jhumri Telaiya now for three weeks. God graciously supplied the needs by sending in special gifts from different ones of God's children, and made me feel the loving care of our heavenly Father for His children even when out in the jungle and among strangers. We started out in the villages last week, and had a good hearing. When we started to sing the people came together from every direction. The field is so needy, but it means much waiting on God, in order to be able to reach the people effectively." Miss Helmbrecht's new address is: Jhumri Telaiya P. O., Koddardama E. I. Ry., Bihar, India.



Preaching in the villages of Yunnan, China

secuted her, but we believe God is answering prayer and bringing conviction upon him. Please pray definitely that God will really save him.

We praise God for the ones and twos coming in, but how we long to see many hearts touched by the power of God, turning from darkness to light.

"We lose what on ourselves we spend,
We have as treasure without end
Whatever Lord to Thee we lend,
Who giveth all."

News Items

New Station Opened at Tenkodogo, French West Africa

We are happy to learn that the work in French West Africa is progressing steadily. A recent letter from Mr. and Mrs. Glenn Johnson reports: "We

Miss Marie Juergensen in Japan

Miss Marie Juergensen notified us that she would be sailing for Japan April 30th, so that we presume by the time this paper is in circulation she will already have arrived in Japan. In her last letter before sailing she writes: "I expect to arrive in the land of my adoption May 13th. It will be a glad day to see my dear father and mother again who have stood so bravely alone, bearing all the burdens and responsibilities, while we have been home. Then how good it will be to see the native workers, consecrated men of God, and the precious native Christians, jewels dug from the mire of heathenism. It will be blessed to be back with them all once more. I look back to the seventeen months

spent in our wonderful homeland. We had many joyful hours of fellowship, and are very grateful for all the love and kindness of friends. Farewell dear ones. God bless you all!"

Native Christians and Missionaries in Liberia Help Meet Need of Lepers in India

Sister Bernice Lee writes in acknowledgment of offering sent through the Missions Dept.: "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" For the past twenty-five and a half years it has been a continual marvel to watch the movings of God on behalf of His people, and there are times when He does such wonderful things for us as individuals that one is made to feel as dear Mrs. Cantel of London once put it, "My Father does so much for me that I sometimes feel He is more lavish with me than with any of His other children and then I remember there are many others who feel just the same way!"

"I am sure there are many, many of us who could tell blessed stories of His coming just when the need was the greatest, and this past week has brought such a token of His unchanging love that I cannot refrain from telling you about it.

"As I say, it is now more than twenty-five years since He led some of us—yes, many of us, out into what we called the faith life. It was very sweet to trust Him for personal needs and then as we went on with God and the vision was enlarged, the beautiful lessons of deeper trust were taught, the reaching out to believe Him for more than merely concerned the individual, and O, how bright has grown the pathway through all the changes which life has brought! Just as though He did not want us to forget the first, sweet, tender touches of His love, He lets us come again and again to places of straitness in our experiences, only to set our feet in a still larger room and thus keep us very little in His sight. O, the joy, the exceeding joy, of trusting Jesus! But now for my story, and oh, I do want it to be for His glory alone.

"Once more we had come to the bottom of things at Uska Bazar (what a blessed place to come to in the providence of God)! Once more very definite needs were staring us in the face. Once more we found ourselves wondering *what* our Father would do. But away over in Africa, three months before, He had foreseen this very hour of stress and had planned in ways which only Omnipotence could plan; blessed and holy and *reverend* is His Name!

"Sunday came with the home mail, but this week there was very little. One letter from the Foreign Missions Department was amongst the others, and upon opening it, can you, in just a little measure feel the sense of His presence as did we, when we read these words, 'On request of the native Christians and missionaries of Liberia, I am forwarding to you herewith draft for \$85.00 which covers offering they took up at their Christmas Convention'? Humility, joy, gratitude surged through the being!

On we read, 'It has been customary in our Liberian field to send their annual convention offering to some other field and this time they decided to send it to the leper work.' 'Decided to send'—you can scarcely know how significant were these words, and into our mind there flashed that word of Maltbie Babcock—

"Back of the loaf is the snowy flour,
And back of the flour, the mill,
And back of the mill is the wheat and the
shower
And the sun and the Father's will.'

"Once more let me quote from this letter, for indeed, the words seem to play such a definite part in the blessed story. 'I am sure they would be delighted to receive a little word of appreciation from you and also know that their offering will come as "meat in due season" for the work in Uska Bazar.' 'Meat in due season' indeed it was, for this month it meant rice and wheat and pulse for our lepers, as well as many other things, and we can only bow our heads in the deepest gratitude to our covenant keeping God, and as we write we find ourselves singing—

"The Wonderful, the Counselor,
The great and mighty Lord,
The everlasting Prince of Peace,
The King, the Son of God!"

"Our gratitude to the dear ones in dark Africa is indeed very, very deep and we are writing to tell them so.

"God has met us in very precious ways recently in the work at Uska. We have had a happy series of meetings, with Brother Cummings to bring us the Word and our dear lepers, children, and other Indian helpers are earnestly seeking the Baptism in the Holy Spirit; also the Lord is adding to our number from time to time such as are being saved. Never has His dear presence been more marked in our midst and we can all truly say that the past winter has been as 'the days of heaven on earth.'

"Some of our older girls who have been with us since children and who have sweetly yielded their lives to God, are now out with us in the village

work, bringing the message of joy to the heathen about us, and the gladness that this brings to our hearts as we begin to see the fulfillment of our prayers and desires of the past years, is very great. But O, the time seems so short; daily we find ourselves longing to be at our very best while opportunity is still ours. Please continue to pray with us that all His dear will shall be fulfilled in us and that we shall ever be to the praise of His glory, whose indeed, we are and whom we serve."

Women's Meeting in Liberia
Lois Shelton

Three different times we have had a meeting especially for women. I can't describe those meetings on paper, but now I understand quite well why St. Paul said, "Let your women keep silence in the churches." It would take something like an apostolic injunction to keep a crowd of these women quiet. They wanted to discuss every statement we made if it contained an idea that was new to them, and when we knelt to pray, they all prayed like a house afire. Then when I was through praying and felt it was time to close the meeting, I said "Amen." Above the uproar, my interpreter heard me and said "Amen" too, very loudly. The other boys heard him and also yelled "Amen" twice before the women realized we were trying to close the prayer, and then when they did understand, they sat up and began to giggle. I said, "This no be laugh palaver. God no be small boy that we can laugh like so when we talk to Him." That sobered them a little bit. It is hard to reach the women, but the gospel is the power of God unto salvation to everyone that believes it, and some of the women have believed it and their lives have been transformed. I know some native women here who I believe live in the very presence of God day after day.

Miss Silvie Davison in India

We were pleased to receive word of Sister Silvie Davison's arrival in India and locating at Laheria Serai, where she will work in co-operation with Miss Lydia Rediger, who is at present in charge of the station. Those of our sister's friends who wish to write her should direct their mail: Miss Silvie Davison, A. G. Mission, Laheria Serai, Darbhanga District, Bihar, India.

Send all offerings to Noel Perkin, Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

A "Welsh Revival" in South India

(Continued from Page One)

asked me if I didn't want to go to the altar, and again I replied yes. We went to the altar and got down to pray.

My dad had been dead for a number of years and every day I had been praying for him in purgatory. I didn't know what to pray for at the altar, so I decided to pray for him in purgatory. A dear old lady came up to me and said, "Don't you want the Lord Jesus Christ to save you?" I said, "Yes, but I don't know how." She said, "Just cry out and tell him, 'Lord, have mercy on me a sinner.'" When she said I was a sinner, I got offended. I had confessed my sins to the priest. I was a member of the Catholic church, and felt she had no right to call me a sinner. Then she brought forth the scripture, "All have sinned and come short of the glory of God." Well, that scripture went right home to my heart. I realized that I needed something more than I had. I needed Christ. I called upon Him, and in such a wonderful way He saved me.

I went home and told my people, and it made them very unhappy. They didn't scold, but they cried. I went back to the prayer meeting on Thursday night. The same lady came to me and told me to keep on seeking the Lord. She said, "He has lots more for you." I wondered how I could hold any more, I was so happy and so full; I felt if I had another drop I would burst. But I did keep on seeking and praising the Lord, and about ten days after I was saved the Lord baptized me in the Holy Spirit, and gave me a call to India at that time. Until then I had never heard of missionaries and missionary work.

Before I was saved I had had an operation for appendicitis, and through a fall adhesions formed. I was anointed and prayed for, but I was not healed. One evening in the pastor's home a man gave his experience of healing. He had been sick and his lips had become enlarged from fever. Just as he told how the Lord had healed him I felt the power of God strike me and I jumped up praising the Lord, knowing that I was healed.

Then the Lord gave me work in a blind association, waiting on the blind people. By doing that I was able to lay aside some money. Then I went to Bible school at Elim where I met my husband. I stayed there a year, and then went to Beulah Heights to finish up.

I did not know just where the Lord wanted me in India, so Sarah Cox

said, "Well, you come out with me until you find out where the Lord wants you." I took this as an open door from the Lord. We were to sail in October; in August my husband-to-be sent a cablegram asking me if I would join him in South India, and I said yes. Mr. Stoddart married us, and then we went down to South India. We were alone, but the Lord did help us in a wonderful way.

The following is Mr. Burgess' testimony:

I was saved 17 years ago in Muskegon, Michigan. I had been a member of the Christian Reformed church, without being saved. An uncle who had been saved in Washington and who had received his Baptism, came back to tell his people about his experience. He asked if there were any Pentecostal meetings in town. Father and he looked up a meeting place, and that is the way we became interested in the Pentecostal message. I found that I wasn't converted; and one night in my home after the meeting at the Pentecostal church I found the Lord Jesus Christ as my Saviour. I was saved on a Thanksgiving Day, and the next February I received my Baptism.

I started school in Elim, Rochester, in 1923, and from there went to Newark, N. J. It was in an English class that I felt the call of the Lord for India. We had no English that day as the Lord was blessing us so. I very rarely speak in tongues, but then I did; and I kept saying "India, India," over and over again. I felt the Lord calling me to that land.

I sailed August 3, 1926, for Mrs. Chapman's work in South India. She was about sixty-nine years of age at that time. After about six months Mrs. Chapman turned the work over to me; and when I had been on the field about fourteen months she took sick and soon passed on to her reward. About that time my wife came out to join me in the work.

Our main work is visiting the different outstations, of which we have a dozen, holding meetings and baptizing the converts. We have nine native workers, among whom are a few very capable men. We also do a lot of open air work.

We publish a monthly magazine called the *Pentecostal Trumpet*, which goes out at the rate of from twelve to fifteen hundred copies per month. We have received many good reports from those who have read the paper. One leper wrote that he had found the Lord as his Saviour through reading our paper. Our magazine goes to many places where we are not able to go.

We also distribute many tracts.

When we hold open air meetings the people literally grab the tracts out of our hands, they are so eager to read. It is a field of great opportunities, for the people are educated and can read the gospel when it is given to them.

For two years we carried on Bible school work, but had to close the school as I had so much to do. But I feel it is one of the greatest needs on the field, for there we can train the natives to do the work among their own people. I trust that after we go back we will be able to start Bible school work again.

We have baptized about two hundred in our ministry on the field, besides those whom the native evangelists have baptized. A few of our workers have more than one outstation to look after. The membership of our outstations varies from approximately twenty-five to one hundred. The evangelists give their whole time to the gospel, and many of the members apart from the evangelists go out in the bazaars and on the streets to preach and testify of Jesus' love.

We are invited to speak in the different high schools in the towns and give noon-day lectures to the students. We have openings everywhere in Travancore. We have so many calls we are not able to attend to them.

Brother Peter was saved about six years ago. He formerly belonged to the *Eruvah*, a fairly good caste. After he was saved he had much persecution from his wife, who threatened to leave him. His father disinherited him and refused to give him anything, but he had a little property of his own. One time his friends and relatives broke into his house and stole the few vessels that he had and ran away with them. Later on his wife came to the Lord Jesus Christ, and his children have just recently been saved. He received the Baptism about three years after his experience of salvation. He has been used wonderfully of the Lord in his own caste, and we have been able to get in the *Eruvah* homes through him. It is not customary for a man of his caste to minister to a lower caste, but he has volunteered for this service and is having precious results.

It is very wonderful to us how we can get different castes all into a single meeting. We have had quite a revival in Mavelikara recently. We had gone up to the hills for a rest and while we were gone the people got to praying. Many sought the Baptism and received. When we got back they were all praying, and the prayer meetings lasted until the early hours of the morning.

One Hindu man who had listened to the gospel for about two years, came into the meeting and wanted to accept Christ. This was quite remarkable. Our brethren prayed with him and he got saved and had a wonderful experience. Afterwards he went home and brought in his brother. His mother, a woman of about sixty who has been brought up in Hinduism, was also saved and had a glorious experience. She is still serving the Lord. His sister, a girl of about eighteen or nineteen, has been saved. He practically got his whole family to come to the Lord, and for this reason we call him "Brother Andrew."

Some of the Indians when they are saved prefer to be immersed out somewhere away from their native town, in a secret part, and so we take them with us to another outstation and there immerse them. But this man wanted to be immersed before all his neighbors as a testimony to the Lord Jesus Christ. A stream ran right back of his home so we all went down there and had a precious immersion, where his mother and he testified to all the friends and neighbors and relatives of the power of God. One wicked man who had spent all his life as a Hindu priest, gave his heart to the Lord.

We generally have our annual convention in Mavelikara where we live. From most of the outstations they come and attend the meetings, some of them walking many, many miles. From one of the low-caste stations they walked forty-five miles to Mavelikara, and then walked back home. Many of the prominent men of the town, such as the lawyers, doctors and the head of the high school, attend our conventions. We have about one thousand in attendance at the beginning, but by the time the meetings end we will have two or three thousand there from all walks of life. Hundreds come to be prayed for.

We see real conviction resting upon them and there is a real spirit of revival. As the glory of the Lord fell during one of the conventions, Brother Evans from Poona turned to me and said, "Oh Brother Burgess, this is Wales! this is Wales!" He is a Welshman, from that land of revival, and was stirred over what he saw in our meeting.

We hold our conventions in a shed about seven feet high, constructed of bamboo poles, with the roof made of cocoanut leaves woven together. This protects us from the sun but not from the rain. The people sit on mats on the floor, the women on one side and the men on the other.

About two years ago the low caste people brought in a little child about

three years of age to be prayed for. It looked as though it would die, its eyes were set. We anointed the child and prayed for him in the name of the Lord Jesus, then they took him away and we heard nothing more about it. Of course, if the child had died they would have brought it to us for burial. One day at the close of a special meeting a man came up holding a wee youngster by his hands, and said, "Do you know this child?" I saw that



Brother and Sister Burgess in Native Costume

he was quite happy and strong, and I said "No." Then I was told that this was the child for whom we had prayed. He had had cholera, but the Lord had healed. We did not know at the time that the child had cholera, and I had handled him. Cholera is a very, very contagious disease. How we should praise the Lord for protecting us from the unseen dangers. We weren't affected by this case of cholera at all, even though the child was far from clean.

A man came to our place from another station where there was a cholera epidemic, and went down with the disease in our station. We went in and prayed for him, and before the day was over he was much better and was able to go home in a couple of days. That was a real test, but not one in our station took the disease.

In one of the stations about two years ago we had a series of meetings, and on the last Sunday afternoon were to have an immersion service. The pastor asked all those who were to be baptized to give their testimony. Among those who testified was a little

lad of ten or twelve years, who said, "I praise the Lord for saving me from an awful life of sin." The pastor asked him to tell us what the Lord had saved him from. Sitting next to him was his school teacher. The little fellow said, "I praise the Lord for saving me from stealing school pencils." The tears began to roll down the school teacher's face.

I went to one of the stations for a Sunday meeting and arrived about four o'clock in the morning. They put me in a horse cart and we rode for a couple of miles. Then I had an hour's sleep and some breakfast. As soon as the morning meeting was over we had a meal of rice and curry. Then I spoke to the Sunday school children. After that we banded together and went to a high caste village where we preached the gospel. After a few of us had spoken a little man named Moses got up to testify. His face was shining with the joy and presence of the Lord as he told how he had been saved from the Thief Caste. All the members of his family earn their livelihood by robbery. Before all those high caste Brahmins he testified to the grace of God and praised Him for saving him from a life of robbery. They stood there awed by the remarkable change in that man's life. We marched back home and had another meal. Then we lighted gas lamps and went to another village and had an open air meeting. At the close of the meeting one man testified to being saved from a life of sin. He had lived in that village all his life and the people all knew him. Immediately the stones began coming thick and fast, and broke up the meeting; but we didn't go home in defeat, we walked home clapping our hands and beating the drums and singing praises to the Lord for saving us from sin. All my life I have never seen such happy faces as I saw that night in India where Jesus has changed sin-cursed lives to lives of blessing and happiness.

"Forward in God"

On May 1st, President Paul von Hindenburg gave as a motto to the youth of Germany the words, "Forward in God!" He was attending a meeting of 69 fraternities of the German Students' League and said to them, "I shall continue with all my strength to help the nation on the upward path, but it is necessary, too, that youth preserve its faith in God."

The nearer we draw to the Head—our Saviour—the nearer we are drawn to one another as members.—G. H. C. Macgregor.

Healed, Saved, Called, Filled

Joseph M. Campbell

I was born in 1875. I was born again 1896. Sorry to say I backslid, became afflicted, and was pronounced incurable by all doctors I consulted, though I was examined by specialists. Having been given up and knowing that (in that condition) I had but a short time to live, I went to my mother and said, "Mother, I have taken medicine all these years and have continually grown worse. The doctors tell me that no medicine or climate or surgery can ever effect a cure, so I have decided to give my case to God. I know He is able. Whether He is willing or not I do not know for I am worthy of nothing." Then I went out alone, though an awful sinner, and promised God if He would heal my body that I would seek His face until I found Him and serve Him all the days of life. God took me at my word and healed me then and there.

I bought a Bible and began to search its blessed contents, turned my steps away from my evil ways and bad company, and attended such means of grace as afforded me any spiritual help. Seven months later God marvelously saved me in Denver, Colorado. This was about 1:30 a. m. New Year's Day 1904, in the afternoon, I received such an anointing that I rode the skies for about two years.

God called me to His ministry but I did not understand it. I thought surely God would not want a man like I was to undertake such an enormous responsibility. This is the way I reasoned, "Lord, see where you found me, a wretched drunkard, and a cigarette fiend that had to get up in the night and smoke them so as to sleep. See also, I have not been through the 8th grade of school and am utterly unfitted for it. Lord, I was not only a physical wreck but my mind was also blighted so that I could not remember what happened yesterday. Even today quite a bit of my life is blank."

Satan accused me many times and told me that I would disgrace God's cause. After suffering five years over this strong conviction that at times would make me miserable, I said to my dear wife, "I shall have to spread the fleece and try it." Well, praise the Lord, God never let me doubt my call. He gave us hundreds of precious souls and enabled us to build five churches and buy two. The first went Baptist, the second Methodist, the third Nazarene, the fourth Pilgrim

Holiness, the fifth Christian Missionary Alliance; but after we had built the sixth I got light on Pentecost, so the sixth and seventh are Pentecostal.

I came in contact with a Pentecostal campaign about fifteen years ago and though I knew they had power that I did not have, yet I knew some who claimed to be filled with the Spirit who could not get credit anywhere they were known. This together with many fleshly demonstrations caused me to turn away and I said, "I will let it alone." I did let it alone for twelve years, but God did not let me alone. Satan brought me to defeat in many ways and about two years ago he made things so wretched for me that I was driven to prayer.

I arose one morning and went alone and cried to God, "O God, I am in trouble. I am overcome. Now all I ask is to be a New Testament Christian and be an overcomer. Satan is making my life miserable. I want to defeat the devil and am willing to abide by any solution that you give me." Right there I stopped. God began to answer and I just tuned in and began to listen. God said, "If you want to be an overcomer, yonder is your pattern." He pointed me back to His Son defeating Satan in the wilderness. He said, "My Son defeated Satan by the sword of the Spirit which is the Word of God." He pointed out that Jesus said that man shall not live by bread alone but by *every word* that proceedeth out of the mouth of God. He emphasized "every word" and said, "Now, if you will accept every word of God you will defeat him too." I said, "Lord, I will."

He took me through the Word as follows. First, He showed me nine types of fruit. Gal. 5:22, 23, and I said "Amen." Then He showed me nine gifts, 1 Cor. 12:8-10, and as I staggered He said, "It is written." So I said, "All right Lord, I accept it." Then He showed me the New Testament ordinances and after I said amen to them, He said, "These signs shall follow them that believe," Mark 16:17, 18, and as I hesitated He said again, "It is written," and I said, "Lord, I will preach it." Then He took me over to the last commission (Matt. 28:18-20), and showed me those four "alls." He especially emphasized the third "all," namely, "teaching them to observe *all* things etc.," which proved to me that nothing was ever done away. I saw the truth and tried to preach it

the next Sunday and seven of our people left me.

Satan said, "If you preach that they will all leave you." I did not answer him. I just said, "Lord, I promised You that I would preach it, it is Your word and I will preach it if they all leave me." My next conviction was to see dear Brother Van Meter, so I went to Dayton and told him my conviction and began to seek the Baptism. Sister Shank and Sister Bisset gave us a meeting and as they did so they diagnosed my case and Sister Shank arranged that I should change pulpits with her and Brother Shank at Cuyahoga Falls, and while there we had a tarrying meeting every day.

I sought God eleven days and on the night of the eleventh day a little woman arose and gave a short message in tongues. When she began to interpret, the power of God struck me and I should have fallen but I held to the pulpit desk until I could fall into a bench behind me, then dropped into it. But oh, that created such a hunger that I decided that night that I would seek the Baptism the next day if it was for me. I said, "Nothing will stop me from praying unless I run out of breath." I prayed differently from any other time in my life. I said, "O God, I hope You don't think I have come over here to doubt You any longer. I refuse to doubt You. You are my Saviour. You are my Healer, and according to Your word You are my Baptizer, and I have come to a baptismal service this morning. I aim for You to put me under." I was still contending for it, reminding God that He could not lie when I went off in another tongue. I was fully conscious all the time what I was trying to say but could not say a word in English.

Since I received my Baptism there have been three times as many come into the church as have gone from us. I have had many rich experiences since then, but will conclude by saying that I never was satisfied doctrinally in all my life until I came into Pentecost. While with brethren of other movements, I was branded as a holiness-fighter, a spiritual anarchist, and a "come-outer" because I could not conscientiously preach their doctrine, but now, praise God, I have found something that I can conscientiously recommend to the world. Jesus is now my Saviour, my Healer, my Baptizer, and my coming King. Praise His name!

BLOOMINGTON, IND.

Work hard for God, and let not pride blow upon it, when you have done. It is difficult for a man to do much, and not value himself too much for it.—Flavel.

-:- Encouraging Results -:-

GOD'S APPROVAL ON MOVE

Clyde Bailey writes from Marion, Ill.: "We expect soon to move to Mattoon, having accepted the pastorate. Recently in our work there 30 have been saved; four were saved last Sunday."

SECOND TRIUMPH AT MORRIS

Edith Murrell writes from Morris, Okla.: "We have just closed a meeting at Otkaha, where 12 were saved and 3 received the Holy Ghost Baptism. This is the second meeting we have held there. Twenty-two were saved before. We have now organized a small church."

CHEER FROM ON HIGH

Pastor G. W. Nichols writes from Delhi, Okla.: "We have just closed a precious 2 weeks' revival. Evangelist Oldham conducted the services. Eleven were saved and 5 were baptized with the Holy Ghost, according to Acts 2:4. The church has received a great spiritual uplift, and many are going on with the Lord."

"REFRESHING, REVIVING RAIN"

Pastor Ada C. Bohrman writes from Campbell, Calif.: "We have just finished a series of meetings with James Cardiff and son Vernon, of Los Angeles. We are rejoicing in the Lord for the precious outpouring of the Holy Spirit in our midst. Throughout the meeting the Lord was with us, answering prayer in saving souls, baptizing several of them with the Holy Ghost; refreshing all; and reviving those who had grown a little cold. Our young people were especially blessed and God has added several to our little flock."

DOING THINGS FOR GOD

Florida McLaughlin writes from Saint Cloud, Fla.: "In the 6 weeks since we began the revival here, 28 have received the Holy Ghost, 2 have been reclaimed, and the church has been set in order by Brother Couch, Assistant Superintendent of the District. Brother Bell, district secretary, has also visited the work here. There are now 30 members on the roll, of whom 29 are baptized with the Holy Ghost. We praise God for the co-operation of the workers, and the precious unity of the flock."

ETERNITY BEST CAN TELL

Pastor A. Lindsay writes from Scranton, Pa.: "We have recently closed a 2 weeks' revival with Otto J. Klink, of Florida, as evangelist. For weeks before the meeting started we had prayed much that the Lord would send showers of blessing, and God answered prayer. Our building was quite inadequate to hold the crowds. We installed two loud speakers in the parsonage and filled it with people and finally we had a loud speaker placed outside the church building so that those who could not get into the church or the parsonage might hear the message. Every night the altar was filled with seekers and eternity alone will tell all that was accomplished. We praise God for glorious victory."

A YEAR OF UNQUENCHABLE FIRE

Sunday school Secretary, Lou Burns writes from Nebraska City, Nebr.: "Ever since we started the work here a little over a year ago the revival fires have been burning. In the last 6 weeks, in our regular services, 52 have been saved and 7 have been filled with the Holy Spirit. Nebraska City is being stirred for God. Hannah Mae Steinle of Dorrance, Kans., will begin a revival May 29. May 15 we are having an all day fellowship meeting. Our young people are on fire for the Lord. Each Saturday evening we have meeting on the most prominent business corner in the city, sometimes reaching more than 300 people with the gospel message. Many have raised their hands for prayer, and God has met the need of earnest seekers. The Lord is calling our young people out into His work. Any Council brethren passing are invited to visit our work."

REFRESHING WATERS AT WATSON

H. H. Tanner, in charge at Watson, W. Va., reports: "The Lord has again proved His steadfastness by baptizing seekers in the old-fashioned way. As the power of God fell in our midst many sought for salvation. Twenty-five were born again, 19 were baptized (in water) and 3 received the Holy Spirit, according to Acts 2:4. As the meeting progressed, conviction seized the people of the town to the extent that some who previously blasphemed His name may be heard singing praises to God for His love and mercy to them. As Brother Rudenko, a graduate of Peniel Bible Institute, gave the Word, there was such conviction that some came trembling, some running to the altar, weeping their way through to Calvary. The evangelist had to take a few days' rest, but he is now with us again, teaching the Word, and some others are seeking salvation. We appreciate the helpful assistance of Sister M. Parish, of Worthington and several others in the singing."

SCHOOL PASSES "CENTURY" MARK

Pastor Keetah Jones writes from Archer City, Tex.: "Praise the Lord for victory. God has given us a nice building, a lot to put it on, and a membership of 60 who keep the Pentecostal fires burning. Our Sunday school has reached the 'century' mark and shows indications of further increase. The Ladies' Missionary Council, with an average attendance of 35, is still proving a great blessing. Our young people have the vision of the harvest, and God is blessing them in the regular services and in other work. There are about 30 in attendance. April 12-13 we had a Sectional convention, with our District Superintendent, E. L. Newby, in charge. A beneficial program was arranged by Chas. C. Robinson, Presbyter of Wichita Falls Section. Four evangelistic parties from other Sections attended. Chas. C. Robinson, plans to hold a meeting in our assembly in August. Council brethren passing this way are invited to visit us."

KEEPING STEP WITH GOD

Pastor Alfred May writes from Reno, Ill.: "God is still blessing in this place. This is a new work, but the Sunday school is growing, and good crowds attend the services. Five were at the altar last Sunday night, and 3 prayed through to complete victory. A Baptist minister received the Baptism with the Spirit in our church and is now preaching the Holy Ghost message. People say they never before heard him preach as he does now. The congregation is moving steadily on in God's plan."

BEAUTIFUL MESSAGES IN SONG

Brother and Sister Hardesty write from Deale P. O., Md.: "The Lord greatly blessed our 4 weeks' revival held at Cedar Grove Tabernacle, by Pete and Verna Saleskey. Although the weather was unfavorable the tabernacle was filled and our hearts were stirred by the beautiful songs and messages given by the Holy Spirit. The meeting resulted in some being saved and filled with the Holy Ghost. A sweet spirit of unity was also manifested in our midst. Guy Duty of Alex, Va., is pastor."

CENTRAL DISTRICT COUNCIL

The thirteenth annual session of Central District Council convened at Toledo, O., April 26-29. In spite of the present financial crisis this session was as well attended as that of former years. A spirit of unity and oneness of mind marked the business sessions. A splendid spiritual atmosphere prevailed throughout the Council. The following officers were elected:—G. F. Lewis, District Superintendent; A. B. Cox, Assistant Superintendent; J. D. Menzie, Secretary; D. G. Scott, Financial Secretary.—J. D. Menzie, Secretary.

GOD'S MIRACLE IN THE DESERT

Pastor O. O. Huguen writes from Bonifay, Fla.: "We are having some of the best meetings we have had in many years. There is someone saved in almost every service. We have also witnessed some wonderful healings. We were appointed April 7 to fill out the unexpired term of Pastor Bullington, who had resigned at Little Rock church. Yesterday was our first appointment and we had a wonderful service. We see a great outlook for a successful year ahead. We organized a Sunday school, and the interest is great. We also organized an Ambassadors' Class 2 weeks ago. There are now more than 30 in the class; 7 new ones yesterday."

BRIEF MENTION

Werner Evans writes from Newberg, Ore., that Earl Lee, Aberdeen, Wash., is with them in a precious revival. Several have been saved so far, and 2 have received the Baptism with the Holy Ghost."

Pastor W. E. Wood writes from West Point, Ill.: "We have recently closed a fine meeting in charge of R. L. Selix, Unionville, Ia. Though there were no great outward results to be seen, a good work was done in the hearts of the saints which has encouraged them to press onward and upward."

His Mighty Works

Earl W. and Beulah O. Clark write: "We just closed a 2 weeks' revival in Asheville, N. C., in a Wesleyan Methodist Church, at which some sought the Baptism with the Holy Spirit. Many testified to healing in their bodies as a result of the prayer of faith. A Brother Robinson was instantly healed of total deafness in one ear. He had not heard in this ear for 35 years. He was healed also of stiffness in his knee, and of stomach trouble with which he had suffered for 20 years. Mrs. Shipman suffering from cancer, was sent home from the hospital. The doctors said she could not possibly live more than a few days and would probably die on the way home. She had taken no nourishment except orange juice for weeks, and was suffering death. The next night after she was anointed her brother-in-law came to the service with the news that she was without pain and was eating her meals. She slept all night and sat up next day. A recent letter from her states that she is getting better every day.

"There were many other cases of healing: one of Miss Huckins, inward goiter; she said that she felt something like fingers tear the goiter loose. Another was healed of a growth. The Pastor, Brother Marshall, testified that he received healing of an inward rupture from which he had suffered for years. There were six at the altar for salvation the last night of the meeting. There was great rejoicing among their loved ones as they touched the Rock. While in Asheville, it was our privilege to meet Brother Cunningham, Pastor of the Reeds Chapel Baptist Church, of 400 members. One rest night he invited us to speak to his personal workers' class. This service is held weekly in different homes throughout the community. That night the large house was filled. After I had finished speaking Brother Cunningham turned the meeting into an old-fashioned Pentecostal waiting meeting. The power of God fell like showers of rain. There were at least 20 earnest seekers; one received the Baptism, according to Acts 2:4, and many were very near. It was a great surprise to us to find such a meeting under the auspices of a Baptist church. The minister is on fire for God and at least 4 of his deacons have the Baptism. He and his dear people were a great help to us in the revival. We also found another Baptist Church near Greenville, S. C., where the pastor and a number of the Sunday school teachers and officers in the church have their Baptism."

BIBLE CONFERENCE

Donald Gee of Edinburgh, Scotland, and the faculty of the Southern California Bible School will hold a two weeks' Christian workers' Bible conference June 20-July 2, in connection with the Third Annual Summer Session of the School, June 20-July 30. Brother Gee will speak twice daily.

Terms—Reasonable. Write for folder giving full information. Southern California Bible School, 450 Avenue 64, Pasadena, Calif.

Assorted Tracts, 50 cents per pound; \$5.00 for 12 pounds; \$10.00 for 25 pounds.

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

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

California	\$4741.09
Pennsylvania	3745.43
New York	1784.97
Ohio	1291.67
Washington	1094.45
Illinois	847.68
Missouri	838.17
Michigan	689.74
Kansas	626.25
Texas	566.72
Minnesota	487.61
New Jersey	486.85
Oklahoma	473.82
Wisconsin	391.48
Maryland	321.35
Oregon	273.37
Indiana	239.18
Massachusetts	196.74
District of Columbia	193.00
Colorado	182.47
Montana	170.46
Iowa	169.68
Delaware	153.94
Nebraska	150.77
Arkansas	138.97
North Dakota	130.51
Florida	118.68
Canada	107.75
Virginia	107.64
Connecticut	95.75
West Virginia	80.45
Foreign Countries	71.86
Idaho	61.55
New Hampshire	60.60
South Dakota	54.63
Alaska	53.64
Mississippi	43.00
Alabama	41.76
Louisiana	40.28
Maine	39.58
Georgia	34.26
Kentucky	31.88
Arizona	30.31
Wyoming	28.55
New Mexico	19.79
Nevada	12.92
Tennessee	12.81
North Carolina	8.00
Rhode Island	6.00
Vermont	5.00
South Carolina	1.00
Total amount reported	\$21554.06
Less amount reported as given direct and designated for expenses	2662.00
Total for April	\$18892.06

HOME MISSIONS

Minnesota	\$164.73
California	106.76
Missouri	51.79
Kansas	49.44
South Dakota	27.78
Colorado	16.21
Nebraska	13.40
Iowa	11.77
Idaho	10.00
Illinois	6.46
North Dakota	5.70
Texas	5.21
Wyoming	5.04
Arizona	5.00
Kentucky	4.72
West Virginia	4.66
New York	4.24
Virginia	3.86
Oklahoma	3.57
Oregon	3.57
Pennsylvania	3.09
New Jersey	2.78
Mississippi	2.49
Wisconsin	2.16
Maryland	1.82
Montana	1.52
Alabama	1.08
Nevada	.48
Washington	.45
Total amount reported	\$519.78
Less amount reported as given direct	8.61
Total for April	\$511.17

Forthcoming Meetings

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

TYLER, TEX.—Fifth Sunday rally all day May 29 at 610 E. Berta St.—J. W. McCoy, Pastor.

MEDWAY, OKLA.—Sunday school rally May 29. Medway is 5 miles west of Boswell, on Highway 70.—Pastor and Mrs. Burl Melton.

ALBUQUERQUE, N. MEX.—Evangelist and Mrs. Jacob Miller will begin revival at 1118 N. 2nd St.—Pastor W. A. Vanzant.

WEST POINT, ILL.—Virgil R. Jackson, Sherburn, Minn., will begin revival May 22.—Pastor W. E. Wood.

TULSA, OKLA.—H. Earl Winburn, Canadian Evangelist, will begin revival at Full Gospel Tabernacle, 5th and Peoria Sts., May 22.—H. E. Bowley, Pastor.

TULSA, OKLA.—J. A. McPhail, Coffeyville, Kans., will conduct full gospel campaign at North Utica and Okla. St., May 15-June 26.—Pastor S. M. Padgett, P. O. Box number changed to 365.

ST. CHARLES, MO.—Fifth Sunday fellowship meeting, Glad Tidings Tabernacle, 6th and Franklin Sts., May 29, at 2:30.—Miss Emma Pothast, Secretary.

DETROIT LAKES, MINN.—R. S. and Mrs. Peterson will conduct tent revival on State and H. Sts., June 1-June 19, each evening at 8:00.—W. A. Morken, pastor, 223 Main St.

READING, PA.—C. Stanley Cooke will conduct revival at Glad Tidings Tabernacle, 330 W. Windsor St., June 3-19. Services every night except Mondays, 7:45.—Hazel M. Fairchild, Pastor.

GREENVILLE, TEX.—Christ's Ambassadors Rally, at the church, 3033 W. Cornelia St., May 21-22. First service Saturday afternoon. Basket dinner Sunday. Bring instruments. Entertainment free.—Pastor J. L. McKinley.

ELDON, IA.—In connection with our revival now in progress, we shall have all day meeting and baptizing May 29. We also expect District Superintendent Roy E. Scott, to be with us. Basket lunch at noon.—Elmer L. Simbro, Pastor.

PRESTONSBURG, KY.—Evangelist and Mrs. John H. Stroud and party, will conduct full gospel revival in tent on Mayo Trail, Route 23, beginning June 1. Will appreciate co-operation of assemblies in District.—G. R. Fannin, Pastor.

ZION, ILL.—Dr. Otto J. Klink, will conduct an old fashioned revival meeting at Christian Assembly, May 15-June 5, nightly except Mondays, at 7:30. Sunday, 10:45.—A. N. Trotter, Pastor, 3011 Eschol Ave.

ELMIRA HEIGHTS, N. Y.—Fifth monthly fellowship meeting of western part of District, at United Pentecostal Faith Assembly, June 7. All who plan to attend please notify Pastor E. A. Schink, Route 5, Horseheads, N. Y.

EASTERN DISTRICT CAMP MEETINGS MARANATHA PARK, GREEN LANE, PA.—July 15-Aug. 7. Dr. Chas S. Price and party, assisted by large corps of District ministers. Address Maranatha Park, Box 115, Green Lane.

EBENEZER PARK, near Buffalo, N. Y. Aug. 21-Sept. 5. Workers announced later.—Pastor Harold J. Snelgrove, 629 E. Delavan Ave., Buffalo.

COMMENCEMENT EXERCISES

SAN FRANCISCO, CALIF.—Glad Tidings Bible Institute graduation will take place May 20, 21, 22, in Glad Tidings Temple, 1451 Ellis St. Special program of music and speakers Friday and Saturday, 7:30. Sunday 11:00, 3:00, and 7:15.—R. J. Craig, Principal, 1441 Ellis St.

GLAD TIDINGS SUMMER BIBLE SCHOOL SAN FRANCISCO, CALIF.—The Glad Tidings Summer Bible School opens June 18, closes July 31. Six glorious weeks of intensive Bible study. Come and get your share. Apply at once to 1451 Ellis St.

SAN FRANCISCO, CALIF.—Frederick J. Betts and party will conduct old-time revival and Divine healing campaign in Glad Tidings Temple, 1451 Ellis St., beginning May 22. Services every night at 7:45. Sundays 11:00, 3:00 and 7:15.

WAYNOKA, OKLA.—Northwest Sectional convention May 27-29. Dedication of church building May 29. District Chairman James Hutsell, will be with us; also other ministers. Visiting ministers will be entertained.—C. E. McCarrell, Pastor.

FAYETTEVILLE, ARK.—Northwest District fellowship meeting May 27-May 29.—Pastor Noel Dodd, Route 3, Box 58.

THAYER, MO.—Fellowship meeting South Central Section, June 6. Services 10:30, 2:30, 7:30. Basket dinner.—E. E. Templeton, Pastor.

HOMINY, OKLA.—E. M. Adams, Hammon, Okla., will start revival May 8. Church on Wynona and Tulsa Highway. Will welcome brethren passing this way. We shall have fellowship meeting the third Sunday in May.—C. E. Leib, Pastor.

GAINESVILLE, FLA.—Old-fashioned Pentecostal revival begins May 15, lasting 2 weeks or longer, at North Gainesville Community Hall, N. Alabama and Michigan Sts., on old Dixie Highway, leading north from Courthouse.—P. W. and Mrs. Hadsock, Route 4, Box 4, Alashua, Ala.

MINNEAPOLIS, MINN.—Donald Gee, of Scotland, will spend about 10 days in Minneapolis, beginning June 6. State convention also June 8, 9, 10. Three services daily. Inquire now about accommodations.—Pastor F. J. Lindquist, 3015 13th Ave. S.

LAKE GENEVA CAMP AND NORTH CENTRAL DISTRICT COUNCIL MEETING

ALEXANDRIA, MINN.—Lake Geneva Camp June 19-July 4. Annual Council meeting of the North Central District June 21, at Lake Geneva Camp. Further announcement later.—F. J. Lindquist, 3015 13th Ave. S., Minneapolis.

NIAGARA FALLS, N. Y.—H. E. Hardt, Falling Waters, W. Va., "The Southern Evangelist," will begin revival at Glad Tidings Tabernacle, 920 Ontario Ave., May 22, lasting three weeks or longer. Services each evening, 7:30, except Mondays. Sundays 3:00 and 7:30.—Pastor John B. Jacobs.

YONKERS, N. Y.—The 3rd monthly fellowship meeting for Southeastern New York and vicinity, May 16 at Gospel Hall, 44 Warburton Ave. Please bring basket lunch. Evening meal furnished by assembly. Special invitation to pastors with their families, Christian workers, and missionaries.—Pastor R. D. Goodwin.

CROSBY, N. D.—A. H. and Zelma Argue of Winnipeg, will be with us in 3 weeks' revival in Crosby Full Gospel Tabernacle, May 22nd-June 12th. Surrounding assemblies will co-operate, Canadian friends are invited. The last week will be a special rally and prophetic conference.—Fred Gottwald, Pastor.

NORTH HORNELL, N. Y.—First annual convention Glad Tidings Tabernacle, May 29-June 5. C. S. Tubby, Stevensville, Ont., will speak each evening. Other workers and missionaries expected. Daily services, 10:00, 2:30, 7:30. Morning service devoted to prayer and waiting on God. Entertainment furnished to all workers. Write Pastor W. F. Voodre, 327 Seneca Road.

NEW CASTLE, PA.—Revival meetings will be held in First Pentecostal Church, Pearson and Epworth Sts., beginning May 22 and continuing 3 weeks or longer. Loren B. Staats, Blue Rock, O., will conduct the meeting. Services every night except Mondays. Young Peoples' rally May 30, 7:45 P. M., D. S. Time.—John Kelner, Pastor.

CHICAGO, ILL.—Twenty-fifth annual missionary convention of Stone Church, Stewart Ave. and 70th. St. S. May 22-June 5. Among the speakers will be Donald Gee of Scotland, and S. Ray Fostekew of Bethel Temple, Chicago. Further information later.—Bert Edw. Williams, Minister. 6953 Stewart Ave.

WARREN, ARK.—Fifth Sunday fellowship meeting May 29, to be followed by camp meeting in city park. Park houses to be used for camping cabins. Bring bedding, camping outfit; meeting continues over June 5. Superintendent David Burris and other ministers will present the Word.—Elder Z. J. Launius, Sectional Presbyter, Monticello; Pastor, Roy Canady.

NATICK, MASS.—Wellesley Park camp meeting. Watson and Hazel Argue will conduct 3 weeks' revival beginning July 1, at Wellesley Park Camp Ground, 16 miles west of Boston, on Oak St., 1/4 mile from Boston and Worcester Turnpike. Services every night, Sundays all day. Further announcements later.—Chas. F. Ryans, Secretary, 7 Auburn St., Framingham, Mass.

ELKHART, IND.—A Pentecostal fellowship and Christ's Ambassadors' meeting will be held in the church, 1128 Johnson St., May 28-30. First service Saturday evening. Three services Sunday and 3 Monday. Basket dinner both days. Those who can, please bring lunch. Bring musical instruments. Those expecting to attend, and those wishing lodging over night, notify before coming, Pastor Herman R. Rose, 803 Emerald St.

WICHITA FALLS, TEX.—Wm. Burton McCafferty, member Southwestern Bible school faculty, will begin Bible lectures at Fifth and Broad church May 20.—Pastor Chas. C. Robinson.

RIPLEY, TEX.—Fellowship meeting, Whitefield Church, May 27-29, first service Friday night. Services all day Sunday.—N. H. Rhodes, Pastor, I. A. Smith, District Superintendent.

EAST PROVIDENCE, R. I.—Annual spring convention of the Church of the Firstborn, Inc., Zion Tabernacle, 846 Broadway. May 25-30, daily, 10:30, 3:00, and 7:30. Entertainment as usual for those from a distance. Bring bed linen, towels, and toilet articles. All expecting to be present more than a day write to Manager, 846 Broadway. Meals on freewill offering plan.—Pastor Christine A. Gibson.

NORTHWEST DISTRICT COUNCIL

SEATTLE, WASH.—Fourteenth annual meeting Northwest District Council, Freemont Pentecostal Tabernacle, 35th and Aurora Sts., June 14-19. J. W. Welch formerly general superintendent, will be with us. All new applicants for District license must appear in person before credentials committee. For entertainment write Pastor J. L. Isaacs, 938 N. 35th St.—Samuel Swanson, District Superintendent.

FALLING WATERS, W. VA.—Basket lunch and all day rally of Christ's Ambassadors, Potomac District Camp Ground, May 30. Meetings at 11:00 and 5:00. District Superintendent H. W. Kline will bring needs of District before young people in twilight service in grove. Officers and local presidents urged to attend. All assemblies please send delegates. Assemblies outside District welcomed also.—Gene A. Moore, Secretary, 834 37th St., Baltimore, Md.

SHREVEPORT, LA.—The First Pentecostal Church, 3217 Kentucky Ave., will be host to those attending the all-day fellowship meeting May 29. As the work here needs an uplift we shall greatly appreciate the co-operation of assemblies and their pastors within reach. Bring instruments and come prepared to assist with program. Meals and lodging free to delegates. Services will be conducted May 26-29.—G. C. Lout, Pastor.

NORTH BERGEN, N. J.—The Semi-annual Convention Beulah Heights Pentecostal Church May 15-30, every night 7:45, except Mondays. Sunday Services: German 10:30, English 3:00 and 7:45. May 21, Young Peoples' Rally. May 22, Missionary Day. Special offering for missions will be taken. Entertainment furnished visiting missionaries. May 27, Water baptismal service. May 30, Graduation. Exercises of Bible school, 2:30. Evangelistic Service 7:45. Nimrod Park, Speaker of Convention. Co-operation of assemblies in the vicinity appreciated.—J. E. Kistler, Pastor, 4741 Hudson Blvd.

NOTICE TO TEXAS MINISTERS

AUSTIN, TEX.—Texas District Council June 7-10. This includes District Council, Christ's Ambassadors, and Woman's Missionary Council. Ministers and workers throughout the state are urged to attend. Let there be one delegate to represent the local church, appointed from each assembly. We ask each church to take an offering at an early date, and send to E. B. Crump, Treasurer, Box 508, Electra, Tex. Meals on freewill offering plan, rooms furnished to ministers as far as possible. Inquire at church, 409 W. 37th St., for the way to convention grounds. Write Presbyter J. A. Wilborn, 708 W. James St., Austin, or E. L. Newby, 2621 W. 26th St., Ft. Worth.

OPEN FOR CALLS Evangelistic

Era Wayne Smith, Route 1, Mountainair, N. Mex. In fellowship with Council. Can furnish assistant pianist when desired. One year in ministry.

Pastoral or Evangelistic

A. J. and Mrs. Burk, Mt. Vernon, Mo. Mrs. Burk plays piano and sings specials. Reference S. L. Johnson, District Superintendent, Dexter, Mo.

MISCELLANEOUS NOTICES

WANTED.—At once, a tent 60x40. Name price and tell how soon we could get tent.—Pastor Alfred May, Reno, Ill.

WANTED.—Three who can play well on different stringed instruments and can sing, to travel with evangelist in different states. Must be neat in appearance and on fire for God.—F. B. Worley, 229 Desota St., Memphis, Tenn.

WANTED.—I can use all the Bible lesson cards or pictures, Evangelists, Sunday School papers, old Sunday school quarterlies, or any beautiful cards or pictures you may have, to distribute among the appreciative poor.—James Chapman, Route 1, Box 117, Barnesville, Ga.



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WORLD MISSIONS CONTRIBUTIONS May 1 to 5 inclusive

- All personal offerings amount to \$751.20
- .78 Childress Chapel S S Monette Ark
- 1.00 Spring Valley Gospel Mission Matawan N J
- 1.00 Saginaw Assembly Saginaw Mich
- 1.00 Assembly of God Cambridge Ohio
- 1.00 Home Acres S S Grand Rapids Mich
- 1.00 Children's Meeting Chanute Kans
- 1.08 Assembly of God S S Wilmore Kans
- 1.13 Assembly of God Davenport Okla
- 1.25 Hoisington Assembly Hoisington Kans
- 1.28 Pentecostal Assembly of God Goodrich Colo
- 1.50 Assembly of God Chickasha Okla
- 1.50 Assembly of God Church High Bridge Ky
- 1.53 Assembly of God S S Corwin Kans
- 1.55 Painter Assembly Swanton Md
- 1.55 Assembly of God Afton Okla
- 1.56 Assembly of God S S Yoakum Tex
- 1.59 Assembly of God Big Flat Ark
- 1.75 Pentecostal S S Gerald Mo
- 1.80 Assembly of God Sparks Okla
- 2.00 Green Ridge Assembly Flintstone Md
- 2.00 Assembly of God Greenville Tex
- 2.00 Olcott Sunday School Turon Kans
- 2.00 Assembly of God Matlock Wash
- 2.00 Assembly of God Pilot Point Tex
- 2.00 Christ's Ambassadors Ludlowville N Y
- 2.58 Pentecostal Sunday School Heppner Oreg
- 2.60 First Pentecostal Church Mount Union Pa
- 2.60 Assembly of God Caldwell Tex
- 2.60 Assembly of God West Terre Haute Ind
- 2.77 Assembly of God Tabernacle Muskogee Okla
- 2.88 Assembly of God S S Greensburg Kans
- 3.00 Gospel Tabernacle Sauk Centre Minn
- 3.00 Magnolia Park Christ's Ambassadors Houston Tex
- 3.00 Junior Glad Tidings Tabernacle Pueblo Colo
- 3.09 Pentecostal Assembly of God Johnsville Ohio
- 3.25 Assembly of God S S Manhattan Kans
- 3.44 Assembly of God S S Ulysses Kans
- 3.50 Assembly of God Decatur Tex
- 3.50 Assembly of God Church Hattiesburg Miss
- 3.50 Edinburg Assembly Edinburg Tex
- 3.90 Assembly of God Church Electra Tex
- 3.90 Assembly of God Knoxville Iowa
- 4.00 Elim Temple Oakland Calif
- 4.05 Sunday School Central City Pa
- 4.08 Smithville Sunday School Smithville Tex
- 4.10 Grafton S S Grafton W Va
- 4.30 Crichton Assembly Crichton Ala
- 4.30 El Sereno Gospel Tabernacle South Pasadena Calif
- 4.50 Cannelton Local Assembly Cannelton W Va

- 5.00 Hoquiam Assembly of God S S Hoquiam Wash
- 5.00 First Pentecostal Church Oxford Pa
- 5.00 S W Pentecostal S S Miami Fla
- 5.00 Pentecostal Prayer Meeting Milton N Y
- 5.00 Muscatiah Assembly Muscatiah Kans
- 5.00 Lincoln Evangelistic Tabernacle Lincoln Nebr
- 5.00 Blvd Assembly of God Church Fort Worth Tex
- 5.00 Assembly of God S S Duncan Okla
- 5.00 Student's Missionary Band Central Bible Institute Springfield Mo
- 5.07 Bucklin Assembly of God Bucklin Mo
- 5.13 Pentecostal Sunday School Thayer Mo
- 5.19 Polytechnic Assembly of God S S Fort Worth Tex
- 5.20 Pentecostal Assembly Bluefield Va
- 5.30 Assembly Westernport Md
- 5.55 Full Gospel Tabernacle St James Minn
- 5.79 Full Gospel S S Angleton Tex
- 5.84 Assembly of God Illmo Mo
- 5.97 Assembly of God Church Trenton Mo
- 6.10 Assembly of God and S S Hutchinson Kans
- 6.25 Assembly of God Bristow Okla
- 6.29 Fort Plains S S Freehold N J
- 6.33 Assembly of God S S Bird City Kans
- 6.40 Women's Foreign Missionary Council Alton Ill
- 6.81 Ladies' Prayer Circle Calvary Pentecostal Temple Aberdeen Wash
- 6.88 Assembly of God S S Pratt Kans
- 7.55 Sunday School Childress Tex
- 7.62 Assembly of God Plymouth Ill
- 7.74 Kingston Assembly of God Laurel Miss
- 7.75 Assembly of God Eaton Ohio
- 7.87 Assembly of God Midlothian Md
- 8.05 Assembly of God Fort Collins Colo
- 8.20 Newville Assembly Shippensburg Pa
- 9.00 Assembly of God S S Seminole Okla
- 9.00 Assembly Bartlesville Okla
- 10.00 Calvary Pentecostal Church Galesburg Ill
- 10.00 Young People's S S Class Full Gospel Church Hamilton Mont
- 10.00 Assembly of God El Centro Calif
- 10.53 Assembly of God S S Percy Ill
- 10.55 Full Gospel Pentecostal Church Youngstown Ohio
- 11.38 Assembly of God S S Sorrento Ill

- 12.00 Assembly of God S S Raceland Ky
 - 12.00 Assembly of God Pentecostal S S Carthage Mo
 - 12.16 Assembly of God Brimson Mo
 - 12.38 Assembly of God S S W Monroe La
 - 14.60 Pentecostal Church Latah Wash
 - 15.00 First Baptist Church San Jose Calif
 - 15.00 First Assembly of God Fort Worth Tex
 - 16.10 Assembly of God Church and S S Keenesburg Colo
 - 17.00 First German Pentecostal Church Akron O
 - 17.42 Trinity Pentecostal Assembly Belvidere Gardens Calif
 - 18.15 Brainerd Gospel Tabernacle Brainerd Minn
 - 18.32 First Assembly of God Kansas City Kans
 - 20.00 Pentecostal Church and S S Long Branch N J
 - 20.00 Group of Pentecostal People Ashland Pa
 - 20.00 Huntington Park Prayer Band Huntington Park Calif
 - 21.25 Gospel Tabernacle S S Alton Ill
 - 22.48 Pentecostal Church of God and S S White City Kans
 - 22.50 Los Angeles Pledgers Los Angeles Calif
 - 25.00 Calvary Tabernacle Camden N J
 - 25.00 Calvary Gospel Chapel Newark N J
 - 27.00 Full Gospel Tabernacle Cuyahoga Falls Ohio
 - 27.57 Assembly of God Bethel Church Quincy Ill
 - 28.29 Assembly of God S S Milford Nebr
 - 30.00 Ladies' Auxiliary First Baptist Church San Jose Calif
 - 30.00 Assembly of God Church Peak and Garland Dallas Tex
 - 34.92 Full Gospel Assembly Granite City Ill
 - 39.16 Gospel Tabernacle Fargo N Dak
 - 45.00 Assembly of God German Branch Chicago Ill
 - 50.00 Four Fold Gospel Assembly Taft Calif
 - 51.00 Pentecostal Tabernacle Wichita Kans
 - 73.75 Ohio State Christ's Ambassadors Dayton Ohio
 - 104.60 Christian Assembly Cincinnati Ohio
 - 143.25 Pentecostal Assembly of God Scranton Pa
 - 150.00 Student's Missionary Band Southwestern Bible School Enid Okla
 - 341.60 Bethel Temple Los Angeles Calif
- | | |
|---|----------------|
| Total amount reported | \$2677.33 |
| Home missions fund | \$ 63.97 |
| Office expense fund | 26.87 |
| Deputational expense fund | 9.11 |
| Reported as given direct to missionaries | 259.27 |
| Reported as given direct to home missions | 2.00 361.22 |
| Total for foreign missions | \$2316.11 |

"When the Puritans made their fortunes," Lowell remarks, "they lost their religion."