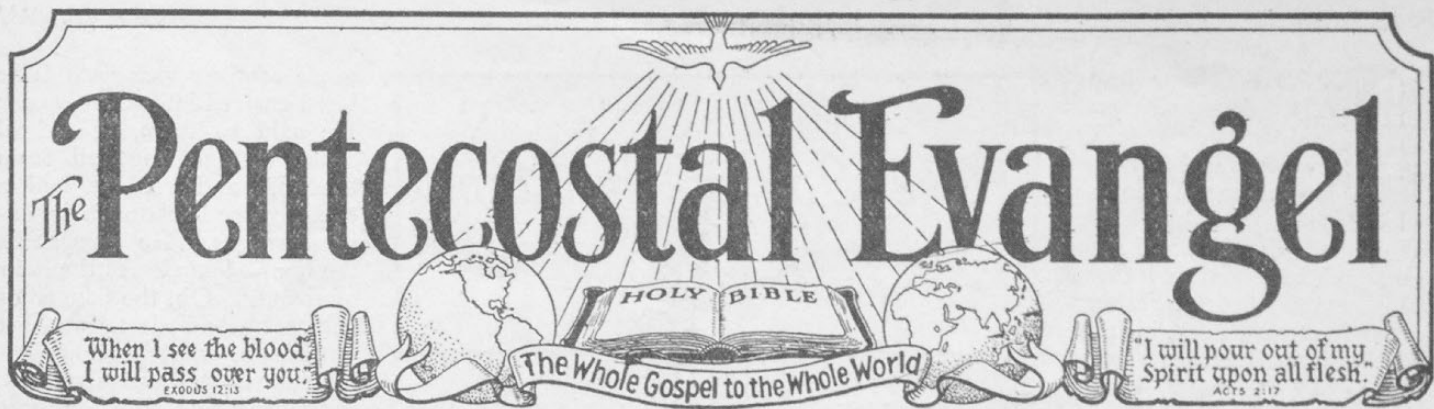


Mrs. O. O. Hunt
57 Court St.,
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Number 902

SPRINGFIELD, MO., JUNE 13, 1931

Price 5 cents

∴ "In the Regions Beyond" ∴

Anna C. Berg

Come with me for a little trip into some of our missionary fields:

We are now in China. A little ragged urchin with pinched face and hollow eyes stands at the door of the Mission Home. He asks for admittance, for some one has told him of the place where people have a heart of love and will help even such as he. Surely they will receive him for none can refuse his appealing look of mingled fear and hope as he tremblingly pleads his cause. He is a refugee from the famine district, friendless and alone—yet a mere child. But notice—the missionary sadly but firmly shakes his head, and the little fellow's head droops and his knees almost give way under him. Let us press a little closer and hear the words of the missionary: "I'm sorry, lad, but we cannot take you in. We'd like to, but to do so would mean suffering to the other children. Their portion has been cut down to only two bowls of rice a day so as to divide with the new ones we *have* taken in—and we can do no more." Tears are in the missionary's eyes as he adds, "Some in the homeland have failed to send in their offerings—they say they can't afford it—so we are compelled to shut our doors until more help comes!"

Ten missionary pledges from Sunday school children of ten cents per week would care for that orphan boy and might mean the salvation of his soul—but someone failed. Was it you??

* * *

This is India. The sun is sinking in the west and the beautiful mango trees are silhouetted against the sky. Thousands of people have been in the city for one of their heathen festivals, presenting a wonderful opportunity for the spreading of the gospel of

Christ. A frail little missionary lady has braved the hot sun to stand and witness to the great crowds of Jesus and His salvation. She is weary but she does not give in. Her face is beaming with faith and an inner joy as she prays that her work may be enlarged and that a gospel mission may be established there. "Perhaps the money will come for a mission in this place by the next post," she thinks as she trudges home to the next city where her coworker is waiting for her. The mail has come. Eagerly she opens it and reads: "We are very sorry to report a shortage of funds and have been compelled to cut the allowances of our missionaries one half. Enclosed find check for \$25.00 for the month of—." Her heart sinks. She thinks of all the places for that twenty-five dollars—the house and mission rent, groceries, food and clothing for a number of women and children dependent upon them, her Bible-woman's allowance. How can she do it? Will she have to dismiss her Bible woman?

Seven and one-half months for fifty cents

It has been decided to extend our campaign for new subscribers to the Pentecostal Evangel for one more month, and we are offering the paper from now until January 30, 1932, for the sum of fifty cents only. We shall greatly appreciate the co-operation of our pastors and evangelists in making this offer known to their congregations and sending us in new subscriptions at this time. Every new subscription sent in is a great help to us.

If ten people in the homeland had faithfully brought in their pledges of one dollar per week she would have had plenty—but someone failed. Could it have been you??

* * *

Come with me to Africa. You can almost hear the whisperings of the pine trees and banana groves as they bend gracefully in the breeze. Over plains and hills, and through dense jungle we have at last reached our mission station—isolated as far as white companionship is concerned, but surely not isolated from God. A group of Christian natives are gathered in the mud chapel for prayer. The missionary in charge is tossing upon his cot, his brow hot with fever. His wife bends over him anxiously. Often he rouses himself from his delirium to ask again the words "Have they come? Are they here? Oh! when will the new missionary arrive?" A letter lies on the table. It bears the marks of tear stains and much reading. It tells of the writer, a prospective missionary, ready and wanting to come, but unable to do so yet because of lack of money for his fare. He had just heard regarding a sum promised him—the party had bought a new car and could do nothing to help him now!

A little sacrifice, a few pledges faithfully kept would have sent that missionary to the field and would have relieved the situation there—but someone thought of self first. Surely it was not you?

* * *

We are back in the homeland. A large city presents a wonderful opportunity for home missionary work. No full gospel work is being carried on in it and there is need of the Pentecostal Evangel.

(Continued on Page Three)

IN THAT hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." Luke 10:21.

One of the most lovely things about the Lord Jesus Christ is His emotion. He was so beautifully natural. When we receive the Baptism we should not be abnormal, but beautifully natural, able to enjoy a good hearty laugh, and able to weep tears of sympathy. I do not expect a revival without emotion. A revival without emotion is like a stillborn babe. However we must not confuse a superficial working up of the soul life with the pure, holy movings of the Spirit of God.

We see first of all the Lord's joy in service. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." The seventy came back like school boys coming home for a vacation. They had been seeing the sick healed and the devil on the run, and the Lord Jesus Christ shared their joy and entered into it. I believe that today He is interested in our ministry and has joy in our service. In Pentecost we all are in the ministry. We are not all set apart as preachers, but we are all filled with the Holy Ghost so that out of us may flow rivers of living water.

One of the greatest luxuries I know is the joy of soul winning. Have you ever had the joy of leading a soul to Jesus? Didn't you feel happy? I tell you there is no joy exactly the same as knowing you have led someone to the Saviour. There is another joy in ministry also and that is the joy of helping souls. Apollos went to Corinth and "helped them much." Acts 18:27. Only God knows how deep and how sweet the joy is, when, after you have ministered the Word, people will come to you with tears in their eyes, grasp your hand and say, "You helped me just when I needed it most." My ministry is not very much evangelistic, so I don't always have that rare joy of constantly leading sinners to Christ; but my joy is in feeding the hungry, helping those in difficulty and leading people into straight paths.

Another joy is the joy of giving. I shall never forget when I first got to Australia. Talk about hilarious giving! In Melbourne they have a delightful practice. Every Sunday morning all the year round the whole of

The Joy of the Lord

Donald Gee

the congregation march up in a row. They lay their tithes and offerings on the table and while they are doing it the orchestra plays a bright hymn and they all sing. I shall never forget the first Sunday morning I was in Melbourne. I thought I never enjoyed a collection so much in all my life. They marched up and all were smiling, and they put their money down as though they were having the time of their lives.

There is a deeper joy still—the joy of continually being in the center of God's will. I love the motto of our Bible School in London: "Let me never lose this all-important truth, that to be in Thy will is better than success; and grant that I may ever love THYSELF more than Thy service." Do you know how that motto came to be? I believe it came from the Holy Ghost. Brother Carter, the principal, was passing through a very dark time. The Bible School was only in its infancy. They were having financial difficulties and very few students. He was fighting a desperate battle and one night he visited a church where one of our Pentecostal preachers was having a revival and this man was in the flush of success. Brother Carter sat on the platform, but for him the night was dark. As he sat there in the service there was a battle going on in his soul. He saw the success of the other man and was tempted. As he was looking up in prayer and fighting the battle, a voice spoke to his soul. I believe it was the Spirit of God and it came like a ray of light from heaven. "To be in Thy will is better than success." He knew he was in the will of God and he went home with everything changed.

Storms will come into your life. I am not expecting to go home to glory wrapped in cotton wool. But you can stand anything if you have the assurance that you are in the very center of God's will right where you are.

The second joy of Christ revealed here is the joy of salvation. In verse 20 we read, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The seventy returned full of joy be-

cause of their victory and the Lord entered into their joy for He said to them, "I beheld Satan as lightning fall from heaven," and yet He laid a cooling hand upon their excited spirits. He knew that the hour of success is the hour of danger. Oh, the danger of success! And lest we get puffed up, what gracious humiliations the Lord sends us.

I am beginning to thank Him for these humiliations more than for anything else. The thing that humiliates can be my Lord's greatest token of love. It is a blessing sometimes to have a bad time. It is a blessing when you don't have perfect liberty and are made to feel that you are an unprofitable servant.

There is a definite danger in gloating over Satan. "Even the devils are subject unto us through thy name." Don't boast and don't gloat over defeating the devil. I thank God that in Christ Jesus we are more than conquerors, but outside of Christ Jesus we haven't a ghost of a chance. The Baptism in the Holy Ghost hasn't been given to us to make us boastful. A real Baptism will make us feel how utterly useless and helpless we are, and it is only through God Himself that we can be conquerors over the enemy.

The Lord said to them, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Rejoice more in your relationship than in your office. How delightfully the Lord brings them back to that which is fundamental, back to the joy of salvation. What are you most glad about tonight? That you are baptized in the Holy Ghost or that you are saved? I am glad for both, but I am especially glad that I am saved. May the Lord bring us back and keep us on rock bottom. You may build your skyscrapers, but the Lord have mercy on you if you don't have a good foundation.

Some people think it is a sign of babyishness to delight in salvation. It is rather a sign of maturity. Paul delighted in the Cross of Calvary and declared, "God forbid that I should glory save in the Cross of my Lord Jesus." Rejoice not that spirits are subject to you but rather, rather, rather rejoice because your names are written in heaven. Hallelujah! Do not let your Pentecostal experience make you abnormal. There are some people who, when they are baptized in the Spirit, like to show themselves off as though they had become little pitchers of cream. So they manufacture about

ten different raptures and they always go up in the first one and the rest of us are coming up in the last. I want to rejoice, not because I am a little bit better, because I am sure I am not, but I want to rejoice because my name is written in heaven. Glory!

I am coming to the place where I see more and more that it is grace and grace alone. Everything in the Christian life from beginning to end is *pure grace*. It was said of Dr. Guthrie, a famous preacher of Edinburgh of the last century, that when he was dying he asked for a children's hymn and around his bed the group sang that simple little song, "Jesus, Tender Shepherd." It was all that great soul was hungry for as he stepped into the waters.

The last joy which we see here is the *joy of simplicity*. Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." I am finding that the deeper we get into God the simpler it becomes. The further you go the easier it gets. My Christian life is a lot easier now than it was ten years ago. When I was a young Christian I had a terrible time. I struggled and agonized. I endeavored to hold fast, but now it is becoming easy. That is why I am enjoying it so greatly. I thank God that He is so simple. The greatest things of all are simple. Ruskin tells us that when we see some mighty work of engineering, some great bridge that spans some chasm, some great building that towers above the earth, we should not say, "There has been mighty energy here," but, "There has been mighty power." It isn't energy, it is power; and the more power there is the less fuss there is.

You can go along on a motor bicycle and everybody hears you coming, and when you come to a hill the noise is almost more than you can bear; whereas a car with a sixty-horse-power motor can hardly be heard. There is more power but less noise. That is a little secret worth remembering. The prophets of Baal made a lot more noise than Elijah, but Elijah was the fellow who brought down the fire. I have been in some prayer meetings where I thought I had got among the Baalites. It isn't bringing the roof down that sends the power down. God can send the power without your first breaking the roof to let it in.

How simply God saves. He says to us, "Only believe." "Believe in the Lord Jesus Christ and thou shalt be saved." And oh, the simplicity in which the Lord can baptize you. I re-

member a Scotch Presbyterian elder coming to my church to seek the Baptism. I had another brother in my church at that time, and when he saw that Scotch Presbyterian elder coming to seek the Baptism he was delighted, and he got over him and began to pray and praise and push. He made up his mind that the correct way for the Scotch Presbyterian elder to get his Baptism was to go on the floor. And he made up his mind that if the Lord did not put him there, *he* would, and the worst man to push is a Scotchman. The more that man pushed the more the man stiffened up. I just stood on one side and had nothing to do with it. The more the brother pushed the more the Scotchman backed.

The brother at last gave up in despair and the Scotchman went home, and I went home with a heavy heart for I thought he would never come again. Afterwards he told me in confidence that when he got home that night it was a question whether he would ever come inside a Pentecostal meeting again in his life. Some people come into Pentecost in spite of us, not because of us. When he did come back I shall never forget how the Lord baptized him in the Holy Spirit. The Lord picked him up like a leaf and put him clear under the piano. Nobody pushed him that time and before long he was speaking in tongues and today he is one of the pillars of that church. How easy when the Lord is doing it.

Our Lord rejoiced in the simplicity of the Father's revelation to the babes, and I rejoice in the simplicity of God's Word. Thank God for the simplicity of the gospel, and if ever your gospel ceases to be simple you may be sure you have missed it. One of the most wonderful and profound sayings that Jesus ever uttered is given in our English Bible in words of just one syllable, "For the Son of man is come to seek and to save that which was lost." May God keep our evangelism simple. I am discovering that knowing the will of God is getting very simple. I find that when you have talked about it, and given Bible studies, the whole secret is in really *knowing God*. When we know God intimately we know what He wants us to do. I have three precious children at home and they do not come to me every hour of the day and say, "Daddy, would you like me to do this?" They know me, and they know instinctively the sort of thing that I am willing for them to do and the sort of thing I don't want them to do. If you live in fellowship with God you know instinctively those things He wants you to do.

Many people are bothered about the way to exercise spiritual gifts, and yet the rules of exercising the spiritual gifts are exceedingly simple. Do you know that, practically speaking, the rules of common courtesy are the rules governing the exercise of spiritual gifts, and if you will you may sum them up in a word—*love*. Love does not behave itself unseemly.

Everything is reduced at last to that one simple, final fundamental—*knowing God*. The gifts are wonderful, but the *Giver* is more than the gift. Salvation is wonderful, but the *Saviour* is more wonderful. Healing is wonderful, but the *Healer* is more than the healing. Prayer is wonderful, but the *Answerer* is more than the answer. The ultimate of everything is *knowing God Himself*. You can be chock-full of the Bible, and not know the God who wrote it. The great thing is to know the Lord, as the Saviour Himself declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." As I know Him, my heart enters into rest.

In the Regions Beyond

(Continued from Page One)

costal message. Many are hungry and ready to accept the gospel if presented to them. False doctrines of every description are sweeping in with their literature and lecturers—well supported—and many hungry and unwary souls are grasping at what they hope will mean their salvation. Satan knows they are hungry and dissatisfied and he is quick offer them a substitute. Some young Gospel workers stand ready to enter the field—ready to give their time, strength, ability, and all they have, but they need some help. They must needs have a place for services, but to rent a suitable building takes ready cash. If they only had a tent! *Who will help them??*

If every Christian would pledge and give faithfully to world missions our country could be swept with the full gospel message and it would mean the salvation of thousands in the home as well as foreign fields! But someone is failing; Christian, it must not be you!!

He that has little consciousness of sin will have little consciousness of pardon; and he that has little sense of forgiveness for which to be grateful, will have little glow of love to gladden his heart and to fire his life.—Alexander Maclaren.

"One of the best arguments for the Bible is the character which it creates."

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The PENTECOSTAL EVANGEL

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The Editor's Notebook

*Denying the Supernatural*

There has come to the desk of the writer a quantity of Communist literature, sent by Brother Otto J. Klink, formerly a Red agitator but now a flaming evangelist of the Christ of Calvary. Among the books he sent, all of which are being widely circulated by the Communist party in this country, is one entitled, "The Bankruptcy of Christian Supernaturalism," by Wm. Montgomery Brown, one-time bishop of the Episcopal church in this country, now a foremost advocate of atheism. On the cover of this book Mr. Brown quotes a word from Confucius, "Never have anything to do with those who pretend to have dealings with the supernatural. If you allow supernaturalism to get a foothold in your country, the result will be a dreadful calamity." On the fourth page of the book there is a quotation from Herbert Spencer which is so shockingly blasphemous that I prefer not to quote it.

* * *

We Speak That We Know

When a declaration is made that Christian supernaturalism is bankrupt there are hundreds of thousands of Pentecostal people on this globe who can rise up and say, "Thank God that is a lie." Those of us who pray and praise daily in other tongues as the Spirit of God gives utterance, know from personal experience the supernaturalness of the Christian faith. We have seen miraculous healings wrought by the power of the wondrous name of our Lord Jesus Christ and have seen the prayer of faith bring health to the sick hundreds of times in our day, so how could we doubt the supernaturalism of the miracles recorded in Holy Writ? We have proved again and again the glorious truths of the inspired Scriptures and could not for one moment question the supernaturalness of the virgin birth of our Lord

Jesus Christ, nor could we question the power of His all-atoning death, His resurrection, His ascension, or His coming again to set up His kingdom. We cannot question the supernaturalness of the Scripture when we see the Word fulfilled before our eyes, "Now the Spirit speaketh expressly, that in the latter times *some shall depart from the faith*, giving heed to seducing spirits and doctrines of devils." The very apostasy of this bishop was foreshown in the Scripture and we recognize the source of his blasphemies—seducing spirits and demons of the nether world.

* * *

An Unquenchable Faith

But even in Russia where the antagonism to Christianity is like to that of the first century when the constant cry went out, "The Christians to the lions!" they cannot suppress the supernatural. We have just been reading a booklet entitled "Children Under Communism," by N. I. Saloff-Astakhoff. This book gives a true account of what happened to the children in a Christian orphanage in Southern Russia. When the Soviets came into power, desiring to teach all the children atheism and Communism, they took over all the schools and orphanages. The founders of this orphanage did their best to keep the place in their own hands, "but all to no avail, for the local authorities simply sent one new order and command after another. They soon prohibited any Sunday school for the children and commanded that God's Word should not be read. The teacher and nurses were strictly forbidden to say anything to the children about God. Finally they issued an order to the superintendent that he should at once stop praying with the children before meals, or at any time, with the promise that he would be shot promptly if he disobeyed. This penalty would also be summarily executed if anyone men-

tioned the name of God to the children."

* * *

The Attitude of the Rulers

The superintendent made a journey to the capital and was granted an interview with the chairman of the State Department of Socialistic Care and Child Education. After making his petition he was told, "You, and all educators like you, deserve to be hanged on the nearest telegraph pole! You are all oppressors of childrens' souls! You are preparing them to be obedient slaves of capital! You will gain no permission nor protection here, instead we would suggest a bullet or a rope! . . . It is expedient for us to use all available means and methods to impress on the minds of the younger generation that no Lord God exists! In fact no lords or rich people should be permitted to exist. Our young people must be made to understand and know that there is no such thing as sin, consequently no judgment of our lives in an eternity that will never materialize. Neither is there any such thing as holiness. . . . We communists, with the help of such an education, have pulled the lords and the rich from their earthly thrones and are going to hurl the Lord God from His heavenly throne!"

* * *

The New Order

About two months after this the superintendent of the orphanage was informed that the place would be taken over by the government, and two days later a new staff of workers took possession. We read, "From the first day the new educators summoned all their powers to uproot and destroy all the good seed that had been sown, and to undermine the faith of the children. At the same time they did all they could to plant atheistic views and principles in these young hearts and lives. To reach their goal they made all kinds of experiments. They would call the children to dinner and let them take their places with no food on the table. After telling the younger children to wait awhile, they would say, 'Pray to God for food.' The children,

accustomed to praying, bowed their heads in prayer. Still the table remained without food. Finally they were told there was no God, consequently He could not give them bread. After a moment's pause the nurses told the children to pray to Lenin. Imitating the prayers of the children, one of the women prayed to Lenin for food for the orphans. Directly the tables were set and it was explained that Lenin was a friend of all poor people and that he gave food to orphans. Formerly, boys and girls had been assigned to separate bed rooms, but now boys and girls, young and old, shared common bedrooms. In place of the Sunday school and study of the Bible, dances and singing of revolutionary and anti-religious songs were substituted. Morning and evening family prayers and grace before and after meals of former days were replaced with godless songs."

* * *

Suffering for Christ

There was a lame boy, twelve years of age in the orphanage, for whom many prayers had been offered. He could not help noticing the great difference between the old order and the new. He had hated to see the brutality and rudeness shown to the former godly superintendent who had been commanded to leave the orphanage without being allowed to say goodbye to any of his little flock, nor even to take his own personal belongings. He contrasted the wonderful care the children had had with the shocking neglect under the new order. He made his way to the ruins of an old reservoir and there alone he cried to the Lord Jesus to cleanse his heart from sin. And then and there he experienced a wonderful change and passed from death unto life. In this old reservoir, hidden away at the corner of an orchard, covered with long grass, he gathered the children who were really saved, and there they held prayer and praise meetings. These children resolved not to sing any of the blasphemous songs nor to take any part in the dances or worldly entertainments. As a result they were ruthlessly persecuted. But the little lame leader and his flock declared, "Jesus suffered for us—so it is written in our New Testament—and we will suffer for Him."

* * *

Defying the Devil

The secret hiding place where these young Christians held their meetings was discovered. "All were on their knees in earnest prayer when they were surrounded by the nurses under the direction of the superintendent. Before

they could hide their Testaments they were in the hands of the enemy. Rough hands dragged the children unceremoniously out of their retreat, and the pit was closed with stones and bricks. All the Testaments were torn to shreds, and the young Christians punished so severely that their weakened bodies ached for days. But the loss of God's Book—the last comfort to their hearts—together with the destruction of their only place of refuge, caused them far greater pain and grief than the physical discomfort from their punishment."

One day the superintendent gave orders that the five-pointed star of Communism was to be sewed on to the caps of all the children. The Christian children came to their lame leader and said, "What shall we do?" He declared, "The minute I saw the red stars on our caps I remembered those cruel armed men who drove Papa (their former superintendent) away. They had just the same kind of red stars on their caps. And then you see them on all the soldiers who come to our house, cursing, swearing and drinking whiskey with the nurses. They are apparently all bad people. They do not believe in God. Instead they mock and curse and blaspheme the name of Jesus Christ. Therefore, if such people wear the red stars, we who believe in God and love the Lord Jesus Christ should not wear them!"

* * *

Martyrs for Christ

This lame leader further suggested, "Let's tear off the stars, and write on slips of paper, 'I AM A SHEEP OF JESUS.' Then we will pin that on instead of the stars. Let them wear the mark of the devil—we will wear the name of Jesus!" He provided a knife and paper and pencil. In a few minutes the stars had tumbled into the mud at their feet to be replaced by this inscription, "I AM A SHEEP OF JESUS." What was the effect? "Before all the other children, the paper slips were torn from their caps, and then the children were commanded to go down into the dark cold cellar. Here the nurses cut stones into small pieces and made the children kneel with bare knees on the sharp stones for several hours. It was also ordered that they should be without food for several days. Although suffering unspeakable pain himself, the little lame leader encouraged the others. He told them how the Son of God was crucified in order to save men from sin and eternal death. He reminded them of the agony that Christ went through, and so the children endured their suffering patiently.

Faithful Unto Death

About six months after this the orphanage was closed and most of the children were sent to their relatives or to farmers in the vicinity. Two former friends of the orphanage went to visit an acquaintance, but found that his house had been confiscated by the government and that he was no longer there. A few children from the orphanage were in this home. "They were clothed in dirty rags and most of them had sore, inflamed eyes, closed with matter. In the middle of the floor was a large dirty pillow upon which lay three emaciated dying children. One of the nurses said, 'Look at them. Those youngsters are dying just because they are so stubborn. They were recently sent to us from an orphanage which was being closed. They are so deeply infected with religious poison that it was impossible to get it out of them! They often prayed in the presence of the other children, and had such a great influence over them that we had to isolate them as you see.' One of the little girls opened her eyes, and her dying lips whispered, 'Have you come to take me, dear Jesus? It is so hard and dreadful for us here among these people, and Papa is not with us. Please take us soon, Jesus. Thou hast taken Willie and Peter already, they are with Thee. Please take me too, oh, I do so want to be with Thee!' Her weak voice continued, 'Oh, I am feeling so good now. O, . . . such light . . . and . . . so warm.' The last words slowly died on her blue lips. Her eyes became fixed upon something in the distance. The little frame quivered and the spirit of the poor innocent child had departed from its worn out suffering body. Shortly afterwards the others, in a similar way, passed into eternity, to be with the Lord Jesus Christ."

* * *

A Young Preacher

The little lame boy of the orphanage went back to his relatives and soon had gathered around him a congregation of some forty to fifty to whom he had read his Testament. Many of these he won for Christ. No, Christian supernaturalism is not bankrupt even in the land of Soviets; for in that land there are yet millions willing to go to martyrdom and death for their faith in our Lord Jesus Christ.

* * *

The Promises of Scripture

In the 28th chapter of Isaiah we have the promise of the supernatural speaking in tongues. But that is not
(Continued on Page Fifteen)

∴ The Gospel in Foreign Lands ∴

Letter from the Tibetan Border *W. E. Simpson*

I returned safely from my trip to Minchow and Taochow just before New Year's. At the latter place people were in a panic as there were reports of a troop of bandits approaching by the very road we should take to reach Labrang. I was in quite a hurry. It was imperative that I should reach Labrang as soon as possible, so after praying about it, I decided to go on. On Christmas day, while riding along ahead of the caravan, I met a couple of Tibetans who informed me that the bandits had just arrived at a town only three or four miles ahead, and advised me to turn back. I did not turn back, but took a by-road which would lead me in a detour around the place where they were. We saw the town only about a mile on our right hand, but were able to pass on safely around it and encamp near a small Tibetan village beyond. Though I had never been there before, a Tibetan who wanted to become friends, came to our camp, and brought a present of some fodder, fuel, and a few pears. That was the only present I received on Christmas, but at night as I lay under the stars thinking, I certainly did thank the Lord for all His goodness in protecting us through all danger and giving us the hospitality and friendship of the Tibetans in an untouched place. And then my thoughts went back in gratitude to the gift of God's beloved and only begotten Son on that first Christmas night so long ago. And I thanked God that even I was given the wonderful privilege of bearing the message of "Peace on earth, good will toward men" to those that sit in darkness in the land of Tibet.

All the trials, the loneliness, the heartache, the weariness and painfulness, the cold and fatigue of the long road, the darkness and discouragements, and all the bereavements, temptations, and testings, especially of this

past year, seemed not worthy to be compared with the glory and joy of witnessing to this "glad tidings of great joy."

The past year certainly has been an extraordinary difficult one in many ways. First the necessity of my father and Mr. Plymire's leaving the field, thus leaving me all alone. Then just as Brother Halldorf was arriving he was struck down by typhoid, leaving a void in my heart and in the work. The tremendous added burden of caring for all the work left on my hands makes me begin to realize the significance of Paul's words, "Besides

of escape, "yet not straitened," lifting up our heads we see that nothing can separate us from the love of Christ, that the way above "where Christ is seated on the right hand of God" is always open. "Perplexed, yet not into despair." Each time we are discouraged and ready to give up, we feel His hand in the darkness leading us on. "Pursued, yet not forsaken." Thank God for the promises, "I will never leave thee nor forsake thee," and "Lo, I am with you always, even unto the end of the age." "Smitten down, yet not destroyed." Praise Him that even though the tempter often

smites us, yes knocks us down, there is One that is "able to succor them that are tempted," One that can be touched with the feeling of our infirmity and who gives us mercy and grace to help in time of need.

This year also will always stand out in my memory as the year when the first Tibetan from this district yielded his heart to the Lord. It is as the first fruits of the harvest, the earnest of the victory to come.

I want to thank all of you at the home base for your hearty co-operation and interest, and especially for the prevailing intercessory prayer that has been offered so much for me and for

the Tibetan work. Truly though "absent in body" we are "present in spirit" one with another.

As soon as I am able to get caught up in my correspondence and with all the work here in Labrang, it will be necessary for me to make a trip to Rongwo, Paongan, Kweite, and Tangar, to hold meetings in each place, and to look after many things that require attention, unless before that time the Lord comes, oh, glorious thought! When I return from there, another trip to Minchow is absolutely essential to look after many matters in my father's work. Then follows the summer itineration among the Tibetan nomads which under no circumstances do I want to give up, although by that time there are almost



Traveling in Western China
Brother and Sister W. W. Simpson in center, W. E. Simpson to the left,
and Brother Halldorf to the right.

those things that are without, there is that which presseth upon me daily, anxiety for all the churches." Unprecedented financial stress made it necessary to cut down on the work. It was a record year for traveling also. Altogether I went by horseback a distance of approximately 3800 miles, or if it were in a straight line about as far as from Key West, Florida, to Valdez, Alaska. I was 185 days on the road and less than three months at home here in Labrang.

This year has given many proofs of God's faithfulness, of the abiding presence of Jesus Christ when earthly friends fail, and of the "fellowship of His sufferings." Truly "we are pressed on every side"; looking around on the earth there seems no hope, no avenue

sure to be pressing needs elsewhere. The matter of getting up money from the coast for all this work is a serious problem and consumes a good deal of time. I wish I could be in several places at one time, but it is of course impossible. Thinking on all there is to be done is appalling, but I can just throw myself on Jesus Christ, the all-sufficient one, asking that His strength be made perfect in my weakness. There seem tasks almost physically and mentally impossible, but if I fail, the spirit indeed is willing but the flesh is weak. How long I will be able to hold out here I do not know, but I know it would not be for long without His grace every day. May God make that wonderful verse true in my life, "I can do all things through Christ which strengtheneth me." However, I do not believe it is God's highest will that all the burden of this great work should rest on one man, as there are many things that of necessity will be neglected. One cannot be in more places than one at the same time. Pray that other laborers may be sent forth into this needy field.

Need of Evangelizing Those at Our Door

Conditions Among the Indians of the Klamath River Country

J. D. Wells

The Indians of California have been sadly neglected both in regard to their material and spiritual needs. They are located on reservations where the land is so poor that a living cannot be made on the four acre allotments that are given to them. They are obliged to live in little, old shacks left by the miners of the fifties, and in many, many instances they have to carry water in five gallon cans for a half mile or more. Is it any wonder they do not use more of it in washing, cooking, and on their persons? Is it any wonder they contract tuberculosis under such conditions?

Flies, dogs, cats, pigs, chickens, and the family all live in the same two-room shack. There are no screens, and many times no doors or windows. They sleep in the corners of the rooms, away from the openings and drafts, on a bed of leaves or fir boughs, or per-

haps on a piece of canvas with a few old comforters to keep them warm. Dirt and disease go hand in hand, and no wonder many are covered with sores, sometimes over nearly all the body, sores that seem never to heal.

Why don't they work? At what? They are 60 miles from an electric plant, and no work except to cut a little cord wood for the government at \$5.00 a cord, and sometimes they have to haul that six miles. But doesn't the government help them? No, only the very old or sick, and they receive about \$8.00 a month rations.

All the money that they make is taken to buy work shirts, overalls, and shoes for the men, and cheap prints for the women. I have seen them rise

with just the top cut out and a handle nailed across, becomes a bucket.

But don't they educate the children? Yes, as far as they go, the schools are very good and the child is maintained on the reservations, but many times the money allowance is not enough, and the term is cut short. How about the big government colleges for the Indians? They are good but let me draw a picture of what results from sending the young people to them.

Last fall as I took the train east, there were 22 Indians of various ages going from Humboldt County to the different schools. One was a young girl of 12 years, leaving her shack with the windows stuffed with rags, holes in the floor that a cat could crawl through, and an apology for a

roof. She takes her first ride on a train, with sleepless nights until she arrives at the school. There she sizes up the other little girls from all over the United States. It is a great experience. She stays six or seven years and experiences the comforts of the white man's civilization. She thus becomes more white than Indian. The shack back home is almost forgotten. She can make a salad, embroider, polish floors, bake, sew, do laundry work, read, and write. She knows who Mussolini is, and in fact is a modern young lady. She starts back home, a finished product of the best government schools. She is met at



Typical Indian and wife from the Klamath River Country of Northern California

in the morning wearing the same as they wore the day before. The cheap dress becomes the gown, house dress, and if they go swimming, it acts as a bathing suit. They dry it by lying out in the sun on sand or grass, and go home happy in their poverty and ignorance.

Food is obtained by gathering acorns, which are soaked in water for five days, ground between stones, and cooked in the manner of our gruel. What is left is fried when cold, in bear's grease, eaten with wild honey, with a side dish of smoked eel or salmon. For dishes cans of all sizes are used for all purposes. A five gallon can cut lengthwise three inches deep becomes a good bread pan, and a little deeper becomes a roaster, or with the side cut out becomes a boiler, and

the depot by the government truck in the grey of the morning. Soon the old hills commence to take on familiarity, and with joy she greets mother and father, and some brothers and sisters she had never met. Then she steps inside the old shack, and then comes the shock of her life, for it is even worse than when she left. There is only a broken piece of glass for a mirror, and there is no soft, white bed and dresser as at school. The flies, fleas, cats, chickens, and all are there to welcome sister home. With a white handkerchief she brushes off the one chair with four legs, and the soiled back which perhaps was used the night before by the pet chicken, and wonders why she was ever born. Six months at home and she is still won-

(Continued on Page Eight)

A Ministry of the Miraculous

W. Jethro Walthall

Ed. note. The going to his reward of Brother Walthall, on May 24, 1931, was noted last week in these columns. He sent us the following account of some of his early experiences only a few days before his death.

After my new vision of the Word of truth, and my expulsion from the Baptist fellowship and ministry, I went alone with a new zeal in an independent, plodding ministry, with church and school houses closed against me. I was looked upon with suspicion, as being mentally unbalanced, but was so animated by the divine presence that it seemed at times as if terrestrial bearing was almost lost. This continued for about two years. Then I came in contact with the Holiness revival, with which I became somewhat associated, and out of which the Holiness Baptist Movement of Southern Arkansas came into existence until it, as a whole, became identified with the Council.

We here introduce, as a result of this new ministry, instances of healing, chosen from memory from among many other minor cases sufficient to make quite a volume. These are selected because of their being miracles that do not admit of a doubt as to their genuineness.

One, and possibly the greatest in importance, was the healing of an old-time Baptist deacon, who was among the first to accept the message of healing, and had at the time a cancer on the cheek, which had been, supposedly, successfully treated three times, but returned each time with increased malignity. It raged for seven years, notwithstanding the prayers repeatedly offered for him. Finally all hope was abandoned and he came to death's door. At least one-half of the flesh on one side of his face had been consumed, leaving the cheek bone bare; one eye was destroyed and almost consumed and he could rest only in an easy chair, not having lain down for months.

We visited him supposedly for the last time until called to his funeral. After family worship at night (he had had a family altar for fifty consecutive years), a vision passed before me, as a panoramic view of how I had zealously given out this message which had been accepted by him some years before, and now this blood-bought child of the King was slowly and hopelessly dying in the face of it all,

while enemies scoffed and the devil chuckled in his sleeve over our failure. This lingered until I was seized with divine indignation, which fired my almost despondent faith with new courage and fight, and I called the family to prayer again in a life-and-death struggle for victory. A place of restfulness of faith was reached and all retired, he for the first time in months, and had splendid rest. A few days later his wife removed the covering to redress it and found it almost entirely healed. In a few days' time the healing was complete. New skin covered the affected parts, leaving on a little scar. He lived eight years thereafter without having any trace of cancer.

A lady with an awful cancer in her mouth was brought for prayer, fifteen miles to one of our meetings. She was healed and now after a lapse of twenty years there is no trace of its return.

Another lady who was an intense sufferer from acute rheumatism was brought to one of our old-time brush arbor meetings and was instantly healed when prayer was offered.

We were having a meeting in an entirely new field. We were invited into a home where a man lived who had been confined to his bed for six weeks. Six physicians had pronounced him incurable saying that he had a growth on the brain. We read Psalm 103 and prayed with him about 10:30 a. m. That morning he got up and threw all his medicine in the fire and went to the cotton field. Now after more than twenty years there is no trace of the return of the malady.

We received a wire from a young lady a hundred miles away who was suffering with St. Vitus dance. With three others, we spent an entire day in prayer and waiting before God, seemingly to no avail. But as those were days of hanging on, we entered the second day of prayer and fasting. Near the close of the day, as we became desperate in prayer, she fell as one dead. But she was made every whit whole. This was about thirty years ago and she still lives without the return of this trouble.

Just prior to our entering the Council, we were in a brush arbor campaign adjacent to a lumber mill town. We were camped in tents with a band of workers. The opposition was so great and there were such threats of violence

that we all got on our faces before the Lord for protection—a splendid time for developing a daring faith. The battle was pressed in the face of snarling demons and threatened mob violence for more than two weeks without a show of success except a widespread inactive conviction created by the instantaneous healing of a lady who had tuberculosis.

Two days later after the healing of the lady, as we were entering the evening service, the heart-rending cries of a mother were heard about two blocks down the street. A little child, four years' old, fell and received spinal injuries, and after intense suffering for about an hour, swooned away, and was mourned as dead for at least thirty minutes. Had the Lord spoken audibly it couldn't have created a greater faith. When we reached the place an immense crowd had gathered. We fell upon our knees and laid our hands upon the child and began crying to God. The child was almost instantly healed and there was no symptom of the wound left.

The altar was thronged with seekers that night and scores were saved in two days.

These are a few samples of those days of intensive faith and courageous push.

The Need of Evangelizing Those at Our Door

(Continued from Page Seven)

dering. She either takes up with some nice young buck that has returned just recently and gone through the same experience, and they get married and start the same story over again with their children. Or she comes to Eureka and sells her body on the street, as I know eighteen of them by name that are so doing right now.

This, of course, just pictures the physical need. How much greater is their spiritual darkness! Many of these problems are solved by the entrance of the gospel light.

Are you called as a missionary to help lighten the burden of their lives? Have you money laid away that can be used to build churches that they might have their souls satisfied? Why not volunteer for missionary work at home, or help build a church, or perhaps support a missionary. Several missionaries can be used right now if funds are provided.

Offerings may be sent for this purpose to the Foreign Missions Department for the North American Indian work, and the same will be reforwarded to Brother J. D. Wells, who is acting as field representative for the Committee on Indian evangelization.

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17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. and passed over Jordan, and went through all Bithron, and they came to Mahanaim.
30 And Joab returned from follow-



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Follow me, and I will make you fishers of men. spirit: for their's is the kingdom of heaven.
20 And they straightway left their nets, and followed him. 4 Blessed are they that mourn: for they shall be com-

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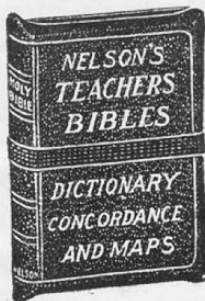
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9 Behold, "O God our shield, and look upon the face of thine anointed.	" Gen. 15. 1. " Ps. 56. 1. & 57. 1.	3 Be merciful unto me, O Lord: for I cry unto thee daily.
10 For a day in the courts is better		4 Rejoice the soul of thy servant: for



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LES, 22. His loathsome death.

there was never a son left him, save Je-hō'a-ház, the youngest of his sons.



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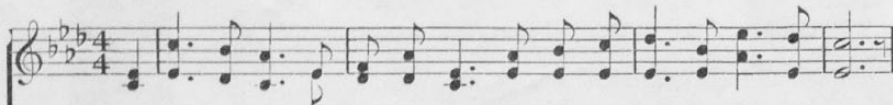
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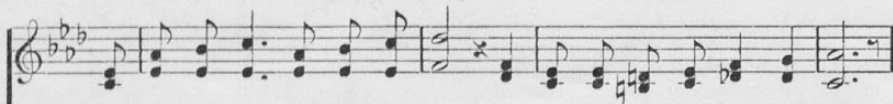
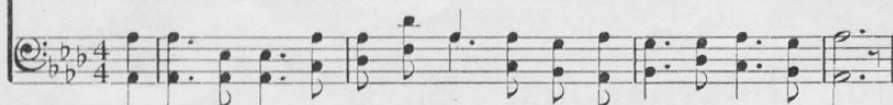
The Latter Rain

W. B. McCAFFERTY

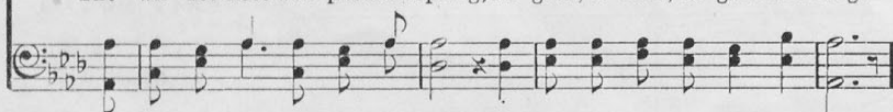
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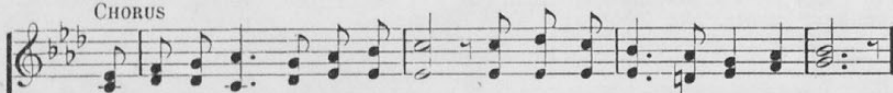
1. O thirst-y soul, canst thou de-scry The cloud that looms in yon-der sky?
2. O thirst-y soul, God's voice is heard, The thun-ders of the Liv-ing Word!
3. Be glad, O child of Zi-on, sing The songs of tri-umph to thy King,
4. Be glad, O land, the drouth is past, The lat-ter rain is fall-ing fast,



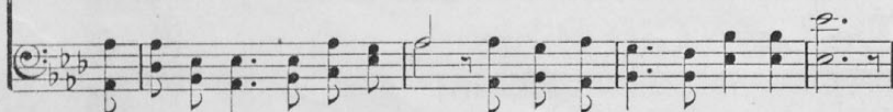
Canst thou dis-cern o'er sunburnt plain, The com-ing of the lat-ter rain?
The lightnings flash, the lightnings gleam, And down the mountain flows a stream.
A - bun-dant-ly o'er hill and plain, God gives the bless-ed lat-ter rain.
The wil-der-ness with pastures spring, Be glad, O land, be glad and sing.



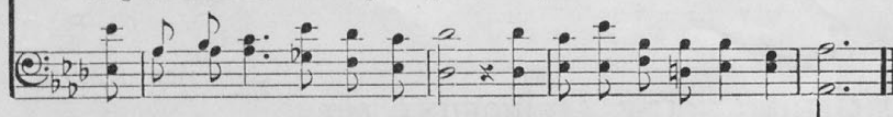
CHORUS



Lift up thy voice in ho-ly song, The praise of Christ thy King pro-long;



Sing till the heav-ens ring a - gain, In gladness for the lat-ter rain.



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3. His word will meet your ev-'ry need, In Him you'll find a friend in-deed,
4. He's com - ing back to earth some day, To catch His wait-ing church a-way,

And streams of grace for us still flow, For He has left His word.
 There's vic - t'ry of - fered you at last, Just take Him at His word.
 If you His prom - ise will but heed, He will ful - fill His word.
 Till then, we'll trust, be - lieve, o - bey, And take Him at His word.

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5 My soul shall be satisfied as with ² marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When ⁶ I remember thee upon my bed, and meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow

² Heb. their wound shall be.

³ Heb. fatness.

⁴ Prov. 18. 7.

⁵ Ps. 42. 8

& 77. 2, 6

& 119. 55

& 130. 6.

⁴ Heb. They shall make him

with an arrow; suddenly ² shall they be wounded.

8 So they shall make ^a their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider



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Christ's sermon on the

15 ^k The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'y-lee of the Gēn'tiles;

A. D. 31.

^k Is. 9. 1, 2.

^l Is. 42. 7.

^m Luke 2. 32.

ⁿ Mark 1. 14.

2 And he opened his mouth and taught them, saying,

3 ^o Blessed are the poor for their's is the kingdom of

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Jehoram's wicked reign. 2 CHRONI

and he reigned eight years in Jeru'sa-lēm.

6 And he walked in the way of the kings of Is'ra-el, like as did the

CH.

3 ch. 2

a lam; cand



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∴ Souls, or Fame? ∴

By Esther Christian

Mother came from people of culture, and after she grew up God called her to India; but being in a Baptist church where there was no depth of spiritual life the call became dim, and she married my father. He had no ambition to be anything but just an ordinary laborer, and denied mother everything of culture and taste and beauty that she craved. He had professed to be a Christian, but after they were married he refused to go to church.

Before my birth mother dedicated me to the Lord, saying, "Whatever the little treasure is you have given me, use it for Thy glory." In her heart was an intense longing for music and better things, and my earliest recollections are those of singing. Before I walked I sang. As a youngster I used to climb trees and sing at the top of my voice.

My father died when I was three years old and my mother had to go out and work hard, and so I was deprived of some of the care she would have given me. I do not know when I was saved, but at six years of age the Lord baptized me with the blessed Holy Spirit.

Some time after I graduated from grade school my brother offered to pay for vocal lessons for me, and my teacher remarked that there was no limit to the possibilities as singing just came natural to me. I had a range from an octave and three notes above high C to an octave and six notes below. But I had to give up training for some time and content myself with singing at young people's meeting.

Later I again started to train under a teacher who had been brought up with opera singers. She wrote a friend that she had discovered an Alma Gluck. When I began training with her I told her I just wanted her to train me so that I could go into the Lord's service and know how to take care of the talent He had given me. But she could not grasp that; she began giving me opera, and I loved it. Little by little she began giving me dramatic pieces, and I thrilled in them as I sang them.

I realized that that type of music was getting a grip on me, and one night the Lord spoke definitely to me about dropping the study of French, which I was taking for vocal effect. Next week, however, I went again for my French lesson; but on the way home I struck my foot against a stone and wrenched it, and in the agony of it

I promised God that if He would help me I would drop French.

My music teacher would say, "Esther, lean heavily on me," and when she was present I could play and sing as I could not when alone. I began to realize that she was taking something out of me and putting something into me, taking out of me the call of God and giving me a desire for opera music. One day I said, "You are not training me for gospel work." She answered, "Indeed I am not!" I said, "That is what I asked you to train me for," and she replied, "See here, young lady, you don't know what you are talking about. You have a voice that belongs to the world, and it is selfish to coop it up and give it to a few people." I said, "But God has called me, and I must give my voice to Him." After some argument she said, "Well if you are bound to sing in a church why not sing in a big one where you can reach the masses." I could not always meet her arguments, but I stood firm on my convictions.

During the following week I realized that the thing was gripping me so I was forgetting the hymns and was thrilling and throbbing in those heart-rending snatches of opera. That was a week of struggle, I had to choose between my beloved music and fame, or souls. I suddenly took a very sore throat, but I kept on working even though the perspiration poured from my face. At the end of a week I had lost over an octave with my voice, and my high notes were gone. I could hardly get my jaws open, and the glands in my throat were swollen.

In just a few weeks' time I ceased training with that teacher and I asked God to take from me the lure of the opera and the love of the dramatic. I asked Him for such a passion for souls that it would not be a matter of trained feeling but just a spontaneous flow of love for souls. I have asked Him to never let me sing with any desire for praise, I want people to forget the singer and hear the message.

When I sought to join a certain church the pastor was nearly distracted over the thought of another musician coming, for the girls in his church quarreled so over the singing. One would fuss because she thought some other one was having more opportunities to sing than she. When one morning one girl rose to sing, you could see jealousy flaming in the eyes of another, and you could feel the friction.

Right then the Lord spoke to me and said, "Where did you get that voice you have?" I said, "You gave it to me, Lord." He said, "Well, it is My gift, if I want to control it will you be willing to be silent and let Me leave it in the background?" I answered, "Yes, Lord, if You don't want it used it would do me no good to sing and souls would not get any benefit." From that time I realized more than ever that it was His gift and belonged to Him. I said, "Lord, when You want it, call for it and I will try to be faithful; but otherwise I will be still." And month in and month out I sat still and was not asked to sing, but it did not chafe me. (I had already told the pastor not to feel obligated to ask me to sing.)

Naturally I am very nervous and get frightened when before the public, so much so that I shake until I can hardly stand. I asked the Lord to take this away so that I could sing without being frightened. Then I realized that if I became confident in myself, instead of leaning on Him, I would fail to draw from Him the power of the Spirit, and my singing would not bring Holy Spirit results. So I asked Him to not answer my first prayer, but to teach me to lean harder on Himself.

(Editorial Note. Miss Christian, whose testimony is given above, is one of the students of the Central Bible Institute.)

God does not say that He will speak from heaven while we are going straight forward, but "thine ear shall hear a word behind thee, saying, This is the way; walk ye in it, when ye turn to the right hand and when ye turn to the left."

God must be served by all our nature, not by parts of it. There was an old barbarian chief who, when he was baptized, kept his right arm out of the water, that he might still work his deeds of blood. That is the likeness of the imperfect religion of many Christians.—A. P. Stanley.

A traveler lost in the desert, and starving, came to the remains of an encampment, and hoped to find some food. He saw a bag which the travelers had dropped, and eagerly opened it, expecting to see some fruit and bread. The next moment he had cast the bag aside in despair, exclaiming, "Only gold." So, also, the rich man in the parable would rather have had one drop of water to cool his tongue than all the money in his coffer.—H. J. Wilmot-Buxton.

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

How I Received the Baptism

Pastor George A. Jeffrey, Long Beach, Calif.

I was born in Philadelphia of an old-fashioned mother who loved the Lord Jesus Christ with all her heart and who reared her children in the fear and admonition of the Lord. But those who have had good training will go astray sometimes and so it was in my case; nevertheless mother had laid the foundation in my life for the Holy Spirit to work on in after years.

During the latter part of Theodore Roosevelt's second administration, a financial panic swept the country. Being unable to get work in Philadelphia, I went to Jeannette, Pa., to work in a glass factory for my brother-in-law, where he put me to work with a man who knew God, and who was called a crazy preacher by the workers in this factory.

I was warned by the other workmen to beware of this man as he was crazy over religion. I watched his life and I was convinced that he was a good man. It seemed that I could see God in his walk, for he reminded me of a picture that I had seen in our old family Bible—a picture of the two spies carrying a bunch of grapes which they had found in the land of Canaan. This man looked like one of them, and he was the very essence of humility.

This brother asked me if I were a Christian. I told him I was not. He said he thought I was as he had never heard me swear. I told him my mother had taught me that it was very wrong to swear, though I must confess that when I was angry I did do my share of it. He told me that I was very fortunate to have a Christian mother to teach me the way of God, and that I should be a Christian, and then he told me the story of Sammy Morris.

He said very little to me after that about religion. He did not need to say any more for he had planted the seed, and his life was a daily sermon; I am reminded of the saying, "What you *are* thunders so loud that I cannot hear what you say." It is the life that prays; it is the life that preaches.

After I was converted I learned that he had my name on his prayer list, and he had the folks at the mission praying for me. Well, I was under great conviction so I persuaded my brother and brother-in-law to go with me and hear this man preach on the street corner. We went to hear him and others who were with him; then we went to the mission to hear the pastor preach. The conviction deepened in

my soul in so far that I was afraid to leave the building for fear that I would drop dead before I was converted, but I was too timid to go to the altar as my relatives were with me.

I promised God that if He would keep me alive until the next Sunday I would give Him my life, as I planned to go to the meeting alone. The next Sunday my brother invited me to go to Johnston with him, but I declined thinking that was a good chance to get rid of him. So when I was ready to go to the mission service my sister asked me where I was going. I told her I was going to the mission as I wanted to hear this preacher again. She said, "Maybe Sam (her husband) would like to go along." So to be courteous, I invited him to come, though down in my heart I did not want him, as I wanted to get converted that night; but God ordered it otherwise, for when I invited him he accepted the invitation. My, how disappointed I was!

We listened to the preacher and he seemed to read my life as though he had known me for years. How the Lord spoke to my soul, and how the devil tried his best to keep me from going to the altar! As they were singing the invitation hymn I trembled under the mighty convicting power of God and the devil did his best to get me to procrastinate by waiting until they sang the second stanza of the invitation hymn and then wait until they sang the third stanza, but I yielded to God and ran to the altar. I never shed so many tears in all my life it seemed to me. Surely a "godly sorrow worketh repentance to salvation not to be repented of."

When the Lord saved me I knew it, for the burden rolled away and I looked up through my tears and cried, "I've got it," and I did have it and praise God, after twenty-two years of service for the Master, I still have salvation. I presume you wonder if my brother-in-law was converted that night. He was not, but during the same week, while praying one night at his bedside God, in a most wonderful way, spoke peace to his soul. He woke his wife and cried, "Oh, Mattie, I have what George has got," and he had it too.

My brother, whom I got rid of that night I was converted, has it too and belongs to the same church where I was converted. Later on I went to

my home in Philadelphia, spoke to my younger brother about the Lord, led him to Christ, and he has it too. Then the Lord began to use my brother and I in the community where we lived until the Lutheran preacher felt it was time to warn his people against these Jeffrey boys who had gone crazy over religion. It so happened that the young lady who afterward became my wife was one of the members of his church, but she too has this wonderful Baptism in the Holy Spirit now.

Well, these dear people taught me to seek for sanctification. They did not attempt to explain it to me but told me to seek for the experience, so when I prayed for that experience and used that word it seemed to be a yard long; but I loved these folks so much, especially the brother who led me to Christ, that I would do anything they told me to do. I sought for sanctification. I felt no particular need until the third day when a great hunger came into my heart. It seemed as though something wanted to come into my heart and would not come in, so I changed my prayer from, "Lord, sanctify me," to "Lord, come in," and the more I prayed the hungrier I got, and the hungrier I got the more I prayed. I went through this experience about a week. I cannot tell you how hungry I was.

One day while working in the factory, the Lord answered my prayer and came in. It seemed as though heaven opened up and flooded my soul. I sat down on the edge of the bin out of which I was getting glassware for the orders I was putting up, and cried and laughed for joy. The brother who had been used of God in my conversion was in another part of the factory where most of the girls worked, so I made my way to him, lost to everyone else in the factory. I was laughing and weeping and praising the Lord. When I found this brother he helped me to praise the Lord too.

One young woman seeing me so happy called to me and asked what was the matter. I asked her if she had known that I was converted. I thought everyone had known it. Then I told her of my conversion and said, "Today the Lord has sanctified me." She said, "I am a Presbyterian and I did not know religion worked like that." I told her that I was raised a Methodist and I did not know religion worked like this either.

Now I do not mean to teach three works of grace when I give this part of my testimony, but to be true to my testimony and experience I must give these steps that led up to my Baptism in the Holy Spirit. I did just what I was told to do and used the terms I

was told to use. The results were so wonderful that I did not then nor do I now quibble over terms and methods. God is a God of variety, and if He wants to take one over a different road than that over which He took me I say, "Amen," to His will. I do know the results will be the same.

I am reminded of the different ways Jesus healed blind people.

1. The two blind men that followed Jesus cried out saying, "Thou Son of David, have mercy on us." And when Jesus asked them if they believed that He was able to do this, they answered, "Yes." Then He touched their eyes and told them, "According to your faith be it unto you."

2. Blind Bartimæus cried out as these other men did and prayed the same prayer so he could agree with these men thus far, but could disagree with them if they insisted that Christ had to touch his eyes, for all Christ did to him was to tell him to go his way, his faith had made him whole.

3. But the brother at Bethsaida would have to disagree with these other blind men for he did not have to pray so loud, as God is not far off and is not deaf, and then to heal blind people Jesus had to use spittle and touch eyes with it and then you cannot see clearly at first; there has to be another touch before you can see clearly, so it is more of a matter of growth and not instantaneous.

4. The blind brother at Jerusalem would have to disagree with them all as they did not mention water in their testimony nor did they mention mud and Jesus only heals blind people by using mud and being immersed in water.

Though these blind men went over different routes in the healing of their eyes yet they could take each other's hand and repeat this scripture in unison. "One thing I do know, that, whereas I was blind, now I can see." Then they could sing together:

"Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Let God work the way He wants to work and then we shall not have our Mudite and Anti-mudite groups.

Well to get back to my story—after this experience I was told to ask God for my Pentecost. This term was not explained to me. No one ever said anything to me about tongues. To my knowledge I never heard anyone speak in tongues up to this time until I spoke in tongues myself. No one ever told me to seek tongues, or to say, "Hallelujah," or "Glory," or anything else. In fact no one laid their hands on me, not that I have objections to

laying on of the hands, for that is scriptural. The first tarrying meeting I attended was held in the home of the brother who led me to Christ. The Lord baptized me in the Holy Spirit and I did what all Pentecostal people do when they get it—I spoke in tongues, and I spoke for several hours. I received my Baptism just three weeks after I was converted twenty-two years ago. I felt as though I was on fire and I was, and this fire burned but oh, blessed burning!

The Editor's Note Book

(Continued from Page Five)

all. We read also, "For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." If you will turn back to 2 Sam. 5:20 you will have the record of David defeating the Philistines and of a supernatural visitation of God at Perazim. David declared, "The Lord hath broken forth upon mine enemies before me as the breach of waters." When the five kings of the Amorites came to fight Israel, Joshua cried out, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." God met the faith of Joshua and in that supernaturally long day which God, gave, Israel wrought an over-whelming victory over his enemies. And God will yet come forth in supernatural manifestation as in Mount Perazim and as in Gibeon, "to do His work, His strange work; and bring to pass His act, His strange act." Sometimes a cry is wrung from our hearts, "Lord, do the unprecedented!" And He surely will. God will prove once more that Christian supernaturalism is not bankrupt.

* * *

Suffering and Glory

At the close of Isa. 28, this remarkable Pentecostal chapter, we read what I believe is a message that has to do with the final ingathering. "The fitches are beaten out with the staff, and the cummin with a rod. Bread corn is bruised." Does not this suggest testing, trial and suffering? We all want an easy way without suffering, and I fear we sometimes forget what they of old suffered; "They had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." And I cannot but believe that in eternity we shall see that the afflictions we have suffered here have worked for us a

far more exceeding and eternal weight of glory. Concerning these beatings and bruising, Isaiah says, "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." We may shrink from the trials that are coming, but the history of the early martyrs confirms the word the Lord spoke to Paul when he was sorely tested, "My grace is sufficient for thee." His grace will be ample no matter what the future has in store. No doubt the enemies of Christ are bent on bankrupting Christian supernaturalism by sweeping all the saints from the face of the earth. They may succeed in doing this, but praise God, even if they do, we will come back when our crucified Lord returns as King of kings and Lord of lords, bringing judgment upon all His enemies. And He tells us that if we suffer with Him we shall also reign with Him.

The Lamb Spirit

During a period of meetings my attention was repeatedly drawn to a splendid looking specimen of manhood, a Mr. Yang. I inquired about him and learned that he had been a prize fighter in his unconverted days. It had been his proud and undisputed boast that no man in all the surrounding counties could knock him out. He had naturally had many enemies; who, however, had taken good care to keep out of his way. Then he became a Christian, and his enemies decided that the time had come to wipe out old scores. One day, while Yang was at market, a group of them surrounded him, beat him almost to death and left him. He was found by some of his friends and carried back to his home. The missionaries wished to have the perpetrators of the outrage arrested and brought before the magistrate, but Mr. Yang refused to bring any charge against them. What he did was to pray for them.

In a few months he was well enough to go around again. His enemies were furious. They thought they had done for him. This time they decided that they would go right to his home and finish him off. The poor fellow was so terribly beaten up this second time that for months his family despaired of his life. Yet he was still firmly insistent that no action should be taken against his assailants. As soon as he had recovered, he went around the country preaching the gospel. He died a few years after I met him. But it was not before he had led many of his old enemies to Christ. He left a church of six hundred members in his own village, and ten other churches scattered throughout the surrounding country.—Jonathan Goforth.

-:- In the Whitenened Harvest Field -:-

HIS ABIDING PEACE

Pastor Z. P. Miller, writes from Tracy, Calif.: "We have had a precious meeting in the Glad Tidings mission here during the past 3 weeks, in charge of Brother W. H. Merrin, of Newark, N. J. A number came forward seeking the abiding peace of Christ, and one received the Holy Ghost. On the closing Sunday 9 were buried with Christ in baptism. The church has reaped great spiritual blessings from the power of the anointed Word."

AN ALL YEAR REVIVAL

Pastor O. O. Huguen writes from Bonifay, Fla.: "We can report victory in the assemblies under our care; almost all the year the revival spirit has been aflame within, and the blessings of God continue in an ever-increasing tide. Last Sunday 5 new members were received into the church here and 7 received Christian baptism. At Carmel the work is progressing under God in a most encouraging manner; some are finding the pardon of the matchless Christ, and others are seeking more of His fulness."

THE INTERCEDING CHRIST

Evangelist Walter O. Gore, Curtis, Okla., assisted by Brother Fred W. Smith, Song Leader, of Woodward, have had a 5 weeks' revival in a new field, at Ologah. From the first, good crowds came to hear the Word, and numbers were forced at times to remain on the outside. When the power of the interceding Christ was magnified many became possessed with a desire to receive this 'uttermost salvation.' Several were saved, 8 received the Baptism with the Holy Ghost, Acts 2:4, and 7 followed the Lord in Christian baptism."

UNDER HIS WINGS OF LOVE

Pastor E. C. Toby writes from Roswell, N. Mex.: "God has wonderfully blessed in the past two months in building up the church and adding to the assembly those who earnestly sought Him. Evangelists Daniel Lewis, Max Rebb, and J. A. Davis have each assisted with the work and their fervent labors have not been in vain. About 21 have sought shelter beneath His wings of love, some have received the Holy Ghost, 15 have been buried with Christ in baptism, and 50 have been added to the Sunday school."

THE TRIUMPHANT GOSPEL

Pastor Joshua Miller, writes from Holdenville, Okla.: "I desire to tell of the wonderful things God has been doing for us in the 4 weeks' meeting held here recently in charge of Sister Fannie McCall. The power of the gospel reached to the lost and suffering; many believed on the name of Jesus and received power to 'become the sons of God,' and many were healed. About 24 were saved and 19 received the glorious Baptism with the Holy Ghost and fire—Acts 2:4. The assembly was blessed with the addition of 15 new members. Sister McCall plans to hold a revival in Maud in her tabernacle."

BIBLE CONFERENCE UPLIFTING

Pastor R. V. Carter, Booneville, Ark., writes: "The Bible Conference which convened here April 20-24 was uplifting to the entire District. About 20 ministers were present; Brother Nelson, of Emid, Okla., and Brother David Burris, our State Superintendent, each gave some deep and wonderful Bible lessons. Sister Daniel, of Blue Mountain, then began a revival with a full house and a good interest. Some found Christ in the early part of this meeting and some were receiving the Baptism with the Spirit, when Sister Daniel was called to her home on account of illness. The Lord is continuing His blessings among us."

PRICELESS ORE AT ZINCVILLE

Evangelists Mr. and Mrs. C. A. Lawson write from Zincville, Okla.: "We praise the Lord for the plain path along which His Spirit has led us, giving us souls for our hire from the time we started out into these whitenened fields. How eagerly the people have received the precious message of the gospel. Almost as never before we are realizing the value of one immortal soul, and we are grateful to the Lord for gathering priceless gems to Himself from this place. About 17 have surrendered their lives to Him, 15 have received the glorious Baptism, with the Holy Ghost, most of whom had never previously sought Him; 12 were baptized in water. Brother Jimmie Rogers is pastor. We plan to hold meetings at Picher, North Miami, and Fairland."

BRIEF MENTION

Pastor M. L. Davis and the assembly at Aurora, Mo., are rejoicing over the completion of the new stone church, which will be ready for dedication about the time this issue of the Evangel reaches you. God has graciously honored the labors of this pastor and the co-operation of his people.

Brother W. A. Vanzant writes from San Jon, N. Mex., that they have been beneficially visited by the 8 nights' Bible school conducted there recently by Brother A. E. Whitworth.

Pastor J. A. Davis writes from Artesia, N. Mex. of a good meeting held there recently by Brother W. I. Smith, in which 4 were saved and 2 received the Baptism with the Spirit; others are still seeking God.

Pastor R. P. Shelton, of the New Liberty assembly, Montrose, Ark., writes that God is pouring out of His Spirit in that new field, and at the prayer meeting and other regular services some are finding God.

Sister Ruby Neese writes from Athelston, Ia. of a very precious all-day meeting on Mother's Day; the children gave a brief program in the afternoon; Brother W. M. Hunt, was present and God's blessings rested upon the services. They plan for a similar meeting on Children's Day and desire other assemblies to co-operate.

"FEED MY SHEEP"

Pastor J. R. Richardson writes from Marlin, Tex.: "We have just closed a 3 weeks' meeting with the our Jewish brother, J. S. Davis, and wish to give glory to the Lord for the blessings received. About 24 found the 'pearl of great price,' 18 united with the assembly, 17 received Christian baptism, and a number received the Holy Ghost, Acts 2:4. Special evangelistic messages drew many new listeners to the meetings: on several occasions the tabernacle was more than filled and on the last night more than 100 were turned away. The Sunday school has increased from about 70 to 200 members. God has blessed our labors here, but we feel led to move on to other fields in the near future to feed His hungering sheep."

WOMAN'S MISSIONARY COUNCIL

Sister O. P. Shirar, District President, Texas and New Mexico, gives this report: "Since this Missionary Council was organized 6 years ago, more than 55 local councils have been created. Each section of the District has its rallies, thus bringing the members into more vital union with each other. Pastors from different local churches or missionaries on furlough often give encouraging talks at these meetings. A few statements of donations may help others to see what can be done by each contributing regularly. Houston Section, \$375.90 in 3 months, from all branches of the work, \$75.50 missionary Christmas offering. Amarillo gave 4148 tracts in that time; Dallas, 572 baskets of food to the poor, 788 garments, and \$301.90, and in 8 months made 1198 sick and hospital calls. Other councils hold daily prayer for the missionaries and their respective fields. God is blessing those local councils which are contributing regularly to the support of World Missions, as reported in each issue of the Pentecostal Evangel."

GOD'S BREATH IN COLLEGE CITY

Pastor E. C. Steinberg writes: "Last Sunday night we closed a 3 weeks' revival in this conservative college town, Ripon, Wis., in charge of the young evangelist, Dolores Lee Dudley. It is doubtful whether Ripon, which has a population of 4000, a college of 400 students, and the historic distinction of being the birthplace of the Republican party, ever before experienced the awakening it has in the past few weeks. The influence reached also to the neighboring towns and communities. People sat weeping during the services, and some wept all the way home. Students from the college attended, thinking at first it was a joke, but conviction soon came upon them and a number became earnest inquirers. Professor Barbour and Mr. Romer, both of the college faculty, took great interest in the meetings, and their efforts were highly appreciated. A weekly prayer service is to be held in Professor Barbour's class room in the college for the benefit of interested students. A number of the unsaved turned to the Lord and found His great salvation."

A TWELVE-MONTH GLEANING

Sister Maxine Mercer, Sapulpa, Okla., writes: "Our assembly in Jenks was set in order May 10, 1930, by Brother James Hutsell. Since that time 56 have been saved and reclaimed, and 12 have received the Holy Ghost. Sister Gaynel Penuel, of Tulsa, has just been with us in a blessed revival lasting 4 weeks; through which the church was lifted to a higher plane of spirituality, about 20 were saved, and others were renewed in Christ. The name of the Lord was highly exalted by the wonderful works He performed in our midst."

HEAVENLY REFRESHINGS

Pastor G. C. Kirchner, Alton, Ill., reports: "Under the earnest leadership of Evangelist Dorothy Holton, of Galesburg, Ill., we have just concluded a 3½ weeks' evangelistic campaign at the assembly tabernacle in Jerseyville. We enjoyed the largest attendance of the past 12 months. From the opening service some earnestly sought for pardon, until 32 had come forward either to find the peace of God or to be renewed in His love. In two dedication services for children, 8 precious little lives were presented to the Lord. Clouds of discouragement vanished before the mighty presence of the Holy Spirit, and the church is now greatly refreshed and encouraged."

DAWN IN THE EAST

Evangelist Mae Eleanor Frey gives the following account: "I have just closed a glorious campaign in Moosic, N. J., where Brother John Jenkins is pastor. On the last Friday night of the campaign, the Young People's societies from some of the churches in the District attended in a body; the tabernacle was overflowed; many extra seats were required to accommodate them. Their bright testimonies and spiritual songs were an inspiration; through them many were convinced of the satisfying portion in the kingdom of our Lord and Saviour. God graciously blessed in saving the lost and baptizing believers with the Holy Ghost. On the last night of the meeting a special visitation of power came from above, filling the waiting ones with the blessed Spirit. This work is barely 2 years old; Brother Jenkins organized with only a few saints, and no money, but with a living faith in the arm of God. Now they have a fine new tabernacle and a loyal company of people."

30 HEED JUDGMENT WARNING

Pastor H. H. Trusty writes from Chickasha, Okla.: "Sunday night marked the close of a series of meetings which have left a blessed influence on the neighborhood, the Lord having set His seal upon the messages and sent conviction deep into the hearts of the unsaved. About 30 gave heed to the warnings of judgment faithfully given, and 35 were filled with the power of the Holy Spirit as the showers of Pentecost descended. At a special service the rite of Christian baptism was administered to 21 candidates, and 24 new names were added to our enrollment. Many were completely submerged in the tide of spiritual power that prevailed; several were reclaimed, and the entire church was renewed in courage and strength. Many who because of the

great crowd could not find entrance to the services, remained outside to see the wonders of His doings as He poured forth His glory in showers of Latter Rain."

A "LIVE WIRE" ASSEMBLY

Pastor V. L. Clark writes from Pritchard, Ala.: "Last November Dr. Otto J. Klink conducted a 3 weeks' revival here. Through his deep searching messages the church was moved to take inventory of itself and get deeper in spirituality, which resulted in a great outpouring of the Spirit. Hundreds of people, of every walk of life, were present at each service; many experienced the healing power of God for their infirmities and diseases, some were baptized with the Holy Ghost, several were saved and the town was more interested in the gospel message than ever before. In January of this year Brother Hays held another glorious revival here and the Lord was truly among us, calling the saints to prayer, humility, and faith, and mighty victory prevailed throughout the campaign; 6 were filled with the Holy Ghost, as in Acts 2:4, in a single night. The assembly is now a 'live wire' in the hands of God; almost every night the young Ambassadors are out with the gospel in new homes or fields. Holiness fighters have been transformed by the love of Christ into truth seekers, and sinners are rushing to the cross crying out for deliverance. Six were saved by the pardoning love of Christ on Sunday night, and one received the Holy Ghost; the fire fell while the first song was being sung and all opportunity to preach was crowded out. Hospital visitation and every possible form of evangelism is being carried forward with enthusiasm."

HUNDREDS IN MELTING FLAMES

Brother Dan McNally, writes from Wilmington, Calif.: "March 22 we closed a very precious 4 weeks' revival in this southern city in which the melting love of Christ drew men and women to the cross; God's mercy was graciously poured out in pardoning love upon 47 who bowed contritely at His cross, and many were filled with the Spirit, praising God in other tongues and giving Him glory. The Methodist Sunday school superintendent and his wife both experienced the new birth and the Baptism with the Spirit in this meeting. From there we entered into a revival with Brother L. R. Keys, pastor of the Full Gospel Tabernacle in Fresno. This campaign lasted 3 weeks and was a great blessing to all; the town was deeply stirred by the power of the gospel. Tears of heart penitence flowed at each altar service as 112 found the pardoning love of the Saviour. The majority of these were men. Also a number received the Baptism with the Holy Ghost. We are now in the 2nd week of a revival with Brother Max Freimark, of the Upper Room Mission, San Jose. Showers of refreshing continue to fall; thus far 73 have come seeking pardon, and 3 have received the Baptism with the Spirit. As He is being lifted the town is being touched by His love and people are being drawn nightly unto Himself. We plan to open a tent campaign in the heart of the oil field district of Taft; this will be sponsored by Pastor L. D. Hall, of that place with the assistance of the assemblies surrounding."

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SPECIMEN OF TYPE

19 And his host, and those that were numbered of them, were forty thousand and five hundred.
20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be

Presentation Page

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54 Duke Māg'di-el, duke
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Forthcoming Meetings

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

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

FORDYCE, ARK.—Brother E. L. Tanner, of West Monroe, La., is to begin a revival here June 28.—Mrs. J. H. Kilgore.

ROCHESTER, N. Y.—Evangelist J. R. Elsom, Springfield, Mo., will conduct services at Elim Tabernacle, 34 Lawn St., for several weeks, beginning June 7.—D. W. Bruce, Secretary.

SHREVEPORT, LA.—Bible conference, June 16-21 at assembly tabernacle, Pastor P. C. Nelson, President Southwestern Bible School, Enid, Okla., will be in charge.—Pastor A. S. Peters.

BOULDER, COLO.—Prophetic full-gospel revival campaign, corner 12th and Mapleton Sts., beginning June 14, conducted by Evangelist Wm. F. A. Gierke, of Los Angeles.—Walter B. Jones, Pastor, 735 Concord St.

LOS ANGELES, CALIF.—Evangelist Ben Hardin, of Chicago, will hold a series of meetings at New Bethel Temple, 1250 Bellevue Ave. May 31-June 21, each evening except Saturdays, 7:30.—Pastor, Louis F. Turnbull, Phone Drexel 5470.

ATCHISON, KANS.—Evangelist E. N. Stanley and party will conduct an old-fashioned full-gospel campaign in Memorial Hall, June 21-July 21. Every night, at 8:00. The hall seats more than 2500. We need the assistance of musicians and workers in this new field.

PITTSBURGH, PA.—Special meetings at the Bethel Pentecostal Tabernacle, Chatham St., June 15-28, Evangelist M. W. Richards in charge. We are now broadcasting over station KQV, Pittsburgh, each Wednesday morning at 9:30, D. S. T.—Pastor Chas. Shuss.

FAYETTEVILLE, ARK.—Beginning June 14 we plan for a great revival in the Gospel Tabernacle. All Council members, ministers and laymen, who can assist us, kindly lend a hand in this undertaking for God. As this is a big territory, virgin soil, and a splendid base for evangelization of surrounding territory, a successful revival at this time will mean an immeasurable victory for God.—Pastor, J. P. Mason.

GRAND RAPIDS, MICH.—Tent campaign June 14-28. Pastor Alvin L. Branch, of Gary, Ind., will conduct afternoon Bible Studies, and Evangelist Peter Jepsen, of North Haven, Conn., will have charge of the evening services. Music in charge of Pastor G. A. Uldin, of Grand Rapids. Plenty of room to camp. Meals reasonable or do your own cooking. Located on S. Division Ave., near Home Acres.—Beauford F. Miller, 134 Gregg St., S. W.

WASHINGTON, D. C.—The city wide revival of Edith Mae Pennington under the auspices of the Full Gospel Tabernacle, which has for several weeks been going on, will continue indefinitely in the Masonic Temple Auditorium, 13th St. and New York Ave., N. W., except that the Sunday morning services are held in the Tabernacle. Wednesday night services are broadcasted over station WJSV, 205 meters, 1460 kilocycles, 7:45 to 9:00. Divine healing services Thursdays at 7:45. Services nightly except Saturdays at 7:45. Write Pastor Harry L. Collier, care of the Tabernacle.

KANSAS DISTRICT CAMP MEETINGS

The Eastern Kansas camp meeting will be held July 16-26. Location to be announced later. North Central, at Woodston, July 30-Aug. 9. South Central at Attica-Sharon, Aug. 13-23. Brother Myer Pearlman, instructor at Central Bible Institute, will be Bible teacher at all camp meetings. Brother Stanley Cooke, Funkston, Md., will be evangelist in the last two camps.—Fred Vogler, District Superintendent, 1034 S. Lawrence St., Wichita, Kans.

NORTHWEST DISTRICT COUNCIL

OLYMPIA, WASH.—The 13th annual meeting Northwest District Council will convene June 16 to 21 at Assembly of God church, 2nd and Pear Sts. Ernest Williams, General Superintendent, Springfield, Mo. will be with us throughout the session; also other ministering brethren from adjacent Districts. Those wishing accommodations or information write Pastor W. Morton, 219 Pear St. All applications for license should be in secretary's hands not later than June 1.—T. A. Sandall, Secretary, 408 5th St. S. W., Puyallup, Wash.

SAN FRANCISCO, CALIF.—Evangelist A. H. Argue, and daughter Zelma, will be at Glad Tidings Tabernacle for evangelistic services each night, June 13-28. Special lectures will also be given by these well known evangelists in the summer school classes.—Robert J. Craig, Pastor, H. Wesley Cook, Ass't Pastor, 1441 Ellis St.

AMBASSADORS INTERSTATE CONVENTION

TOLEDO, O.—Interstate convention of Christ's Ambassadors of Central District Council, comprising Ohio, Indiana, and Michigan, at corner Palmwood and Lawrence Ave. July 4-5. Three sessions daily, 9:00, 2:00, and 7:30. Special features of interest to all young people have been arranged. Rev. J. D. Menzie, Canton, O., Rev. S. Raymond Fostekew, Bethel Temple, Chicago, and others will speak. All Ambassadors are urged to be present.—Pastor J. R. Kline, Chairman of Committee, 14867 Fairfield Ave., Detroit, Mich.

NORTH CENTRAL DISTRICT COUNCIL CAMP MEETING

ALEXANDRIA, MINN.—Fifth annual camp meeting June 21-July 5. Dr. Chas. S. Price expects to speak twice each day. Many other preachers and Bible teachers will be present. The camp grounds consist of 13 acres on Lake Geneva. Splendid meals will be served in dining hall. Tents may be rented on grounds, or rooms may be secured about 1 1/2 miles from camp. The annual District Council meeting will convene June 23. All ministers of the North Central District are requested to come. Candidates for license or ordination must be present in person to meet the presbytery.—Pastor F. J. Lindquist, 3015 13th Ave. S., Minneapolis, Informant.

MISCELLANEOUS NOTICES

SUNDAY EVENING BROADCASTING SPECIAL NOTICE.—We are broadcasting over radio K L Z, Denver, from 10:30 to 11:00, Mountain Time, each Sunday night. The work here at 1900 Lawrence is going forward with new impulse.—Pastor H. J. Ketner, Denver, Colo.

CHANGE OF ADDRESS—I have now taken over the pastorate at this place, and invite all the brethren passing this way to give us a call. Formerly at Belvedere Gardens, Calif.—Pastor C. H. Eckles, Haskell, Tex.

OPEN FOR CALLS

Evangelistic

Sister Bessie Downing Kaldenberg, Otley, Ia., experienced in gospel work in both north and south. Ready to begin last of June.

Evangelist W. H. Merrin, 3934 2nd Ave., Sacramento, Calif., c-o Brother M. T. Draper; experienced in ministry, reliably recommended.

Brother Nolon B. Rayburn, Box 842, Harlingen, Tex. Will work in new or old fields; 3 in family, good music; 6 years in ministry. Council recommendations.

Pastoral or Evangelistic

Brother Oscar H. Bolen, 308 E. 9th St., Pawhuska, Okla., in fellowship with the Oklahoma District Council, experienced in ministry.

Brother J. R. Richardson, now resigning from the pastorate at Marlin, Tex., may be reached at 721 Coleman St. Experienced in both kinds of gospel work.

Pastoral

Pastor Elmer E. Gore, Gainesville, Tex., would like to get in touch with an assembly where he could minister to their needs and also have some land to work whereby he could help to support his large family and furnish employment for them. Has been in Pentecostal ministry 16 years.

Brother Clint Dunn, Athens, Tex., in Pentecost for 9 years, in ministry 4 years. In fellowship with Texas and New Mexico District Council.

WORLD MISSIONS CONTRIBUTIONS

May 22 to 29 inclusive

- All personal offerings amount to \$2166.41
- .78 Pentecostal Assembly Tazewell Va
- 1.00 First Baptist Church Wood Ridge N J
- 1.00 Assembly of God Ilmo Mo
- 1.00 Pentecostal Sunday School Palacios Tex
- 1.25 Christ's Ambassadors Tri City Park Church Granite City Ill
- 1.25 Assembly of God S S Warrensburg Mo
- 1.41 Springdale Assembly Tulsa Okla
- 1.50 Christ's Ambassadors Monticello Ark
- 1.73 Women's Missionary Council Hereford Tex
- 1.73 Red Oak Flat Assembly Troup Tex
- 1.90 Busy Bee Band Acampo Calif
- 2.00 Morrell Assembly Dallas Tex
- 2.10 Assembly of God S S Turkey Tex
- 2.50 Assembly of God Riverside Calif
- 2.50 Full Gospel Assembly Springfield Ore
- 2.65 First Assembly of God S S Jacksonville Fla
- 2.85 Assembly of God Agra Kans
- 3.00 Pent'l Ambassadors for Christ Bethel Church Modesto Calif
- 3.00 Glad Tidings Junior Church Pueblo Colo

- 3.00 Assembly of God Bethel Mission Melrose Oreg
- 3.00 Christ's Ambassadors Holly Colo
- 3.00 Women's Missionary Council Amarillo Tex
- 3.00 Children's Church Glad Tidings Assembly San Diego Calif
- 3.10 Assembly Paris Ill
- 3.12 Tri City Park Church Granite City Ill
- 3.20 Pent'l Assembly of God Walla Walla Wash
- 3.25 Mountain View S S Gillette Wyo
- 3.30 Full Gospel Tabernacle Fowler Calif
- 3.50 Assembly of God Shidler Okla
- 3.52 Assembly of God Great Bend Kans
- 3.59 Assembly of God S S McCracken Kans
- 3.90 Dorothy Assembly Dorothy W Va
- 4.00 Pentecostal S S Thayer Mo
- 4.10 Assembly of God Bristol Va
- 4.40 Full Gospel Assembly Tillamook Oreg
- 4.50 Assembly of God Barnsdall Okla
- 4.53 Road Ridge Assembly Raven Va
- 5.00 Pentecostal Assembly Ore Hill Pa
- 5.00 Christ's Ambassadors Cortland N Y
- 5.00 Peoria and Haskell Mission S S Tulsa Okla
- 5.00 Gospel Tabernacle S S Decatur Ill
- 5.00 Christ's Ambassadors Russelville Ark
- 5.00 Trinity Pentecostal Church Youngstown Ohio
- 6.05 Christ's Ambassadors Hannibal Mo
- 6.25 Pentecostal Mission Oto Iowa
- 7.00 Gospel Tabernacle Bismarck N Dak
- 7.50 Assembly of God Okmulgee Okla
- 7.50 Assembly of God Church Bayard Nebr
- 8.00 Assembly of God S S Overland Park Kans
- 8.00 Full Gospel Assembly Caruthers Calif
- 8.55 Full Gospel Tabernacle Portola Calif
- 9.30 Assembly of God Church Delta Colo
- 9.75 Assembly of God S S Pawhuska Okla
- 9.78 Full Gospel Church Medford Oreg
- 10.00 Christ's Ambassadors Stillwater Okla
- 10.00 North Utica Assembly of God Tulsa Okla
- 10.00 Toledo Assembly of God Toledo Ohio
- 10.00 Bethel Temple Assembly of God Findlay Ohio
- 10.00 Pentecostal Ambassadors for Christ San Francisco Calif
- 10.00 Women's Missionary Council Full Gospel Mission Houston Tex
- 10.00 Full Gospel Assembly Westbrook Maine
- 10.55 Prayer Band Huntington Park Calif
- 11.22 Kingston Assembly and S S Laurel Miss
- 12.00 Pentecostal Church Bridgeport Conn
- 12.00 Bethel Women's Missionary Council Gospel Tab'n Houston Tex
- 12.42 Assembly of God S S West Port Ill
- 12.70 Busy Bee Band Big Stone Gap Va

- 13.00 Full Gospel Assembly Colfax Wash
- 14.00 Pent'l Mission 11th and West Morland Sts Philadelphia Pa
- 14.00 Women's Missionary Council 5th and Broad Wichita Falls Tex
- 14.83 Bethel Full Gospel Church Hayward Calif
- 15.00 First Pentecostal S S Yakima Wash
- 15.03 Summit Pentecostal Mission Girard Ohio
- 15.21 Bethel Pent'l Church Maple Shade N J
- 15.50 Assembly of God Church Westby Mont
- 15.50 Highway Pentecostal Assembly Sunnyvale Calif
- 15.76 Full Gospel Tabernacle Bakersfield Calif
- 17.32 Full Gospel Assembly El Monte Calif
- 17.37 Full Gospel Church S S Centralia Wash
- 18.00 Assembly of God Joplin Mo
- 18.50 Mehida Pentecostal Mission Canaan Center N H
- 20.00 Full Gospel S S Guinea Corners Ohio
- 20.00 Emmanuel Mission Harveys Lake Pa
- 21.00 Assembly of God Alexandria Minn
- 21.00 Gary Gospel Tabernacle Gary Ind
- 21.09 Heights Assembly of God Houston Tex
- 22.52 Gospel Tabernacle Alton Ill
- 23.61 Pentecostal Gospel Mission Millvale Pa
- 24.65 Full Gospel Mission Palo Alto Calif
- 25.00 Christ's Ambassadors Springfield Mo
- 25.00 Sunday School Pitcairn Pa
- 25.00 Full Gospel Assembly Inglewood Calif
- 28.89 Assembly of God McCook Nebr
- 30.00 Assembly of God Church Peak and Garland Dallas Tex
- 30.80 Stoneway Pentecostal Tabernacle Seattle Wash
- 35.00 Christ's Ambassadors Assembly of God Granite City Ill
- 35.00 Pent'l Full Gospel Church Fredonia N Y
- 37.85 Full Gospel Tabernacle Meckling S Dak
- 39.95 Assembly of God Sunnyside Wash
- 45.52 Assembly of God and S S Minot S Dak
- 50.00 Bethel Temple Dayton Ohio
- 50.00 Michigan Christ's Ambassadors Lansing Mich
- 55.00 Pent'l Prayer Band Assembly of God Allentown Pa
- 70.00 Camp Meeting Tampa Fla
- 72.70 Full Gospel Tabernacle Washington D C
- 80.25 First Pentecostal Church San Bernardino Calif
- 115.00 First Pentecostal Church and Y P S Lancaster Pa
- 140.29 Elim Tabernacle Rochester N Y
- 203.68 Pent'l Tabernacle and S S Tacoma Wash
- 288.00 Bethel Tabernacle German Branch Milwaukee Wis
- 494.25 The Pentecostal Church Cleveland Ohio
- 881.00 Glad Tidings Tabernacle New York N Y
- Total amount reported \$5775.21

Home missions fund	\$67.50	
Office expense fund	53.55	
Deputational expense fund	7.15	
Reported as given direct to missionaries	254.95	383.15
Total for foreign missions		5892.06
Amount previously reported		14923.01
Total amount to date		\$20,315.07

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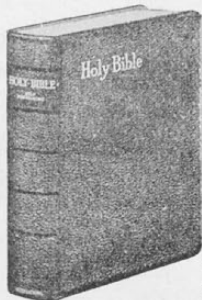
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10. *for Peter.*
which was surnamed Peter, were lodged there.
19 While Peter thought on the vision, the Spirit ^s said unto him, Behold, three men seek thee.
20 Arise ^t therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

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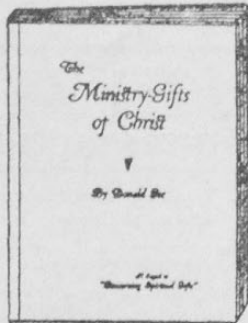
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