

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE
The Whole Gospel to the Whole World

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Finishing Our Course

By Zelma Argue

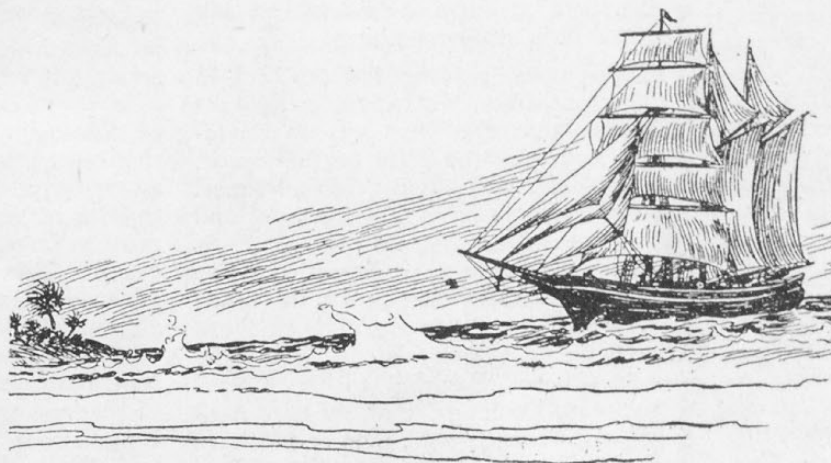


"... So that I might finish my course with joy." (Acts 20:24.)

It is not always that we are permitted to look deep into the secret heart of a great soul, but in these words we may do so. These words disclose the desire of the apostle to not only run well in the Christian race, but also to close his ministry in victory.

The major portion of Paul's ministry at this time lay behind him. He was steadfastly setting his face towards Jerusalem for the last time. He was taking a tender farewell of the elders of the church at Ephesus, telling them that he knows they will see his face no more.

In the solemn hush that such an hour brings, Paul is found pausing to recount to them the record of his courageous and faithful ministry in their city for the space of the three past years. We see him counseling and warning them of the grievous wolves that shall enter in after his departure. He comforts them, exhorts them, then kneeling down, he prays with them all. Their tears, are flowing freely, and what heart does not thrill to the pathos of the words, "And



they fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." Then they accompanied him down to the ship.

This is a most intimate personal glimpse of the apostle. Possibly these last words spoken to dear, time-tried friends in the gospel, were not so much a planned talk, as a rather unplanned and spontaneous outgushing as the result of much secret meditation.

Let us meditate with him, as first of all he looks backwards. His thoughts flow in reminiscence. In that city God had greatly used him, from the day he had first entered, and had found a little group of disciples. With these he had prayed until the Holy Ghost had fallen upon them. "And they spake with tongues and prophesied, and all the men were about twelve." Acts 17:9. First he had probably held merely house meetings. Then he had been sufficiently bold to enter the local synagogue, and there had preached each sabbath for the space of three months. When divided opinion (Continued on Page 3)

Trust Also

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Psalm 37:5.

"Commit thy way unto the Lord and trust!"

Ah, it is here we fail. We give the wheel
Of our small bark to Him; but then we thrust
Our hand upon His hand
And dare to stand
Beside our Master, lest He wreck our keel.

"Commit thy way unto the Lord and trust!"
Leave all to Him; believe He knows thy course,
Thy dangers and thy safety—all, then just
Abandon all to Him,
So shalt thou skim,
Borne briskly on before the Spirit's force.

"Commit thy way unto the Lord and trust!"
There is an "also" we, too oft, forget,

And so are plagued and worried. Ah! we must
"Trust also," then our soul
Shall cease to roll
In restlessness and reason and regret.

Commit! And then committed, trust the word.
Has He not said that He will bring thee through?
Trust His strong arm; and when wild storms are heard,
Believe He holds them still
By His strong will.
Trust Him, the Wise, the Faithful, and the True.

Trust Him to manage all that thou dost now;
Commit to Him the ship, the sails, the sea,
The sailors, thy strange crew. And ask not how
He will do all for thee,
But trustful be.
Lie down and rest from anxious worry free.

William Luff.

Are the Gifts of the Spirit for Today?

Otto J. Klink, Winter Haven, Florida

When I started to investigate the claims of "The Assemblies of God" I made the vow and I promised myself, "I will not accept anything and not go one step in this question unless I have the sure foundation of the written Word of God under my feet." I resolved to take an unbiased look at the Word itself. It was not idle curiosity or a desire for the sensational that urged me to study the gifts of the Spirit; no, it was a great longing in my heart to know God better. I made the startling discovery that my misinformation, or rather ignorance, concerning the gifts of the Spirit was appalling. I realized that I had been deprived of what God wished to give me.

Let us consider this subject according to 1 Cor. 14:1. Here Paul says (literally), "Ardently pursue love, exert yourselves on behalf of spiritual gifts, but chiefly that you prophesy." "Exert yourselves," Greek: *zeloute*, is in the present tense. In the Greek the present tense has a durative and iterative meaning; i. e. lasting and continually repeating; a continued and repeated or habitual action. My Greek grammar says, "The present tense represents an act as going on—continued, accustomed, or repeated action." Accordingly, this summons "Exert yourselves on behalf of spiritual gifts" stands in a lasting and continually repeating sense. It does not concern just the Corinthians, but all people at all times.

To be sure, this is being contested; and it is admitted, at the most, that it was only for the other Christian churches of the day of Paul. But were this so, Paul would not have used the present tense, *zeloute*, but the Aorist tense, *zelosate*. For in the Greek the Aorist designates the realization, in fact the complete realization. The Aorist always denotes that something was completed in the past.

We see so little of the power of God and the gifts of the Spirit manifested in the modern church that some assert that these old reports of the early days of Christianity are only well-meant legends and that the gifts of the Spirit never existed. This, of course, is a very sad mistake.

Another bit of evidence that this call to exertion was not meant for the Corinthians only or just the churches of that day, but for churches of all times is found in the first words of our text, "Follow after charity (ardently pursue love)," *diokete* (follow after). Here also the

present tense is used and designates the continuance and repetition. Does anyone dare to say that only the Corinthians were to follow after charity? Aren't we to do so? Was the marvellous love song, 1 Corinthians 13, of value only to the Corinthians? Is it not rather a gem, a diamond for all children of God at all times? If the summons "Follow after charity" had concerned the Corinthians only, Paul here would have used the Aorist form (*diokesate*) also. Accordingly, the command "desire spiritual gifts" has validity for all times, just as the admonition to love. Surely, no one has the right to cut this verse of Scripture half in two to suit his particular notion. This "middle of the road" attitude on this subject will not do. It is all—or nothing!

Furthermore, reading 1 Cor. 12:1-11 without prejudice, we cannot escape the conclusion that Paul here sets up fundamental laws for the gifts of the Spirit, that are valid and binding for all times. This assertion is proven by verses 7 and 8, "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom. . . ." "Is given" both times is in the present tense, *didotai*. Had these promises been restricted to the Corinthians only, Paul, again, would have used the Aorist form, *edothē*. He would have written, "To one was given . . . etc." And it is a serious mistake to suppose that Paul mentions the gifts of the Spirit only in his letter to the Corinthians. He writes about them in his letters to the Romans, Galatians, Ephesians, Colossians, Thessalonians, and Timothy. This goes to show the tremendous importance Paul attached to the gifts of the Spirit.

We now come to one of the most important parts of Holy Writ recorded in Mark 16:17-18. I am quoting from the Revised Version. "These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

I know that the claim is made that Mark 16:9-20 is a later addition to Mark. Eusebius, the father of Church history, was the first one making this claim (about 300 A. D.). It is true that the Codex Sinaiticus and the Codex Vaticanus do not contain this latter part

of Mark. Both transcripts came down from about 350 A. D. But this part of Mark is found in the Vulgata which Hieronymus began in about 383 A. D. It is also part of the Itala, i. e. a translation of the Bible into the Latin language (about 200 A. D.). But the most important argument for the authenticity of Mark 16:9-20 is that these verses are found in the Peshito, i. e. the Syriac translation, made in about 190 or only about 125 years after the composition of the Gospel of Mark. Hippolytus, one of the disciples of Irenæus, believed it to be genuine. So did Irenæus (175 A. D.) who was a pupil of Polycarp of Smyrna, who—in turn—was a disciple of the Apostle John. This is very significant. Bengel, Schleiermacher, Keil, de Wette, Richard Simon, and—above all—Burgon in his treatise, "The last twelve verses of the Gospel according to Saint Mark," believed that part of Mark to be authentic.

In 1906, the very year when the Spirit of the Lord was so wonderfully poured out at Azusa St., Los Angeles, a wealthy Detroit merchant, Mr. C. L. Freer, was in Cairo, Egypt, and purchased from an Arab dealer a quantity of Greek manuscript. It was not the tattered fragment of a papyrus roll from the rubbish heap of a lost town, but a volume of vellum that must have been kept intact in a monastery or a tomb. This volume proved to be an ancient copy of the New Testament in Greek. On his return to America, Mr. Freer arranged that at his own expense a sumptuous reproduction of this volume should be gotten out by the University of Michigan, so that he could present an exact copy in facsimile to each of the leading museums in Europe. These copies were sent and one reached the authorities of the British Museum in London, who are custodians of the Codex Alexandrinus, from which the Authorized Version of the Scriptures was translated, and they state that the manuscript purchased by Mr. Freer is as old as or older than the three oldest manuscripts known. *Both the Codex Alexandrinus and the Freer Codex contain Mark sixteen, verses nine to twenty, in full.*

I have come to the conclusion that the end of Mark belongs where it is. In the verses mentioned we read that the signs shall follow them that believe, without restriction. Some of these signs are directly called gifts of grace and gifts of the Spirit. Since all reservation and all restriction is absent we can come to no other conclusion but that this promise is to all believers of all times.

Had Jesus meant the Apostles only He would have said, "These signs shall follow you who believe." But He says in general "those that believe." Furthermore, the speaking in tongues is taken care of in Acts 2:4; taking up serpents (accidentally, of course), in Acts 28:3-

5; and drinking poison (through mistake) in John 14:13, 14. The days of the gifts of the Spirit are past only for those who have not come into fellowship with the power of the Almighty God. I assert that it is our duty to expect of the Lord all the power He has for us.

Church history tells us that the gifts of the Spirit have never entirely ceased; they have always been in the church and were manifested "according as God hath dealt to every man the measure of faith." Rom. 12:3. That not only the Apostles but other members of the church received gifts of the Spirit can be seen from Acts 8:6-7, where Luke records the experience of Philip, the deacon, in Samaria. Reading Romans 15:19, Hebrews 2:4 and other Scripture verses it cannot be denied that the "first witnesses" had received extraordinary powers and gifts of the Spirit as a dowry and accreditation of their faith. God has not changed. God is not bankrupt. He did not build His church laying the foundation of gold, marble, etc., and then run out of material; no, "the beginning and the end, they go hand in hand." John 14:12 was not meant by the Lord to imply that miracles or gifts of the Spirit should ever pass away in this dispensation.

What is the purpose of the gifts of the Spirit? First of all they serve to the edification of the church. It is the office of Christianity to make believers and then to edify them. "So also you, since you are zealous for spiritual gifts, seek them, that you may abound for the edification of the church." 1 Cor. 14:12. (Literally). Does anybody mean to say that the anæmic church of today does not need any edifying? The next purpose of the gifts of the Spirit is the glorification of God through Jesus Christ. Peter tells us, "As every man received the gift (*charisma*), even so minister the same one to another . . . that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." O, hallelujah!

In 1 Cor. 1:7 we see that the gifts of the Spirit are closely connected with the coming (revelation) of the Lord Jesus Christ. While the church exercises the gifts of the Spirit she waits for the coming of the Lord. The waiting for the return of the Lord Jesus Christ is not an inactive, idle waiting, but it is the revelation of the life of Christ in the gifts of the Spirit. Amen!

Finishing Our Course

(Continued from Page One)

made this impossible any longer, he rented a hall, the school building of a certain man called Tyrannus, preaching and teaching there daily. This had continued some two years, (Acts 19:10, 11), God signally honoring his ministry in this place, working special miracles, so that

aprons and handkerchiefs were carried from the body of Paul to the sick, resulting in memorable healings. He must have thought of those scenes as he looked back.

It was here too, he would remember, that many had brought their books of sorcery and curious arts, and burned them publicly, to a value of many thousands of pieces of silver. It was here the uproar among the silversmiths had occurred, the craftsmen throwing the whole city into an uproar when they saw the demand for their models of Diana, and of her great temple, falling off. "This Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." V. 26. The temple in that city to Diana was one of which the citizens were very proud, and Paul was courageous to preach in its locality. Some thirteen cities, we are told, had an interest in this building, and Ephesus felt honored to have it there. In fact the city had been so proud of the building, it had refused to inscribe on it the name of Alexander the Great, though he had offered them the whole spoil of his eastern campaign in return for this. This temple to Diana was of pure white marble, some four hundred and twenty-five feet in length, over two hundred feet in breadth, with, we are told, one hundred and twenty-seven columns of sixty feet in height, each the gift of a king. The temple was used by merchants as an international bank, and it was continually receiving new statues and other works of art, with tourists coming from afar to visit it, and carry home miniature models as talismans.

Amid this grandeur had come the apostle of the Lord Jesus Christ. Here, perhaps almost in the shade of the great columns, Paul had dared to preach the gospel, in its simplicity, its purity, and its power. "And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Acts 19:10.

A strong and spiritual assembly had grown up under his ministry. Now he was about to commit them to God, and leave them. Later, Paul was to write them from the prison at Rome, an epistle containing church truth than which there is no deeper.

Now Paul is taking his farewell of them, and looking back over the three momentous years. "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations. . . . I have coveted no man's silver, or gold, or apparel. . . . Wherefore I take you to record this day that I am pure from the blood of all men."

There is the greatest solemnity throughout these farewell words. His experiences had certainly been varied, and a vast amount of labor, of praying, of trav-

eling, of preaching, now lay behind him. Looking backwards, his memory could recall his vision near Damascus, the period spent in Arabia learning under the teaching of the Spirit, his friendship with Barnabas, and later the wrench of the parting. There was so much more that could be recalled. The conferences at Jerusalem, his preaching at Athens, at Corinth, at Phillipi, at Thessalonica. There had been persecutions, physical suffering, and brethren who had gone back. There had been the time he and Barnabas had with difficulty to dissuade the people at Lystra from bringing them sacrifices of garlands and oxen, considering them gods. There had been the stoning that followed, by the same crowd, with Paul himself dragged outside the city walls and there left for dead. And much more.

His spirit seemed heavy as he looked ahead. "And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." The joy was not in the outlook. That was dark, uncertain, foreboding. But his joy was in having a good conscience towards Christ and man, regarding the ministry which had been laid upon him.

Are we, too, possibly coming in view of the wind-up and close of our period of witnessing? Once more has the gospel been proving either a savor of life unto life, or of death unto death. For some will always believe, while others will be hardened, that God shall be found righteous in His judgments. "Whom He will He hardeneth." Is the horizon dark today? Is the outlook uncertain, unpromising?

We believe God has poured out the latter rain as a last call to the Gentile nations, ere He turns to Israel. A true visitation of God has been witnessed in our generation. The great cities of our own and other lands have witnessed the preaching of the gospel in something of primitive zeal and power. Sometimes the very largest buildings, (as the Royal Albert Hall, of London, England,) have resounded to the faithful cry that the blood of Christ is the only means of salvation, that Christ is living, as proven by miraculous healings; that He still baptizes in the Spirit, and endues with power from on high, and that He is about to return, the earth now trembling at His approach.

A vast amount of intercessory prayer has gone up to God. A vast effort has been made to get the message of the hour out, causing the unspiritual even, to hear

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The Editor's Notebook



Habakkuk's Message

Habakkuk was a prophet who lived in days of universal decadence in Israel. He was one, however, who separated himself from the evil, and went apart into his watch tower, saying, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." He was given a vision of a day coming when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea"; and was instructed to "write the vision, and make it plain." "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." What will be the condition of the people at the end? There will be two classes. We quote from Leuser's translation of Habakkuk 2:4, "Behold, disturbed, not at rest is the soul of the wicked in him; but the righteous ever liveth in his trustful faith." The New Testament comment on this verse is, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

Our Title Deeds

Three times this message of Habakkuk's "The just shall live by faith," is repeated in apostolic writings, and it might not be too much to say that the whole of Romans, Galatians, and Hebrews, is just an exposition of this text. What is faith? Faith is defined as the "substance of things hoped for." The Greek word here is *hypostasis*. Recently a quantity of papyri was discovered, written in colloquial Greek, in which this word *hypostasis* was found again and again, and it was clearly seen that this was the common word for title deeds. So we can say, "Faith is the title deed of the things we hope for." Supposing a friend sends me some pictures of a beautiful fruit ranch in California with the promise that he will give it to me. And then one day his lawyer sends me the title deed for the property. You may endeavor to persuade me that the property does not belong to me, but I will wave my *hypostasis*, my title deed, in your face and say, "I admit I have not yet seen the property, but I own it and it is really mine, and nothing that you can say can alter the fact that I am the owner." So it is with our inheritance, that inheritance which is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." What documentary evidence have we that this inheritance is

ours? The infallible and unbreakable word which our God has caused to be written to His saints, which declares, "All things are yours." 1 Cor. 3:21.

Some of the "All Things"

What is included in these "all things" that God has given to us? Turn to the context of 1 Cor. 3:22, and you will see that He includes "the world," literally, the earth. It is written, "The meek shall inherit the earth." I was walking one day by some magnificent mansions with a Jewish Christian. Pointing to these millionaire's homes he said, "Do you know that all of that property belongs to us, God's saints? The only reason we don't have it at this moment is that we are not of age yet." Life is included in these "all things," fullness of life, abundant and superabundant life, eternal life. And there are also included "things present and things to come." Is there anything outside the realm of these last two items?

Faith that Brings Things

An unbeliever who was out of work heard from a friend concerning the work of George Muller, how without soliciting a cent and without ever having a collection, he had erected five huge orphanages at Horsley Downs, Bristol, filled them with parentless children, and every day every need of every child was supplied. The unbeliever was curious. He had no money and so he walked from his home to Bristol, a distance of 186 miles, to see if what his friend had said was true. He arrived early in the morning and knocked at the door. It was opened by a woman who was evidently expecting something. "Have you brought the bread?" she asked. He replied, "What bread?" She said that it was five minutes to breakfast time and that there was no bread; she knew God was going to send the same, and she thought that he was bringing it. He explained that he had no bread but that he had come to see Mr. Muller. He was taken in and introduced to that patriarch of faith. Mr. Muller was calm and evidently expecting something. The children were all seated and waiting for breakfast, when suddenly the woman who had met him at the door rushed right in and said, "The bread is come!" Sure enough, there was a cartload of bread, bread enough and to spare!

Faith Brings Victory

Mr. Muller explained to the visitor that they had known absolutely nothing as to where the bread was coming from. But they had asked God for the same, and

they knew He would supply it. And he inquired, "Do you believe in the Lord Jesus?" The visitor admitted that he did not. Mr. Muller said, "If you will come with me this forenoon you will be likely to see something to cause you to have faith in Jesus Christ and in His power to answer prayer. I have to meet a note for 5,000 pounds (about \$25,000) at twelve o'clock. I don't know where a penny of it is coming from. But it is certainly coming." In the mail that morning there was a letter from India. Mr. Muller opened it in the visitor's presence. It contained a draft for exactly 5,000 pounds. That unbeliever saw and believed, and he soon found out that the God who supplied George Muller was faithful in supplying all his own personal needs.

Unadulterated Faith

In her book *Them Also*, Mary Warburton Booth tells us of five little tots in her orphanage in India. "As they finished their songs they scampered to a place where they know cups are to be found. In a few minutes I hear my name, nothing else, yet I know these babies want something. They have not said so, they have made no request, they have merely said one word, 'Ma-ma Ji.' The cups in their little hands are unadulterated faith that believes and hopes. If I, who am but a woman, will not disappoint these little ones, you may rest assured that our heavenly Father will not fail us. We can bring our empty vessels to Him and, although we cannot express in words exactly what we want or need, we can say, 'Father,' and He understands, and bends over us looking into our eyes with undying love, and if we only listen, we can hear Him say, 'All that I have is thine.' The little babies have their cups filled to the brim, with an addition of a piece of bread and sugar. Their empty held-out cups say, 'Milk,' but my heart said, 'Give more.' And they went away abundantly satisfied."

A Way Across

A blind man was tapping his way along the pavement in New York City, when he came to a busy crossing near the Pennsylvania station. He cried out to the traffic officers, "How about it, Charlie?" The policeman blew his whistle, put up his hand, and all the traffic stopped. Then he called out, "All right, Ben," and the blind man made his way confidently across the street between two lines of cars. Thus our God will rebuke the proud waves of the Red Sea and make a way for His redeemed to walk over unharmed. Faith can always go ahead when the Master calls.

Have Faith in God

Habakkuk himself gives us an example of living by faith—by God's faith—in

the song with which he closes his prophecy. Faith can sing in the midst of drought and disaster. Because of the nation's sin, judgment had fallen. Nero fiddled when Rome was burning, but that was the music of a man who cared for naught. But Habakkuk's song is from one that dares to believe in the love of God in the face of seeming contradiction, who sings, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." In these last days we may see much that may seem to con-

tradict the glorious truth that God is faithful. How Paul must have been tempted to doubt at the time when he was in that boat in the Mediterranean, "when neither sun nor stars in many days appeared, and no small tempest lay on us, (and) all hope that we should be saved was taken away." Acts 27:20. But then it was that he shouted, "Sirs, I believe God." We know not what a day may bring forth. But there is one thing which should cause us to sing, and that is the assurance that in days to come our God will never suffer His faithfulness to fail. So, shall we not learn to sing with Habakkuk, "Yet I will rejoice in the Lord, I will joy in the God of my salvation"?

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

Communism and Our Schools

Atheism and Communism are gripping our schools. We read that seven hundred American school teachers are visiting Russia this summer. The Soviets will do their best to make all these school teachers champions of the infidel doctrines of Marx and Lenin.

Napoleon's Forecast

Sai! Napoleon Bonaparte a short time before his death (*italics ours*): "Europe would soon have become one nation and any who travelled in it would always have been in a common fatherland. . . . *Sooner or later, this union will be brought about by the force of events.*" An interesting quotation for the student of the Roman empire's revival.

Strange Signs

Disturbance in the realm of the physical are accompanying disturbances in the moral and international realms. Writes Keith L. Brooks: "For the first time in the recollection of the oldest inhabitants snow recently fell in North Africa eighteen inches deep on level land. The snow caused the most reverential reactions, many of the natives prostrating themselves in the fleecy drifts."

National Declension

The Biblical prediction of "perilous times" again finds confirmation in a report by Wickersham, chairman of the Hoover National Committee on Law Observance and Law Enforcement. According to Dr. Britan, writing in *Sunday School Times*, he "named the decline of religious influence as the dominant cause for the rapid increase in juvenile crime and the growing disrespect for law. 'Everywhere,' he said, 'one sees the decline of religious conviction and the waning influence of the church.' In his address he stresses this decline as the contributing cause of the downfall now confronting civilization."

Superman

World events move on slowly but surely to the fulfillment of Revelation 13. Dr. Britan, writing in *Sunday School Times*, states that "Floyd Gibbons, nationally known journalist, is reported to have said to a radio audience, as he thought of lack of leaders in Europe, 'What the world needs is a superman.'"

Mobilization

We read in *Pathfinder* that "Intensive militarization of all rural Russia with women and children, unable to bear arms, trained to run collective farms and carry on normal activities in time of war was demanded by Kalinin, President of the Soviet Union." The nations of the world are feverishly preparing for war, looking up from their task once in a while to talk about peace.

Excavation

We learn from *The Baltimore Sun* that Saul's citadel, the fortress of the first Israelite king, has been excavated by Dr. William F. Albright, of Johns Hopkins University. His investigations have proved the actual existence of other towns which so far were known to have existed only in Biblical references. Once again the earth itself becomes an eloquent witness to the truth of Bible history.

God and Anti-God

The war against God, which is now being carried on by Russia and by communists in general, was declared by Carl Marx, father of communism, in the following words: "We make war against all the prevailing ideas of religion. The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is atheism."

This war will find its last champion in Antichrist who, seeing that the people need some kind of worship, will declare himself God.

War in the Air

These words seem to be literally true in some parts of Europe. Brother Kinderman, Pentecostal minister of Danzig, describes what he calls "war in the ether." Austrian radios flash anti-German propaganda to Germany; Germany retaliates with anti-Austrian propaganda to Austria. Poland is joining in, too; and Russia, with her powerful broadcasting system is sending out communistic doctrine in many languages. War in the air will eventually come down to earth.

Bible Distribution

Above the darkness of this age God's Word still shines. We read that "Last week the American Bible Society held its 118th annual meeting, in Bible House, Manhattan. During the year it distributed 7,800,766 Bibles, Testaments and Scriptural excerpts in 155 languages and dialects. Though this total was 266,390 fewer than the year before, the distribution of whole Bibles increased 78,597 or 50%. The Society's income jumped from \$582,865.15 in 1932 to \$752,275.90 in 1933.

The Yellow Peril

Ernest Gordon, in the *Sunday School Times*, quotes a recent Japanese writer: "North America is an immense melon ripe for cutting. It will support a thousand million people—Japanese and their slaves." According to the English press, "Children are taught in Japanese school books the stages of Japan's inevitable expansion by a chart of circles, with Tokyo as center and Australia and California included."

We wonder whether there is a connection here with the "kings of the east" mentioned in Revelation 16:12?

Conversion of Chinese Jew

A missionary reports the following in *the Alliance Weekly*: "On Sunday morning the church house was packed. Near the front of the congregation sat a very dignified, scholarly-looking man. I sized him up as being a Confucian scholar. I preached on Mark 10:17: 'Good Teacher, what shall I do that I may inherit eternal life?'"

"At the end of the sermon an invitation was given for people to stand, one by one, confess their sins, and profess faith in Jesus Christ. One of the first to arise was this gentleman. Speaking Chinese, he said: 'About five hundred years ago my people came from Palestine to this country. My ancestors were Jews. They came from the land that crucified Jesus Christ. I have heard about Jesus Christ. I have never professed faith in Christ. This morning I love Jesus Christ, confess and leave my sins, give Christ my life, and declare I shall follow Him through all the years. Here and now I confess faith in Jesus Christ.'"

Earthquakes in Divers Places

A Radio Talk by Frank M. Boyd

In addition to famines and pestilences, discussed last week, Christ mentions another striking cosmic sign which would characterize this age, namely earthquakes, those terrifying shakings or tremblings of the earth's surface, which so often result in such tremendous damage and loss of life. He said these would occur "in divers places," that is in various widespread localities on the earth. In Hebrews 12:26 reference is made to the fact that on Mt. Sinai when God gave the law to the children of Israel His voice "then shook the earth." On that occasion He was giving them a revelation of His majesty and power, of His holiness, and of their unfitness for His presence in their sinful state.

The record of this in Exodus 19th chapter is that "the whole mount quaked greatly." This phenomenon was evidence not only of God's power over His material creation, but also an indication of the instability of things even apparently stable, when God chooses to move them. The prophetic aspect of Heb. 12:26, 27 is seen in these words: "Yet once more I shake not the earth only, but also heaven" signifying "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

The book of Revelation (ch. 16:17-20) predicts this final visitation of divine judgment at the end of this age upon a godless civilization wrought by mighty convulsions of the earth: "There came a great voice out of the temple of heaven from the throne, saying, It is done. And there were voices and thunders and lightnings: and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great . . . and the cities of the nations fell; and great Babylon came in remembrance before God to give her the cup of the wine of the fierceness of His wrath. And every island fled away and the mountains were not found."

Coming events cast their shadows before and there is absolute proof of the increasing frequency of earthquakes as well as of the increasing number of destructive ones throughout the years of the Christian era and of the comparative fewness of these phenomena before the Christian era.

In an article entitled, "Earthquakes in the Christian Era" in a recent issue of the *Dawn*, the author quotes from a volume by Munro Ponton as far back as 1868 as follows: "In the history of earthquakes nothing is more remarkable than the extreme fewness of those re-

corded before the beginning of the Christian era in comparison with those which have been registered since that time. . . . Even making due allowance for the extreme negligence of the ancients in registering natural events it seems hard to believe that, had there been as many great earthquakes before the Christian era as there have been since its commencement, so few of them should have been recorded, or even transmitted by tradition. . . ."

The same article quotes from a report of Mr. Mallett to the British Association in the following figures:

	Total	Disas- trous	No. of Years
Earthquakes before A. D.	58	4	1700
Thence to end of 9th century	197	15	900
Thence to end of 15th century	532	44	600
Thence to end of 18th century	2804	100	300
Thence to 1850 (time of the report)	3204	53	50

Note the increase of the total number of earthquakes, the increased ratio of disastrous ones, with the decreasing number of years over which these increases are recorded. I have seen figures which would bring this table up to date and which show the same relative increases.

According to a recent news item seismographs throughout the world record an average of 25 earthquakes every 24 hours, 14 of which are strong enough to be felt by a person standing over them. Those that occur on land and damage buildings take place on an average of one every 82 hours (*Prophecy* for April).

I was not a little surprised in looking through the Guide to the articles in the various periodicals in the Public Library, covering a period of years to note the multiplicity of articles dealing with earthquakes. I noted also the marked attention given to the increasing number of tremblers and the number of major disasters among them. Two of the titles of these articles, quite serious in their vein, were almost amusing, "Coming to Grips with the Earthquake Problem" and "Scientists Unite in Greatest War on Earthquakes." How can puny man fight against these tremendous forces of God's universe.

Among the more notable earthquakes of the nineteenth and twentieth centuries are:

Caracas, Venezuela	1812	City destroyed. 12,000 lives lost.
Japan	1896	26,000 lives lost.
San Francisco and vicinity	1906	Great loss of property through fire and quake.

Valparaiso	1906	Much property damaged, 2,000 deaths.
Messina	1908	Several cities wrecked. 200,000 lives lost.
Central Italy	1915	30,000 lives lost.
Kansu, China	1920	An unprecedented upheaval, estimated over 100,000 deaths.

One of our own Bible School students acted on a relief committee in Kansu, China after the earthquake of 1920 and he reported to me personally that the earth literally opened and swallowed up village after village and their inhabitants. A road on the side of a mountain moved a halfmile from its former location. A detailed account of this disaster, with striking photographs appeared in the *National Geographic Magazine*.

Tokyo	1923	Great property damage, 100,000 lives lost.
Oaxaca, Mex.	1931	City completely destroyed.
Managua, Nicaragua	1931	City completely destroyed. Many lost.
Long Beach	1933	\$25,000,000 property damage, 120 killed, many injured.

In February of this present year a great earthquake occurred in the Ganges Valley in India damaging cities and villages in a territory 130 miles long and 15 miles wide. Had this quake occurred in a popular metropolitan area instead of among small villages and cities, the loss of life would have been appalling.

"The one in the Middle States in March would have caused great disaster had it occurred in a thickly populated district. At Kosmo, Utah at least 40 gushing wells burst forth on the ground and flooded an area of several hundred feet. The north end of Great Salt Lake pushed out over the landscape after the first shock and spread its salty water over an area of about two miles beyond its normal bounds. Later the waters receded leaving ponds in the lower places. Great fissures opened across the Kosmo-Hansel Highway halting traffic until they were filled. The opening of these was accompanied by deafening roars."

The old earth is quivering. News dispatches have brought in recent months word of earthquakes from many parts of the world. Many of them are not reported in the daily press. There is no question of their increasing frequency.

One thing is unshaken and unshakable—the Rock of Ages. If we have built our spiritual structure upon Him, the Lord Jesus Christ, we can exclaim with the Psalmist: "Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea." This present unstable world-order—material, political, religious—will pass away, but those who trust in the Lord Jesus Christ and His great redemptive work, will pass over into a glorious new and permanent order of stability and peace, to be ushered in by His coming.

Enlarging Our Educational Facilities

When our present constitution and by-laws were adopted, nearly seven years ago, the following paragraph was inserted: "The General Council shall be in sympathy with the establishment and maintenance of academic schools for the children of our constituency." Art. IX, Sec. 3 (b). There is a growing feeling among the brethren that we ought to advance from sympathy to action.

Conviction

Many believe that the hour has come for us to take an advanced step along educational lines. We have an ever-increasing number of splendid young people who not only have character and capability, but also the anointing of the Spirit for doing a worthy work in other fields besides that of the ministry.

A beginning has been made to provide Bible school training for prospective pastors, evangelists, missionaries, and other Christian workers. But as yet nothing has been attempted by the General Council to provide education along other lines. All of our fine young people cannot be preachers, or missionaries. But all need a good knowledge of the Bible and a liberal education. We should have young people thoroughly prepared to go into the public schools and other institutions as teachers and musicians. Some of our young people need training to fit them for a business career; others to take work in offices as stenographers, book-keepers, and other gainful positions. Some should be trained as engineers, and architects, and in such practical trades as carpentry, masons, auto-mechanics, printers, and various other occupations. Our Bible schools are receiving numerous letters from parents of our young people in regard to literary training which they are not able to provide.

Need

The moral and social conditions in most schools and colleges cause our parents to hesitate to send their young people to the schools that are now available. The attitude in these schools toward our Pentecostal teaching and experience makes it practically impossible for Pentecostal young people to go through these schools and maintain their doctrines and experience. That means that we lose, to the great cause we represent, the young people that we send to institutions of that kind. Hence, if we want our young people to remain loyal to our movement, our fellowship must provide instruction for them along all branches of study, in which our youth should engage.

In many communities, our people are mostly from the ranks of those who have

had meager educational advantages. Many have dropped out of the public schools before finishing the eighth grade. Then after being converted and being filled with the Spirit, they find a new desire to do something worth while for God and humanity, but they feel too old to go back into the lower grades to complete their education. Moreover they will not go to schools where the whole trend is toward worldliness and where moral standards are low. The need of a more complete course of education is great.

Opportunity

A Pentecostal institution of learning can be built up with incredible swiftness, as we have hundreds if not thousands of young people who desire training along some line but cannot be induced to go to existing institutions. If the necessary equipment can be secured, a great student body of the finest kind of young people can be gathered in a very short time.

Moreover, we have many well qualified teachers who have come into Pentecost and for that reason are no longer wanted in our public schools or at least find conditions such that they cannot with a good conscience continue in their positions. Such persons are eager to teach in a Pentecostal school even at a great sacrifice in salary.

Scope

Then too the charges made in worldly schools are usually prohibitive to a majority of our young people. To meet the actual need in these times of financial stress, the cost of schooling should be made as low as possible; and as quickly as practicable the industrial feature should be introduced giving worth-while young people something to do to earn their way through. Many are out of work and out of funds, but have what is worth much more—real sterling character, native ability, and spirituality. They ask for nothing more than a chance to earn while they learn, so that they can come in without money and go out without debt. We have Pentecostal mechanics in various lines who would be glad to devote their lives to teaching young people useful trades, and thus enable them to become more useful members of society. The industrial feature may have to be developed very gradually and all the wisdom of our fellowship may be needed to plan and to operate this department.

We have institutions in the South and perhaps some in the North whose buildings have all been constructed by student labor. In our present Bible schools we have good mechanics who would be glad to have a chance to earn their way

through, and we have Pentecostal brethren who are not able to find employment, who would cheerfully give their assistance in building up a plant.

Location

Central Bible Institute, located at Springfield, Mo., has a beautiful campus, ample not only for enlargement of the present Bible school facilities but also for an educational plant to meet the needs above referred to.

Finance

So great an undertaking cannot be achieved without money but the value exceeds the cost. If every member of our Pentecostal fellowship would give one dollar, we could build an institution which would be a credit to our movement and would adequately meet the educational needs of our young people. A Pentecostal college for one dollar! It will be as valuable to each person in our movement as if he owned the whole institution. Some may not be able to give a dollar and some for lack of vision may see no need. But others may see not only a need but also an opportunity to invest the resources which God has put in their hands for the good of our Fellowship and our youth. No investment will pay a larger dividend. Some may give large donations that will enable our Executives to go forward at once. The purpose of this article is largely to find out if there are some among us who have the vision and feel the call of God to build an institution of this kind.

It is true that we are looking for the soon coming of our Lord, but we cannot be found better occupied at the moment of His appearing than in investing our resources and seeking to do something to advance the cause of Christ.

Our present Bible schools were built from small donations. Some gifts were as small as a dollar representing real sacrifice. Hence pastors and laymen, whether able to give much or little, should not hesitate to write in to headquarters to express their opinion of this matter.

The Executive Presbyters, while in session here at Springfield at this writing, have given much time to the consideration of educational matters and have appointed the undersigned to write this article for *The Evangel*, to lay the matter before our brethren and feel out the sentiment of our people on this subject. This article has the unanimous approval of the entire board, of Executives.—P. C. Nelson.

You can still take advantage of our offer to send the *Evangel* from now until the end of the year for the sum of fifty cents. (Outside U. S. A. please add 25 cents to pay for extra postage.)

If you want to know what God thinks of you, see what He did to the Man that took your place.—Walter Wilson

A Three Minute Sermon

Power from on High

Christ said to His disciples, "Ye shall receive *power* after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." Acts 1:8. *Power!* "With great *power* gave the apostles witness of the resurrection of the Lord Jesus." Acts 4:23. They witnessed by tongue—by supernatural tongue and by their native tongue—by action and by their lives, of the resurrection of Christ from the dead. The power that Peter and John received was not so much for the healing of the lame man at the Beautiful gate, but the healing of the lame man was to testify and be a powerful witness that God raised Jesus Christ from the dead.

Pentecost meant resurrection. How do you know? For the Holy Spirit came from above where Christ was seated at the right hand of the Father. The supernatural language that the disciples spoke when they spoke as the Spirit gave them utterance was a proof of the resurrection, glorification and ascension of Jesus Christ. We too must be powerful witnesses of the fact that Christ is *alive*, that He is the same today. No curtailment of His power through the lapse of time! No limitation of His power through the failure of His church! The church has failed, but He never has. And He wants a resurrection of faith in the fact that He is resurrected. A resurrection of faith that He is the resurrection. A resurrection of faith that He is faithful.

The church had a revival of faith when they prayed for a repetition on a wholesale scale of the acts that Christ did when He was on earth, "That signs and wonders may be done by the name of thy holy child Jesus!" The sick from all over Judea were brought in. "Many signs and wonders were wrought . . . there came also a multitude . . . bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." Acts 5:12-16. Great faith brought great answers from the great Saviour. He has not changed one iota. He is just as willing to answer the prayers of the Peters and Marys of today as He was in the days of old. The need is the same, the faith is the same, the avenue of prayer is the same, God is the same, and He is just as willing now to answer prayers offered in the name of His Son.

"Launch out into the deep," is the command. "Lord, we have toiled all night and caught nothing," is man's reply. But with a protest in his spirit he adds, "Nevertheless at Thy word—mind, the failure will be on Your side; if we catch nothing You will be to blame—nevertheless at Thy word, we will venture." In spite of

our protest and our weak faith, He will send the fish to load the net. Do you hear the injunction? If so, launch out, minus the "nevertheless." Amen!

The Way of Salvation

"Whosoever"

George W. Clarke

While pastor in Louisville, Kentucky, I conducted a revival meeting some miles from the city. On my arrival I was informed that an atheist would probably attack me, as he had attacked other visiting ministers. His wife being a member of the church, the pastor and I were invited to dine with the family.

Immediately after dinner the discussion with the atheist began, in the large living-room. I suggested that we adjourn to the adjacent woods. He objected, but later yielded; and as we passed out of the house I asked the pastor and a young physician to accompany us. When we found a quiet nook, I asked all to kneel for a series of prayers. The atheist objected, as before, but finally knelt with us. After the others had prayed, I requested him to pray; but he said that he might as well talk to the trees, for there is no God. I challenged him to put our God to the test, to give Him a chance.

This seemed to appeal to him, and he began praying somewhat as follows: "If there be a God, have mercy on me and reveal thyself to me. If these men are right, and I am wrong, have mercy on me."

God's promise, "It shall come to pass that whosoever shall call on the name of the Lord shall be saved," came to me, and I claimed the promise right then; for I have never known God to go back on that promise. But my faith was to be tested, for soon the man was called into an adjoining county.

But one day he came to the church; and his countenance revealed the fact that he had passed from death into life.

With joy I said, "Brother, you have seen the light."

"You brethren have been praying for me," he replied. Tears were in his eyes, and gladness was in my heart.

At the close of the morning message I said, "Brother S—, get up and tell us all about your experience."

Unhesitatingly he arose. Every eye was fixed on him, and all could see that a transformation had taken place. After all these years I can still hear him saying: "Friends and neighbors, too well you know how, for years, I have declared to you and to your children that there is no God. O neighbors, I have seen Him who was nailed upon the tree for me; and I am His, and He is mine!"

No one could describe the effect of his testimony. Old men and women, the young people, the ministers—all were weeping for joy. The demon of atheism was cast out. The man was in his right mind. God's method had won.

I never abuse an atheist; and argument with him does no good. He is a sick man, and needs the Great Physician. I cannot help him; but *God* can. Carnal weapons cannot conquer, but agonizing prayer is invincible.

Sinner, remember the promise is still good, "Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.

Questions and Answers

Does Jeremiah 12:9 typify the Church, or does it refer to Israel alone?

This Scripture refers to Israel. It is a message of judgment. Verse 7 represents God as having forsaken His people, turning them over into the hands of their enemies. Their being a speckled bird represents Israel as different, a prey to other birds round about—the nations.

Do you think little babes and small children not at the age of accountability are saved if their parents are ungodly?

It is my belief that children are saved if they die while in innocency. It is probable that many parents who brought their children to Jesus for His blessing were not saved. Yet He said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." If these children were of such as are in the kingdom of heaven, they must then have been saved in the sense that they were safe. It is shown in Ezekiel 18 that parents should not be held responsible for the sins of their children, nor the children for the sins of their parents. Where there is no law there is no transgression. Rom. 4:15. Children, before the age of accountability, are too young to be judged either by the law of conscience or of God.—E. S. W.

Finishing Our Course

(Continued from Page Three)

the cry, "Jesus is Coming Soon!" Just how soon Christ may come, we do not know. The labor, the conflicts, the battles, and the joys of the past, we can commit to Him, with our victories and our failures. For whatever days are to come, we can seek and trust for joy . . . joy to finish our ministry . . . even though the horizon be not a joyous one. So, we can say with Paul, looking backwards, then looking ahead, "*But none of these things move me, neither count I my life dear, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus.*"

The Sunday School Lesson

Review Lesson

(Lesson for June 24)

In Old Testament times there were three mediators between God and the people: the prophet, the priest, and the king. The prophet by his revelations brought God to the people; the priest by his sacrifices brought the people to God; and the king by his administration governed the people for God. Christ as the perfect Mediator, embodies all these three offices. In our past twelve lessons we have glimpsed, at different times, the Lord Jesus in these three aspects of His mediatorial work. We shall therefore outline our review lesson accordingly.

I. THE PROPHET AND HIS MESSAGE

The Prophet of the Kingdom. God's Messiah was described prophetically as an anointed Prophet with a universal message: "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I will put my spirit upon him: he shall bring forth judgment (teach righteousness) to the Gentiles." Isa. 42:1. At the Jordan the descending Spirit and the heavenly voice testified that this scripture was fulfilled in Jesus. "This is my beloved Son in whom I am well pleased." Matt. 3:16, 17. His uniqueness soon became apparent and is still evident. Toward the end of the yacht race in which the "America" won her cup, the English monarch who was one of the spectators enquired: "Which boat is first?" "The 'America,' your Majesty," was the reply. "And which is second?" asked the monarch. "Your Majesty, there seems to be no second." As we listen to the words of Christ we are constrained to say reverently, "There is no second." "Never man spake like this man."

The Old Testament prophet contains two kinds of prophecy: **Teaching prophecy**, which describes the nature of Jehovah's kingdom, its standards, etc. **Predictive prophecy**, which unveils the future of the kingdom. We shall notice these two types in Christ's prophetic ministry.

The Nature of the Kingdom. Beginning at about the eighteenth chapter of Matthew we observe Christ concentrating upon the task of explaining to the apostles the true nature of His kingdom, so correcting their false ideas. Let us briefly review the main lessons. (1) **The condition of entrance.** (Lesson 2.) Disciples disputing over the question of pre-eminence are plainly told that unless their natures are transformed they will not even enter the kingdom, He said to them, "Except ye be converted and become as little children;" He said to Nicodemus, "Except a man be born again." (2) **The cost of the kingdom.** (Lesson 4.) The blessings of the kingdom are so precious that it is reasonable to expect a person to be willing to give up for its sake. So the rich young ruler learned. (3) **The greatness of the kingdom.** (Lesson 5.) It is not measured by title, inheritance, claims or human appointment, but by self-sacrificing service. True ministry is true dignity. (4) **The discipline of the kingdom.** There is no "easy"

way to the kingdom. To lay hold on Christ we must let go of self, and before the crown comes the cross. (5) **Politics and the kingdom.** (Lesson 7.) Can we be loyal to both God and an earthly government? was implied in the question of the Pharisees and Herodians. Separation of Church and State and loyalty to each in its own sphere is implied in Christ's answer. (6) **The spirit of the kingdom.** (Lesson 3.) As God forgives them so must members of the kingdom forgive others. (7) **The law of the kingdom.** (Lesson 7.) It is the law of love which sums up all laws. He who loves keeps and fulfills the law.

The Future of the Kingdom. In lessons 1 and 5 Christ predicts in detail His sufferings and death and His desertion by His disciples. Why? To teach that He was not controlled by, but in control of, circumstances. The incidents in Christ's life are not accidents but providences. Lessons 8 and 9 give a portion of the discourse in which Christ forecasts the events leading up to the end of the age. Notice one practical reason for this particular forecast. Eusebius, a church historian of the fourth century, informs us that not one Christian perished in the awful destruction of Jerusalem in 70 A. D. Explanation: having been warned by Christ (Luke 21:20-23) they fled the doomed city at the approach of the Roman armies and took refuge in Pella beyond the Jordan. Christ has given us the signs of the end of the age in order that we might flee to spiritual safety as the powers of darkness gather round a doomed world.

II. THE PRIEST AND HIS SACRIFICE

The Sacrifice Predicted. When Christ predicted His death Peter rebuked and contradicted Him. Like the Jews of his time he knew that Messiah was to be a prophet and also a king; but like them he had not grasped the truth that Messiah was to be an atoning Sacrifice. Isaiah 53. This was because the people's desire for the Messiah was inspired not by the craving for spiritual life but by their hunger for political life.

The Sacrifice Prepared. Throughout the Mosaic dispensation priest and sacrifice were separate; in Gethsemane (lesson 10) I believe, the divine Priest and the divine Sacrifice became one. Offerer and Victim became mysteriously blended to perform the one eternal sacrificial act, and to bear the crushing weight of the sin of the world. "And the Lord hath laid upon him the iniquity of us all," prophesied Isaiah.

The Sacrifice Accomplished. A priest is a person consecrated to represent man before God and to offer atoning sacrifices on his behalf. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Heb. 8:3. It was on the cross that Christ actually became a priest; there, by divine ordination, He the Priest, offered Himself, the Sacrifice, for the sins of the world. The heathen provide sacrifices for their gods; but at Calvary God provided a sacrifice for man. God brought this Sacrifice to us, and this Sacrifice brings us to God.

The Sacrifice Completed. The most important part of the animal sacrifice was the offering of the blood (which represents the life) upon the altar; the animal having died for the sinner, now lives for him. At Calvary Christ died for us; He completed the sacrifice by rising from the dead in order that He might live for us. Today the merits and power of Calvary find their continuation in His ministry of intercession.

III. THE KING AND HIS ADMINISTRATION

The King's Rejection. Lesson 6 describes Christ's triumphal entry into Jerusalem, when, in order to fulfill prophecy, the Lord presented Himself to a nation whom He knew would reject Him. As we know, His claim was, and is still, rejected by the Jews. But this does not mean that their rejection is final. The first time Joseph revealed his dreams of dominion his brethren exclaimed, "Shalt thou indeed reign over us?" (Gen. 37:8) but at his second revelation they accepted him. Gen. 45:4. At Moses' approach the Israelites said, "Who made thee a prince and judge over us?" (Ex. 2:14) but the second time, when he came with God's power, they accepted him. At Christ's first coming the attitude of the Jews was, "We will not have this man to reign over us"; but a **second time** is coming when they shall exclaim, "Blessed is he that cometh in the name of the Lord."

The King's Coming. In lesson 9 we read of the time when "the Son of man shall come in his glory" to "judge the nations." These words seemed unlikely of fulfillment for they were spoken by One who was already rejected by the Jewish nation, and who, in a few days, was to die the death of a common criminal. But He knew whereof He spake. Prophecy is based upon the following principle: history does not move with aimless feet, but is in control of God who knows the end from the beginning; He reveals the course of history to His messengers who are thus enabled to predict events. Christ spoke as a Prophet who foresaw the triumph of His cause and kingdom. Though "now we see not yet all things put under him" (Heb. 2:8), let us look through His eyes, and see the day when

"Jesus shall reign where'er the sun,
Doth its successive journeys run;
His kingdom spread from shore to shore,
Till moon shall wax and wane no more."

—Myer Pearlman

QUINCY, ILL.—The 3 weeks' evangelistic campaign conducted by Evangelist Anna C. Berg, Sioux Falls, S. Dak., at Bethel Church, closed in glorious victory Sunday night. The meeting proved a great blessing to the church. Fifteen or more surrendered their lives to Christ; and about 12 came through to the Baptism with the Holy Spirit. Splendid crowds attended nightly and Sunday nights all available space was taken. The broadcasting of our Sunday night services was a great assistance to the campaign. Mrs. Berg was accompanied by Miss Samona Woertink, an accomplished violinist and pianist. Time and again the audience was melted to tears by the tones of her instrument which had been consecrated to the Lord.—Richard and Adele Carmichael.

The Gospel in Foreign Lands

RETURN TO HOMELAND

Word has just been received that Mr. and Mrs. I. G. Shakley have arrived in the United States. Their address is 1003 Summit Avenue, New York City. Brother and Sister Shakley have labored faithfully in Sierra Leone, and the fruit of their labors is manifest in a live Pentecostal assembly in Freetown.

The love of the natives for them and the high esteem in which they were held by those to whom they had ministered for so long is expressed in the following farewell address, given them when they left the field:

"Reverend and Dear Sir: With aching hearts and deep regret, we, for ourselves and on behalf of other members of the Kroo Pentecostal Mission, take this opportunity to bid farewell to yourself and your dear partner on your departure for your dear homeland—the United States of America.

"It seems but yesterday as we recall your attempt to start this Mission when you first landed here; we think again of your untiring efforts, your deep sympathy and kind patience towards us all through these long years of ceaseless labors as a leader, and only wish to exclaim 'The Lord God bless you both forever.'

"Your life was a true example to every one of us. How you have won souls for Christ our Lord Jesus we cannot here now sufficiently recount; but we are sure your names will rank among those of living history who have been pioneers of missionary work and enterprise in this much dreaded continent of tropical Africa. We realize today how much dear you are to us as you say good bye. Many were your hardships in the noble fight. How you were able to erect the beautiful church we are now worshipping in would stand out to everyone, now and after, as a model of the untiring zeal of our dear old Reverend and Mrs. Shakley.

"You are now leaving us for good, but one golden thought gives us hope that we shall meet once again on yonder Golden Shore. May the Lord bless you. We still need your prayers and hope your lives will both long be spared to enjoy the bliss of your labors.

"We cannot sufficiently express ourselves, and only pray that God's protecting hand guide you, and His richest blessing be showered in abundance on you for the long years of faithful labors for our soul's salvation.

"We remain to be,

"Dear Father in the Lord,

"Your devoted Flock."

VILLAGERS TURN TO CHRIST

Many are the encouraging reports that are coming to us from India of God's blessing upon the village work. Mrs. Schoonmaker writes: "Our workers are being greatly encouraged these days in the village work. They testify of being conscious of the Spirit upon them as they witness, and the people often listen spell-bound. A few days ago one village was actually pricked to the heart and all cried out, 'What must we do?' In another meeting a Brahmin wept as he acknowledged Jesus to be the Saviour of the world.

"If it were not for caste, hundreds would come out for Christ. In India we not only have Everest, the highest mountain in the physical world, but we have caste, the highest and most formidable mountain in the spiritual world. At times the efforts of the

Miss Lee and Miss Dutton with a number of our Indian girls got into the ox-cart. They took with them sufficient food for all of us for the day. Then Miss Felch, our Indian preacher, Saul, and I got on our bicycles and went on ahead. We reached one village about six miles away about 8:30 A. M. There we hoped to see an old Mohammedan woman who had loved Jesus for many years. I could not forget the last time I was there; she clung so to us when we left and begged us not to go. When we reached her village, however, her daughter met us with the word that her mother had gone to be with the Lord two months before. We were indeed sad but had full assurance that she was ready to meet God.

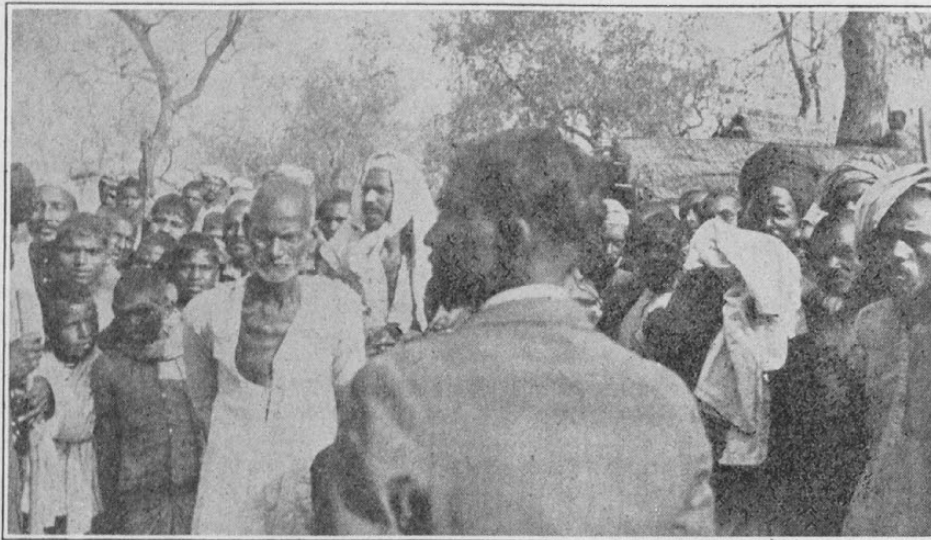
The three of us had a meeting there and soon the ox-cart with the rest of the load arrived. In two other villages we had meetings where the people were very interested and attentive. As it was nearing noon we sat down under a large tree and enjoyed a good breakfast of Indian food.

Here we learned that the roads to the Mela were very poor and that it was quite a distance away. It was out of the question for the ox-cart and its occupants to go for it would be night by the time it could reach there, so it was decided that Miss Felch, Saul, and I should go. Saul offered to strap my guitar on his back, as any musical instrument is quite an attraction in this land.

Part of the way we could ride along in the shade of trees and then we would come to stretches of sand which made riding very difficult. Our bikes would stick in the sand and we had to either jump off or tumble off in the sand. As we went on the roads became worse. It was still eight miles to the Mela. Could we make it there and back before night on such roads? We doubted that we could.

Near by was a little village and we decided to stop for a meeting. The villagers gathered around eagerly as we sang and each took his turn of speaking to them. They said it had been quite some time since they had heard the good news and that some among them had never heard. When we left they followed us to the next village where a very large crowd gathered to hear the Word.

There we learned that there was a Mela about two miles away, and it took us only a short time to get there. Such a crowd! We got out our Gospels and sold many. As



Saul, native preacher of North India, speaking to crowds who gathered at a Mela. Picture taken by Miss Anne Eberhardt.

Church against this spiritual mountain seem as feeble as the efforts of the best climbers of the world to conquer Everest. But God says He will thresh these mountains and beat them small with His sharp threshing instrument, an instrument which before it received His help was a worm. This is the difficult point. Are we willing to renounce ourselves, to forsake our own life to become a worm as He did? God help us!

"We are rejoicing these days in the omnipotence of His help and in the fact that that help is sure."

A DAY THAT COUNTS

Anne Eberhardt

The beautiful February morning arrived when we had planned for some days to go to some of the villages some distance away and also to a Mela. I had never been to a Mela and, although the one I was to go to was not as large as many, yet the thought of going was a real thrill to me.

the people pressed in around us Saul told them the way of salvation. I wanted to get a picture of the crowd, but since I could not get back at any distance to get many in the picture without attracting attention away from the preaching, I snapped just a small group that stood in front of me. The one in the forefront is our preacher, Saul.

When we at last arrived home that night, though very warm and tired, we were exceedingly happy, because we knew that many whom we had met that day had heard for the first time of the One who loves them and died for them.

BUILDING THE NATIVE CHURCH IN MOSSILAND

We are indeed happy to report an advance step which has been taken by our missionaries in Mossiland, W. Africa, in the endeavor to establish the native church so that it may be capable of continuing its ministry regardless of whether missionaries stay there indefinitely or not. The following principles were adopted at a recent business meeting of the field Council and they are so good that we feel they should be reported for the information of all our readers and missionaries who are vitally interested in the development of our missionary enterprise along Scriptural lines.

1. It is essential that the Holy Spirit be given His rightful place in the church, and that this shall not be usurped by the evangelist or missionary. Sometimes converts are more inclined to look to the missionary for guidance, inspiration, and support, than to the Holy Spirit.

2. The evangelist or missionary should be an evangelist but not a pastor. Paul the master missionary only remained long enough with an assembly to establish the believers in the truth and then handed the responsibility over to local leaders. Sometimes he remained only a few months although occasionally for a year or two when there seemed special need or opportunity in a place.

3. As soon as a few believers are gathered out in a place they should be organized into a local assembly of God's people with instructions regarding the celebration of the Lord's supper and manner of carrying on their meetings for the benefit of all.

4. It is the duty of the missionary to give the new believers careful instruction in doctrine, Christian living, church organization, and the responsibilities of the church to finance itself and engage in missionary activity on behalf of those around who are without the gospel.

5. The members of the local assembly should be taught to depend on the Holy Spirit. To accomplish this it is almost necessary to remove the worker who has established the assembly in order that the believers may learn to lean upon the power of the Holy Spirit to keep and equip for service.

6. The local church should be organized with full powers to propagate itself without having to wait first for instructions from some outside ecclesiastical authority.

7. The local church should not be established in such a manner that it would be impossible for the native Christians to continue the work should the missionary be withdrawn. It should be founded in such a way as to conform to native standards as far as simplicity, church architecture and financial support are concerned.

8. Converts should be encouraged to be active in service for the Lord from the beginning.

9. After the local assembly has been organized and the missionary has left, the assembly should not be abandoned. Paul visited the assemblies he established, encouraging them to stand true as well as by letters of admonition and counsel and through constant prayer.

10. According to the policy followed by Paul of whom we are enjoined to be followers. He made direct evangelism the subject of foremost importance. There need not therefore be institutions. The gospel was arranged according to Scripture to be spread by the preaching of individuals and the united energy and prayers of the whole church being directed in that one great pursuit.

The above are the principles in substance which our Mossiland field have decided to adopt, and since they have ample Scriptural background we are trusting the Lord to bless our missionaries as they press forward. We have not quoted directly from the field minutes but have added additional explanation where we felt that terms well understood to our missionaries on the field might not be so intelligible to our casual reader.

We rejoice over the good tidings that come to us almost continuously from this field and trust that many more souls may find the Lord from among the two and one half million Mossi people we are seeking to evangelize. Have you read the "Mossiland News"? If not why not send to the Missions Department of the General Council for a copy? Address your communication to the Missions Department, 336 W. Pacific St., Springfield, Missouri.

SOUTH INDIA SCHOOL REOPENS

Brother Burgess writes from South India: "We are reopening the Bible school in Mavelikara in June. All of the missionaries are feeling keenly the need of trained workers. The former years we spent in Bible school work here have paid wonderfully well and did the workers a great deal of good. Ever since we closed the school the workers and others have been asking us to reopen it.



Stanley Howard Frodsham, Editor
Chas. E. Robinson, Myer Pearlman,
Associate Editors; Noel Perkin,
Missionary Editor

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"One of the biggest problems relative to carrying on will be the board and room of the students. We can take care of this for \$2.00 per month for each student. We believe friends in the home land will be interested in helping in this way."

If you would like to have a part in the training of these workers, that they may be better fitted to give the gospel message to their own people, send your contribution to Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

YOUR PRAYER IS ANSWERED

A letter has been received from Miss Hannah A. James from South Africa, telling that the girl for whom she requested prayer who was suffering from epilepsy, has been healed. She has come to Miss James and asked her to tell the people in America who prayed for her that she is well.

BRIEF NOTES FROM FAR AND NEAR French West Africa

Word comes from Mossi Land that Brother and Sister Vivian Smith will be assisting with the work at Ouahigouya, having closed the Bible school at Ouagadougou. Several hundred have been reported saved at Ouahigouya and ten have been filled with the Holy Spirit. Brother and Sister Smith will no doubt have a very profitable ministry along the line of teaching among these new converts.

Mrs. A. E. Wilson and Miss Cuba Hill are doing a very valuable work in Mossi Land in the printing of literature and song books in the Mossi language. By the time this goes to press they will probably be working on the first edition of Galatians, Ephesians, Colossians, Philippians and parts of Matthew and Corinthians.

Fat Shan, South China

Our mission is moving up into a higher realm spiritually. Even in our regular morning prayer services at the church the power is falling.—Mattie Ledbetter.

Mukden, Manchuria

The new station we opened is giving splendid results and we are kept so busy that thus far we have not been able to start tent meetings. In a few weeks we shall have our students back from Bible school and we shall then try to do some tent meeting work.—Martin Kvamme.

NEW YORK MISSIONARY REST HOME

Miss Lillian Kraeger announces that during the month of July the Missionary Rest Home, 1003 Summit Avenue, New York City, will be closed, opening again in August.

DO YOU KNOW that French West Africa has 65 or 70 main tribes, and two thirds of the entire population is contained in about 12 to them; of these 12, none is so numerous as the Mosi tribe (1,550,000) and none appears to surpass them in moral worth. They, and the Bambara of the French Sudan (750,000) are the two great bulwarks opposing the advance of Islam in this region. These tribes hold the keys which could unlock the door to a notable Protestant missionary advance in the near future.—World Dominion Press.

Subscribe for the Evangel for a friend—50 cents until end of year.

In the Whiten'd Harvest Field

BRECKENRIDGE, TEXAS.—We took charge here Sept. 9. The Lord has wonderfully blessed our efforts. There are some precious people of God in this place, and they are standing with us, but we feel the call to go out into evangelistic work.—Evangelist and Mrs. Oscar Jones.

GREENVILLE, TEXAS.—We closed a splendid revival May 13 with Evangelists Verena and John Holcomb in charge. Twenty-one were saved; 6 received the Holy Spirit Baptism; 11 were baptized in water. The church appears to be taking on new growth, especially since we have begun worshipping in our new tabernacle.—O. W. Edwards, Pastor.

ROSSITER, PA.—We are in the second week of continuous prayer, praying for a revival. God is deepening His children. We have some blessed meetings, some real soul-refreshings. Sister Anna Dixon, from Tyrone, is with us. Evangelist Twila Young has been our shepherd, whose help we greatly appreciate.—Mrs. Wm. E. Lightner.

EL RENO, OKLA.—We praise the Lord for the precious revival we have had. About 60 were saved; a number received the Holy Ghost; and 49 came into the assembly. The saints are encouraged to press on in the Master's service. Brother Bill McCann was the evangelist in charge, assisted by Brother Noah Millsaps, Song Leader.—David B. Jagers, Pastor.

BROOKSVILLE, FLA.—Evangelist and Mrs. Robert D. Smith conducted a 4 week's meeting at Full Gospel Tabernacle. Weather conditions greatly hindered the meetings, yet there were 21 saved and 3 were filled with the Holy Ghost. All were wonderfully blessed by the outpouring of the Spirit and the inspiring messages from the Word of God.—Mrs. Dollie Hamblin, Assistant Secretary.

HICKORY RIDGE, ARK.—After resigning the pastorate at Yellville, April 1, we were called to Cotter for a revival, where 16 were saved and 2 were baptized with the Spirit. From there after the Monette Bible conference we were called to Hickory Ridge, where we are now in a precious revival. We can accept other calls.—P. F. and Lucille Kellett, Hickory Ridge, Ark. Route 1. c/o W. E. Hinton.

YOAKUM, TEXAS.—We have recently closed a revival, with Evangelist J. E. Chamless, of Houston, in charge. This was one of the best revivals we have had since coming here last October. We have had a prayer chain going all this year, praying for a revival. The church was greatly stirred and revived, souls were saved and reclaimed, and one who received the Holy Spirit Baptism was delivered of snuff and healed at the same time. The revival spirit continues and God is blessing in our regular services. Brother Chamless' daily Bible lessons were a great help to the church.—M. L. Fauss, Pastor.

VIGO PARK, TEXAS.—We have just closed a 6½ weeks' revival with Evangelist D. E. McGinn and party in charge. Three were saved; 4 filled with the Holy Ghost; 8 added to the roster. The blessing and power of the Lord were manifest in our midst almost every night. All Christian brethren will find a welcome. Brother C. W. Knight is pastor here.—Florence Schafer, Reporter.

HENDERSON, ARK.—We are still having wonderful meetings 3 miles east of Henderson, and God is present in power. Several have been saved and 2 received the Holy Ghost Baptism according to Acts 2:4. One man about 76 years of age was healed of paralysis. Physicians had said there was no cure for him. Ministers passing this way are welcome to stop and preach for us.—Mrs. John Bullard.

KEENESBURG, COLO.—On May 6 we closed a 5 weeks' revival. The Holy Spirit manifested His presence and power as of old. The influence of the meetings spread over the surrounding country into many homes and hearts. Some of the people who did not come to church were touched by the power of the Lord. About a dozen were saved and went through to the Baptism. Eight were received into the assembly. We thank God for the refreshing and blessing. Mr. and Mrs. Melvin Hodges were the evangelists.—R. D. Zook, Pastor.

NORFOLK, VA.—God graciously poured out His blessings upon us during the recent revival held at Gospel Tabernacle, by Evangelist and Mrs. A. Watson Argue, Winnipeg, Can., April 10—18. From the beginning large crowds attended. More than 100 strangers came directly through the radio broadcast. Just as the revival tide was rising high the evangelists had to leave. The meeting was continued by Mrs. Peters and myself another week. A goodly number were saved and 7 were added to the church. On the closing Sunday night 5 followed Christ in baptism.—Charles B. Peters.

ELECTRA, TEXAS.—I praise the Lord for the way He is blessing His work here. We have served as pastors for 7 years, and the church recently gave us a call to continue our service here. Every department of the work is growing and we have a fine interest. We are unable to seat our Sunday night crowds even in our regular services. Last Sunday we had 411 in our Sunday school, an attendance record. There were 98 in the Bible Class. Our Christ's Ambassadors are still moving on for God. Brother E. J. Robison, our C. A. superintendent, held a good revival here recently. Several were saved and several came in as members of our assembly. We also had a good C. A. rally at Burk Burnett the last Sunday of April. God was with us in mighty power. The young people in our section are pressing on to higher heights and deeper depths.—Mrs. E. B. Crump.

NORTH MALVERN, ARK.—We praise God for the way He is blessing in our midst. We have a good band of Christ's Ambassadors. The Lord especially blessed in a program given on Mothers' Day. All over the building people were weeping and at the close of the service several unsaved mothers lifted their hands for prayer.—Mrs. Flossie Lane, Secretary.

FLEMING, COLO.—We recently closed a revival conducted by the Steinle Sisters, Dorrance, Kansas. This was a very busy time in this section, but good crowds attended most every night. Several were saved or reclaimed; 2 received the Baptism with the Holy Ghost. On Sunday the Sterling and Fleming assemblies united in a baptismal service when 20 were baptized.—Gilbert Cunningham, Pastor.

STOCKDALE, TEXAS.—The Lord is wonderfully blessing in our midst. We have been in a meeting the past few weeks with Evangelist Lue Vaughn. Four received the Holy Ghost Baptism. A goodly number were saved and there was a real spiritual awakening among the saints. We have above 40 on the church roll, and an average of 50 in the Sunday school. We have good crowds at the services and a steady growth in every department of the church, which is now about 6 months old.—Mrs. Alice Adecock, Pastor.

MONTICELLO, ARK.—Evangelist Clyde Belin and his party have been with us 13 days, and the Lord has surely blessed their ministry. The inspired messages from the Word brought Holy Ghost conviction to the hearts of the people, and sinners were brought to the Lord as the evangelist pleaded with them to surrender fully to Christ. The inspirational song services were conducted by Clyde Blankenship. Brother and Sister Vallery, and Sister Blankenship, Pianist, are also in the party. All enjoyed the quartets and other special songs rendered. A goodly number were saved and reclaimed and filled with the Spirit, and 18 united with the assembly. The power of God fell in nearly every service and the saints were all revived and strengthened.—Harry E. Shaw, Pastor.

BEAVER CITY, NEBR.—We are grateful for God's presence in our midst during the 3 years we have spent here. The past one has been the hardest but in every way God has been victor. More has been accomplished for Him, and we are marching on. After much time spent in chain prayer and fasting, the Steinle Sisters came to us March 20 and were with us for 5 weeks. About 40 came to the altar for salvation, most of them weeping their way through to an old fashioned experience. Six were baptized with the Spirit, and 17 followed the Lord in water Baptism. Seventeen united with the assembly. Since the meeting closed the revival fires burn on, and some are seeking God. We welcome any Council ministers passing this way.—Lillie Watson and Cleo Mae Hink, Pastors.

SPECIAL PENTECOSTAL NUMBER

We are reprinting the first eight pages of the Evangel of May 19 as a special Pentecostal number. The price is as follows: \$1.00 per 100, 25 copies for 25 cents. In Canada, 100 copies, \$1.17; 25 copies, 30 cents. Gt. Britain, 100 copies, 4/6; 25 copies, 1/2. It will be well for every assembly to send for a quantity while they can be obtained. In the past so many have sent for copies after the same has been out of print. Order now and you will not be disappointed.

YELM, WASH.—We have just closed a remarkable revival with Evangelist Frederick Betts. The interest and attendance were good, and many from other towns were attracted. During the 2 weeks of the campaign 21 received their Baptism according to Acts 2:4. Several backsliders were reclaimed and many other people were under heavy conviction. Many were also healed. One deaf woman around 90 years of age—a mute all her life, had her ears instantly opened while the congregation cheered and praised God.—Edward Gomes, Pastor.

SAN FRANCISCO, CALIF.—Sister Cornelia Jones Robertson reports a number of healings through the ministry of the House of Prayer. A mother writes that her daughter who was in a Sanitarium with T. B. has been examined by doctors who do not find a single trace of a tubercular germ in her body. A brother reports healing of double rupture. A new building has been secured and prayer is requested that God will provide all necessary funds for the same. Mail can still be sent to 1912½ Broderick St., San Francisco.

COLUMBUS, GA.—We have just closed a successful 2 weeks' revival where G. C. Courtney is pastor. God wonderfully confirmed His Word with signs following by saving and reclaiming those who were lost in sin, and baptizing and refilling believers with the Holy Spirit. About 52 professed to be saved or reclaimed, 11 were refilled or baptized with the Spirit, 17 came into our church fellowship, and 33 were buried in baptism. We can respond to other evangelistic calls.—Evangelist and Mrs. Frank L. Cook, 3208 13th Ave.

SAINT CLOUD, MINN.—The state convention May 16-18, was in the opinion of many, the best convention yet held. Practically every Council minister in the state was present, and many from other states. From first to last God's power and glory rested upon the people. Some timely messages were delivered by District Superintendent F. J. Lindquist and Brother J. Eustace Purdie, for the past 9 years principal of the Pentecostal Bible College, Winnipeg. Brother Purdie is available for evangelistic meetings or Bible Teaching campaigns for the next 3 months, and can be reached through our District headquarters in care of F. J. Lindquist, 3013 15th Ave. S., Minneapolis.—Bert Webb, Pastor.

GALESBURG, ILL.—The twelfth annual session of the Illinois District Council convened May 8-11. Throughout the Council the presence of the Lord was wonderfully manifested and wave after wave of divine glory swept over the assembly. General Superin-

tendent E. S. Williams was present, and his ministry and counsel were greatly appreciated. The mayor of the city in his welcome address spoke of the influence of the local assembly in the city of Galesburg.

The report of the District Superintendent showed a substantial growth of the work in the state, and a larger number of churches organized during this year than in any preceding year.

The District adopted the Home Missionary Plan recommended by the District Superintendent. This plan, known as a "Forward Movement," will lead to many towns and cities of the state untouched by the gospel.

A Central Bible Institute alumni banquet was attended by 30 former C. B. I. students now working in the District.

Our District Superintendent, Arthur Bell, was re-elected for the third 2-year term. W. E. Wood, of West Point, was elected secretary-treasurer. The following presbyters were elected: M. D. Hartz, Guy L. Phillips, Richard Carmichael, O. R. Keener, and S. Clyde Bailey.

The local pastor, Everett Phillips, reports prayer meetings having been held in homes until the early hours of the morning, resulting in backsliders and sinners being saved and reclaimed.—W. E. Wood, Secretary-Treasurer, Arthur Bell, District Superintendent.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of May, 1934.

Arnold, Leonard H., Thayer, Mo.
Austin, Chas. M., Canoga Park, Calif.
Bobas, Mrs. Evelyn, Granite City, Ill.
Bowlin, Vent, Best, Arkansas
Boyer, Paul S., Sand Springs, Okla.
Bresson, Bernard L., Bellvue, Mich.
Brewer, G. A., Merritt, Ill.
Brooks, Mrs. Clara M., Springfield, Mo.
Brown, Herman C., Snyder, Tex.
Bucher, Paul C., Toledo, Ohio
Buckland, Elizabeth, Mishawaka, Ind.
Buntin, Marshall H., Blackwell, Okla.
Compton, Benson, Perry, Iowa
DeCola, Louis M., Los Angeles, Calif.
DiSanto, Coradin, Los Angeles, Calif.
Eaton, Matthew, St. Charles, Ill.
England, Otis L., Elsinore, Calif.
Erickson, Mrs. Margaret, Maywood, Calif.
Fannin, Grady L., Selma, Calif.
Files, M. Stanley, Belen, N. Mex.
Floreck, Joseph K., Detroit, Mich.
Floreck, Mrs. Helen, Detroit, Mich.
Frank, Leon J., Conneaut, Ohio
Gilmore, Mrs. Josephine E., Kansas City, Mo.
Gross, Maude, Chicago, Ill.
Harrington, Paul, Logan, N. Mex.
Hatch, Mrs. Mora L., Springfield, Mo.
Hedin, Mrs. Edith, Youngstown, Ohio
Henry, Mrs. Pauline, Akron, Ohio
Holmes, Paul C., Schulters, Okla.
Horn, Mrs. Edna J., Ionia, Mich.
Jackson, Willis, E., Malden, Mo.
Jeffrey, Robert E., Alliance, Ohio
King, Percy T., Newton, Iowa
Kitch, Paul L., Grafton, Ill.
Kolenda, Paul L., Clio, Mich.
Lenhart, Philip W., San Diego, Calif.
Lewis, Warren, V., Chicago Heights, Ill.
Little, Milton L., Sudan, Texas
McConchie, James K., Kingsburg, Calif.
McGinn, David E., Levelland, Texas.
Martin, Mrs. Beatrice, Tahoka, Texas

Melching, Ruth, Tampa, Fla.
Mihalyfi, Joseph, Detroit, Mich.
Moore, Geo. E., Ypsilanti, Mich.
Most, Mrs. Laura, San Diego, Calif.
Norris, Leonard, New Lebanon, Ohio
Paddock, Mark B., Kansas City, Mo.
Perry, Cyrus A., Lamesa, Tex.
Poysti, N. J., Chicago, Ill.
Roberts, Chas. E., Findlay, Ohio
Rudenko, Alexander P., So. Grand Rapids, Mich.

Samuelson, Geo. E. H., Dayton, Ohio
Scott, Mrs. Sara L., Oceanside, Calif.
Spencer, Chas. D., Bakersfield, Calif.
Spilman, Chester B., Boulder, Colo.
Street, Irene L., Oklahoma City, Okla.
Steiner, Paul A., Bourbon, Mo.
Strickland, Chester A., Lockney, Tex.
Stump, Mrs. Elva K., Louisville, Ohio
Unruh, John H., Colton, Calif.
Usher, Carl F., Geneva, Ohio
Walls, Alvin, Wheeler, Tex.
Whiteside, Paul R., Hammond, Ind.
Zablo, Mrs. Anna, Canton, Ohio

The following name was removed from our General Council Ministerial list during the month of May, 1934.

McCall, Mrs. Fannie, Oklahoma City, Okla. (withdrew).

Forthcoming Meetings

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

SOUTH BEND, IND.—Tent, June 10—H. C. McKinney, Evangelist.—Adolph Peterson, Pastor.

COVINGTON, OKLA.—Garber-Covington Oil Field, June 17—; F. C. Cornell, Evangelist.—James G. Mayo Jr., Pastor.

TULSA, OKLA.—Convention Hall, June 18-July 8. Sponsored by Assemblies of God of city. Dr. Otto J. Klink, Evangelist.—H. T. Owens.

MARIONVILLE, MO.—June 10-24. Ambassadors from neighboring churches asked to assist.—W. F. Herbig, Pastor.

TAHOKA, TEX.—June 3-24; Clyde C. Gore, Evangelist; Brother and Sister R. E. Parks, Singers.—N. C. Whitlock, Pastor.

JAMAICA, L. I., N. Y.—Jamaica and Metropolitan Avenues, June 6-Aug. 1. Vernon G. Gortner, Pastor, Box 100.

SAN BERNARDINO, CALIF.—Faith Tabernacle, until June 20. Evangelist and Mrs. Arne Vick.—J. Edgar Freeman.

ST. LOUIS, MO.—Monthly fellowship meeting, 831 S. Broadway, June 24, 2:30, P. M.; Brother Matejka, Speaker.—E. L. Hance, Pastor.

AMBER, OKLA.—All day fellowship meeting, Bethel Chapel June 24, basket lunch. Church, 9 miles northeast of Amber. Evangelists Trusty and Steadman will begin a revival at that time.—Cora Baker, Pastor.

PITTSBURGH, PA.—Tent, auspices Bethel Tabernacle, corner Carrick and Brownsville Road, June 24-Aug. 31; Nimrod Park, Evangelist for July; Stanley Cooke, Evangelist for August.—H. L. Fore, Secretary.

DISTRICT MEETINGS

PETERBORO, ONT.—Langford's Grove, Off Highway 28, July 1-15; Fred Squire, Essex, England, Chief Speaker, assisted by local workers and returned missionaries.—A. E. Adams, Mill-Roches, Ont.

HASTINGS, NEBR.—In city park, July 19-29. City has given us entire park; pavilion seats 2500. A. M. Alber, Bayard, District Superintendent.

TRI-STATE CAMP MEETING

MIAMI, OKLA.—City park, July 13-22. Meals on freewill offering plan. Tents reasonable. Rooms furnished to ministers as far as possible.—C. C. Helvey, Miami, Okla., 403 B St., S. E., or S. K. Biffle, Joplin, Mo., 2221 Sergeant.

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Dozen	\$3.60 not postpaid
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INTERSTATE CAMP MEETING
EUREKA SPRINGS, ARK., Aug. 16-26. Speakers, Howard Carter, London, England, and Otto J. Klink, Opa-Locka, Fla.—Fred Vogler, Wichita, Kans., Chairman.

ILLINOIS DISTRICT CAMP
MATTOON, ILL.—Peterson Park July 27-Aug. 5; Myer Pearlman, Central Bible Institute, Bible Teacher; Stanley Cooke, Night Evangelist. Christ's Ambassadors' annual convention latter part of camp.—Arthur Bell, District Superintendent, Belleville; Theo Kessel, C. A. President, Ava.

ROCKY MOUNTAIN DISTRICT CONVENTION
FORT MORGAN, COLO.—17th annual camp of Eastern Slope, August 9-19. Three services daily. Meals served on grounds. Tents reasonable. Write for reservations. Guy Shields, main speaker.—Pastor C. L. Walker.

KANSAS DISTRICT CAMP MEETINGS
Chanute, July 5-15; Attica-Sharon, July 19-29; Woodston-Alton, Aug. 2-12. Speakers, J. G. Warton, New York City; Carl Barnes, Evangelist and Music Director.—Fred Vogler, District Superintendent, 1017 S. Market St., Wichita.

SOUTHWEST VIRGINIA CAMP
BRISTOL, VA.—Southwest Virginia Camp, Appalachian District. Between Massachusetts and Rhode Island Streets, Aug. 9-19. Ernest S. Williams, General Superintendent, special speaker.—James Earls, West Graham, Chairman Camp Committee.

CENTRAL DISTRICT CAMP
GIRARD, O.—Avon Park, July 4-22. J. N. Hoover, Evangelist and Prophetic Teacher, afternoons and evenings, Myer Pearlman, Bible Teacher, Meals cafeteria style. For reservations for tents or rooms write L. A. Hill, 109 W. Dewey Ave., Youngstown.

WESTERN ONTARIO CAMP
WOODSTOCK, ONT.—Exhibition Grounds, July 18-29. Meals and accommodations reasonable. Fred Squire, Essex, England, Evangelist. Particulars from J. H. Blair, District Superintendent, 160 East Ave., N., Hamilton, Ont.

ALABAMA GEORGIA DISTRICT CAMP
ENTERPRISE, ALA.—Battons Assembly, July 15-29. Elder Guy Shields, Amarillo, Texas, Chief Speaker. District Christ's Ambassadors' convention, July 15-16. Bring your bed and linen for camp.—J. C. Thames, District Superintendent.

EASTERN DISTRICT CAMP
GREEN LANE, PA.—Maranatha Park, July 20-Aug. 19. Dr. Chas. S. Price, Principal Speaker; assisted by pastors, teachers, and evangelists of Eastern and neighboring Districts.—E. C. Sikes, Secretary, P. O. Box 113.

NORTH CENTRAL DISTRICT CONVENTION
Lake Geneva camp and Bible conference, June 17-July 4. Special speakers, Dr. Chas. S. Price, and William I. Evans, Dean of Central Bible Institute, Springfield, Mo.—E. J. Lindquist, District Superintendent, 3015-17 13th Ave., S., Minneapolis, Minn.

OKLAHOMA DISTRICT CAMP
GUTHRIE, OKLA.—City Park, July 22. Sanitary kitchen and dining hall for those who wish to cook. W. I. Evans, Dean of Central Bible Institute, in charge of day services; H. E. Heady, Night Speaker. Bring camping outfit. For particulars address Elwood Young, Pastor or R. R. Hoyer, District Secretary-Treasurer, 1820 W. 3rd St., Oklahoma City.—Jas. S. Hutsell, District Superintendent.

SOUTH FLORIDA DISTRICT CAMPS
Miami, 109th Street and Biscayne Boulevard, June 14-24. Tourist Camp cottages used for camp. Completely furnished for light housekeeping. Dining hall service.
Orlando, Hand Tourist Camp on East Central near Bumby Drive July 4-15. Cottages furnished or unfurnished as desired. Note changed date. Meals in dining hall on freewill offering plan. Myrtle Spair, Night Speaker.—District Superintendent A. G. Voight, Route 3, Plant City.

NORTHWEST DISTRICT COUNCIL
Annual District Council and camp meeting, July 1-15, Southwest Washington Fair Grounds, between Centralia and Chehalis. New applicants for license must appear before the Credentials Committee, June 29-30. General Superintendent Ernest S. Williams, and William I. Evans, Dean of Central Bible Institute, will be present.—Samuel Swanson, District Superintendent, 1329 Lucas Place, Seattle, Wash., T. A. Sandall, District Secretary, 408 5th St., S. W., Puyallup, Wash.

NORTHERN CALIFORNIA AND NEVADA DISTRICT CAMP MEETING
SANTA ROSA, CALIF.—June 24-July 22. District Council session first week. New applications for license must appear before the credentials committee. Special speakers, Howard Carter from London, Mrs. Emma Taylor, of Oklahoma. Evangelist, Ira E. Surface Lecturer on The Tabernacle. Tents 12x14, \$2.00 a month; double bed, \$1.50 a month; board, \$3.50 a week.—M. T. Draper, District Superintendent, 2026 X St., Sacramento, or Vincent Alexander, 940 Morgan St., Santa Rosa.

THIRD ANNUAL CAMP
EBENEZER, N. Y.—Evangelical Park, June 22-July 4. A. H. Argue and family, Principal Speakers.—Harold J. Snelgrove, 629 E. Delavan Ave., Buffalo.

SOUTHEASTERN BIBLE CONFERENCE
HUGO, OKLA.—Bible conference and fellowship meeting June 21-28. Free entertainment to ministers as far as possible. District Superintendent James S. Hutsell in charge.—Thomas M. Gray, Pastor, 103 N. E. St.

WESTERN SLOPE DISTRICT CAMP
GRAND JUNCTION, COLO.—June 22 to July 1. Meals served on grounds. Tents reasonable. Floyd C. Woodworth and O. L. Mabry, main speakers.—J. E. Austell, Pastor, 330 White Ave.; Floyd C. Woodworth, District Supt., 838 Leyden St., Denver.

OPEN FOR CALLS
Evangelistic

Evangelist and Mrs. Frank L. Cook, c/o S. W. Noles, 3268 13th Ave., Columbus, Ga., "Gospel Singers and Musicians. Reference, A. G. Voight, Route 3, Plant City, Fla."

O. J. Neighbors, Box 117, Calhoun, La. "Resigning pastorate to take up evangelistic work in any field."

Evangelistic or Pastoral

C. A. Waack, Kensington, Kansas, Box 142. Have resigned the pastorate here after 2 years. Can respond to calls anywhere immediately. Prefer Kansas or Oklahoma. In ministry 5 years. Reference, Brother Fred Vogler, 1017 S. Market, Wichita.

MISCELLANEOUS NOTICES

WANTED—To purchase used folding organ.—H. M. Hutchings, Route 1, Bancroft, Mich.

WANTED—Bibles, Testaments, Gospels, papers for free distribution.—H. M. Fowler, Halls, Tenn.

FOR SALE—25 canvas folding benches with back rest. Each seats 5 people.—Mrs. Mabel Pray, 2636 Howarth St., Philadelphia, Pa.

NEW ADDRESS—M. R. Searles, 213 5th St., N. E., New Philadelphia, O. "Have accepted the pastorate here."

WORLD MISSIONS CONTRIBUTIONS

May 24-31 inclusive

All personal offerings amount to \$779.84

.50	New Harmony Assembly Jakin Ga
.59	Junior Church Assembly of God Springfield Mo
1.00	C A's of Pontiac Michigan
1.00	C A's of Pringle S D
1.00	Assembly of God San Angelo Texas
1.00	Sunday School Davisville Mo
1.00	Fellow Workers Battle Ground Washington
1.00	Assembly of God Newark Mo
1.00	Assembly of God Manteca Calif
1.05	Mission of Love Assembly of God Wynona Okla
1.16	New Hope Assembly Evergreen Ala
1.25	Y P S S Class Gospel Tab Oceanide Calif
1.27	Wooten Chapel Assembly Elba Ala
1.40	Bethlehem Assembly Ozark Ala
1.52	Clio Pent'l Assembly C A's Clio Mich
1.56	Full Gospel Mission Rogers Ark
1.70	C A's Kearney Nebr
1.75	Oak Grove Assembly of God McDavid Fla
1.93	Full Gospel Mission Wendell Idaho
2.00	Children's Church of Pentecostal Gospel Mission Detroit Mich
2.00	Doty Ridge Full Gospel Assembly Kamiah Ida
2.00	W M C Assembly of God Lamesa Tex
2.00	Assembly & Missionary Band Reynolds Nebr
2.00	Muskegon C A's Muskegon Mich
2.00	Bellevue C A's Bellevue Mich
2.00	W M C Galena Park Tex
2.00	C A's Assembly of God Eldorado Springs Mo
2.00	Church at Camden Ohio
2.00	Bethel Church Lookout Modoc County Calif
2.00	Assembly of God Wellington Kans
2.00	Pent'l Church London Ky
2.00	Assembly of God Mission Carlsbad N Mex
2.00	Assembly of God Shawnee Okla
2.00	Elim Pent'l Tab Ocean Beach Calif
2.00	El Bethel Tab Springfield Ohio
2.00	Full Gospel Mission Smyerstown Pa
2.00	Sunday School Sitkum Oreg
2.10	Assembly Abbeville Ala
2.20	Assembly of God Star City Ark
2.30	8th Street Assembly of God S S Meridian Mis
2.36	Gospel Gleaners Bakersfield Calif
2.45	Washoe Community S S Washoe Montana
2.50	Children Pent'l Mission Work A of G Monroe Ia
2.50	Pent'l Assembly of God S S Deer Park Wash
2.56	Bethel Church S S Theford Nebr
2.62	Assembly of God Sunday School Turkey Tex
2.67	Pent'l Church Peach Wash
2.85	Assembly of God S S Arcadia Kans
2.93	Weed Patch Full Gospel Assembly Bakersfield Calif
3.00	Assembly of God Winchester Va
3.00	Auburn Pent'l S S Auburn Wash
3.00	Full Gospel Sunday School Whitetail Mont
3.00	1st Pent'l Tab Petersburg Va
3.00	Central Park Sunday School Long Island N Y
3.00	Full Gospel Tab S S Young Married People's Class Selma Calif
3.00	Full Gospel Assembly S S Hebo Oreg
3.00	Y P Free Gospel Church Corona New York
3.00	Junior Glad Tidings Church Pueblo Colo
3.15	C A's of Assembly of God Borger Tex

- 3.20 Assembly of God Sunday School Scottsbluff Nebr
- 3.30 Opine Assembly Opp Ala
- 3.35 Cannelton Local Assembly Cannelton W Va
- 3.38 Summit Pent'l Mission Girard O
- 3.51 Pent'l Mission Fern Hill Wash
- 3.68 Providence Assembly Cedar Springs Ga
- 3.74 Full Gospel Church Redwood City Calif
- 3.75 Assembly of God Sunday School Drumright Okla
- 3.85 Mt Carmel Assembly Pinckard Ala
- 3.86 Assembly of God Bergholz Ohio
- 3.93 Payette Assembly of God Payette Idaho
- 4.00 Full Gospel Pent'l Tab Toppenish Wash
- 4.00 Assembly of God Sunday School Snomac Okla
- 4.05 Pent'l Sunday School Cerald Mo
- 4.10 Assembly of God Gridley Calif
- 4.41 Full Gospel Church and S S Los Banos Calif
- 4.44 Bethel Full Gospel Church Hayward Calif
- 4.50 Church of God Wilton Maine
- 4.50 Gospel Mission Palo Alto Calif
- 4.56 Pent'l Assembly of God & S S Albany Oreg
- 4.66 Bible Sunday School Pequot Minn
- 4.78 Full Gospel Mission Sunday School Windber Pa
- 4.90 Assembly of God Payette Idaho
- 5.00 Assembly of God St Joseph Mo
- 5.00 Assembly of God Pensacola Fla
- 5.00 C A's Ellsworth Nebr
- 5.00 Pent'l Sunday School Mossyrock Wash
- 5.00 Assembly of God Jakes Run West Va
- 5.00 Fremont Pent'l Tab S S Seattle Wash
- 5.00 Assembly of God S S Boynton Okla
- 5.00 Assembly Carbondale Pa
- 5.00 Oakwood Hungarian Assembly of God Detroit Mich
- 5.00 North Side Assembly of God Church Missoula Mont
- 5.00 Pent'l Full Gospel C A's San Diego Calif
- 5.00 Fifth Sunday Fellowship Meeting Birmingham Ala
- 5.12 Glad Tidings Assembly Idaho Falls Idaho
- 5.30 Mt Zion Assembly Tampa Florida
- 5.42 First Pent'l Church Beaver Falls Pa
- 5.45 Assembly of God Enterprise Ala
- 5.50 Assembly of God Church Perry Iowa
- 5.75 Full Gospel Tab Naugatuck Conn
- 5.76 Assembly of God Church Thomas Okla
- 5.87 Pent'l Sunday School Mt Union Pa
- 5.97 Assembly of God Church Tarkio Mo
- 6.00 Church of the Full Gospel Graham Calif
- 6.00 Full Gospel Assembly S S Lebanon Oreg
- 6.00 North Howell Community Church and S S Silverton Oreg
- 6.07 Assembly of God S S Vernon Tex
- 6.28 Pent'l Assembly and S S Marysville Wash
- 6.37 Assembly of God Kensington Kans
- 6.50 Pent'l Assembly El Cerrito Calif
- 6.59 C A's Rally Mullinville Kans
- 6.91 Hyndman Pent'l Church Hyndman Pa
- 7.00 C A's of Full Gospel Tab Bakersfield Calif
- 7.00 Assembly of God Bay City Oreg
- 7.60 First Assembly of God New Orleans La
- 8.00 C A's Bellflower Calif
- 8.00 Pent'l Church East Liverpool Ohio
- 8.00 C A's of Highway Tab Youngstown Ohio
- 8.00 Young People of Clarks Summit Pa
- 8.57 Assembly of God Church Ewing Mo
- 8.71 Assembly of God Wolf Point Montana
- 8.75 1st Pent'l Assembly Eaton Ohio
- 8.85 Assembly of God Collinsville Okla
- 9.77 Full Gospel S S El Paso Tex
- 10.00 Gospel Tab S S Fergus Falls Minn
- 10.00 Full Gospel S S Kansas City Mo
- 10.00 Full Gospel Church Mallet Creek Ohio
- 10.00 Full Gospel Tab Meridian Miss
- 10.00 Assembly of God S S Miami Okla
- 10.00 Bethel Mission Arkansas City Kans
- 10.35 Bethel Church Sisseton S D
- 10.41 Gospel Tab Ft Morgan Colo
- 11.15 Assembly of God Church Keenesburg Colo
- 11.33 South Cumberland Assembly of God Cumberland Md
- 11.35 Oak Cliff Pent'l Church Dallas Tex
- 11.45 Assembly of God Ord Nebr
- 12.00 Bethel Pent'l Assembly Cortland N Y
- 12.00 Assembly of God S S Seminole Okla
- 12.50 Appleton Gospel Temple Appleton Wis
- 13.05 Pent'l Gospel Mission Pittsburgh Pa
- 13.25 San Diego Berean Bible Institute San Diego Calif
- 13.35 Full Gospel S S and C A's Tulare Calif
- 13.67 Assembly of God Joplin Mo
- 13.89 Parsons Assembly of God Parsons Kans
- 14.00 First Pent'l S S Wilmington Dela
- 14.18 First Pent'l Church Y P Society Lebanon Pa
- 14.35 Evangel Tab Bradford Pa
- 14.53 Pent'l Tab Madera Calif
- 15.13 Glad Tidings Assembly Escalon Calif
- 17.58 Full Gospel Tab Miles City Mont
- 18.50 Full Gospel Assembly Dayton Oreg
- 20.00 Gospel Tab Sunday School Alton Ill
- 20.00 C A's Assembly of God Springfield Mo
- 20.00 Assembly of God and S S Minot N D
- 20.00 Pent'l Full Gospel Sunday School San Diego Calif
- 20.71 Full Gospel Assembly of Westbrook Maine
- 21.06 Assembly of God Church Amarillo Tex
- 22.00 Full Gospel Church Morgan Hill Calif
- 22.40 First Baptist Church Egg Harbor City N J
- 23.00 Young Married People's S S Class Bethel Temple Dayton Ohio
- 25.00 Woodworth-Etter Tab Indianapolis Ind
- 28.59 Assembly of God Church and S S Coffeyville Kans
- 29.00 Pent'l Church Norristown Pa
- 29.55 Assemblies of God Austinburg Ohio
- 29.75 Highway Tab Youngstown Ohio
- 30.00 Students' Missionary Band Springfield Mo

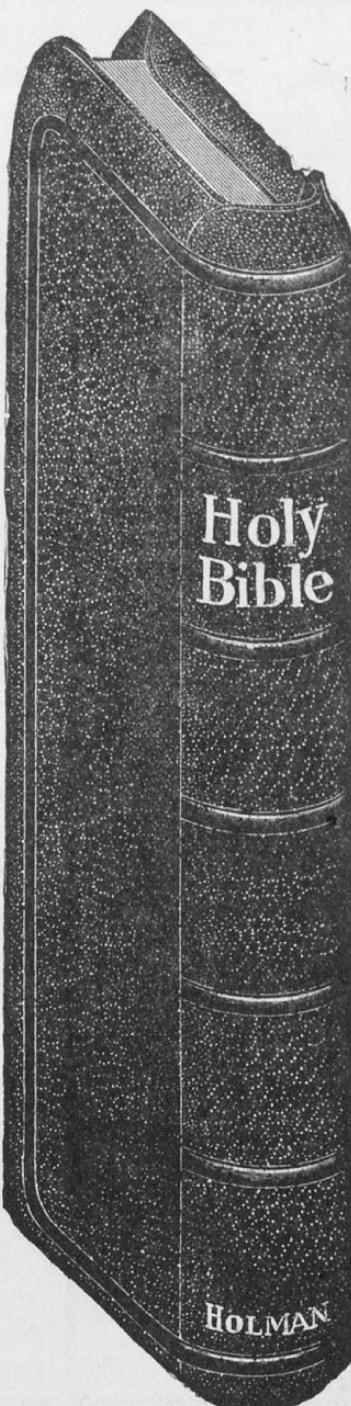
- 32.50 First Pent'l Church Pacific Greve Calif
- 35.00 Bethel Tab Canton Ohio
- 35.00 Full Gospel Church Trafford Pa
- 35.00 Gospel Tab Sioux Falls S D
- 37.09 Bethel Tab and S S Watsonville Calif
- 40.00 Full Gospel Tab Hamsmond Ind
- 40.00 S S and Assembly Enid Okla
- 41.05 Pent'l Tab Buffalo New York
- 42.83 Assemblies of God Bremerton Wash
- 45.00 Pent'l Prayer Band Assembly of God Allentown Pa
- 45.15 United Pent'l Church Bridgeport Conn
- 46.89 Evangelistic Full Gospel Tab & S S Salem Oreg
- 48.20 Stone Church Wrightsville Pa
- 50.00 Assembly Peckville Pa
- 52.01 First Pent'l Tab Wilmington Dela
- 60.00 Bethel Temple St Louis Mo
- 62.25 Gospel Tab New Kensington Pa
- 75.95 Pent'l Full Gospel Tab San Diego Calif
- 89.85 Assembly of God Springfield Mo
- 93.04 Elim Tab Rochester N Y
- 100.00 Pent'l Mission Bellbrook Ohio

134.29	Assembly of God S S Springfield Mo		
135.00	Kansas District Council Topeka Kans		
144.01	Bethany Temple Everett Wash		
216.34	Gospel Tab Brainerd Minn		
228.65	Bethel Tab German Branch Milwaukee Wis		
286.88	Pent'l Tab and S S Tacoma Wash		
365.32	Camp Meeting May 10 to 20, Durant Fla		
427.50	Pent'l Church Cleveland Ohio		
550.58	Bethel Temple Los Angeles Calif		
	Total amount reported	\$5,550.73	
	Home missions fund	\$136.78	
	Office expense fund	44.33	
	Deputation expense fund	6.43	
	Reported as given direct to missionaries	986.51	
	Reported as given direct to home missions	200.33	1,374.38
	Amount received for foreign missions	\$ 4,176.35	
	Amount previously reported	14,679.42	
	Total amount received for foreign missions for May	\$18,855.77	

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<i>Christ is tempted. He beginneth to preach.</i>		
13 ¶ Then cometh Jē'sus from Galilee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And lea and dwell 1 upon the se
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. v ch. 2. 22.	Zab'u-lon at 14 That it was spoken
	¶ Dan. 9. 24.	

GOSPEL PUBLISHING HOUSE - - - SPRINGFIELD, MO.

In the Whitered Harvest Field

CINCINNATI, O.—We have recently completed a 4 weeks' campaign with Evangelists Floyd and John Hoole in charge. God was graciously with us the whole time. Many strangers attended and above 75 came to the altar, most of whom professed to received salvation. Friday night were set apart for teaching concerning divine healing and prayer for the sick. Many testified to having been definitely healed. The degree of warmth and earnest fellowship felt in the meetings made it seem like a real touch of old-time Pentecost.—O. E. Nash, Pastor Christian Assembly.

FORT SMITH, ARK.—God is still blessing His work in this part of His vineyard. Every department of the church is moving along nicely. Souls are being saved and filled with the Spirit in our regular services, and the saints are rejoicing in the freedom of the Spirit. Our Sunday school is the largest in its history. The pastor teaches the Bible class, of around 100. We have just closed a very successful revival with Mrs. Della Cook, Houston, Texas. Many came to the altar and were saved; many were filled with the Spirit; and the sick were healed. The spiritual tide is still rising.—C. A. Lasater, Pastor.

STEVENS POINT, WISC.—The Lord has wonderfully blessed our efforts in this field by saving many souls and baptizing others with the Holy Ghost, according to Acts 2:4. We first worshiped in a hall, but we now have a fine tabernacle, seating about 300 people. We have had many openings to preach the gospel message in the towns and cities near here. Hundreds have attended our street meetings. We have held services in the county jail weekly. The Wisconsin Markets and Agricultural Station WLBL opened up their station to us for a devotional program, and also for weekly musical programs. This musical program will be on the air every Thursday, 2:30 to 3:00 P. M.

The fall convention was held here last fall, with a fine representation from the state of Wisconsin. We have held several evangelistic campaigns in the past in which the Lord has manifested His power in a marked way. At the present time we are in the midst of a revival with Evangelist Vernon Olson, of Minneapolis, Minn., in charge. The Lord has richly blessed his ministry in this state during the past year. We are praying for mightier outpourings of the Spirit during the coming months.—Emil Lindquist.

EAST KANSAS CITY, MO.—For the past 2 years a group of Spirit filled men and women have been holding cottage services in my home to pray for a Spirit-given revival and for a church home. About a year ago God answered by pouring out a revival on the young people and children of this neighborhood. As a result 109 joined the Baptist Church. God further undertook to answer prayer by giving them a Presbyterian Chapel, which was dedicated by A. A. Wilson of the Assemblies of God, April 29. The blessings of the Lord have been outpoured on the work from the beginning. The Lord sent Brother M. B. Paddock, A.B., who for 28 years was a Baptist minister. He received His Pentecostal baptism in Brother Wilson's church and began his Pentecostal

ministry in our Glad Tidings Chapel. In this opening campaign many backsliders were reclaimed, denominational lines were broken down, and great grace and favor were vouchsafed to our brother in his new ministry. The meetings have continued under the anointed ministry of Evangelist and Mrs. Dean Davidson. All are rejoicing in the Pentecostal fullness of blessing that is resting on this campaign. During the last 5 weeks 8 have been sealed with the Holy Spirit, backsliders have been reclaimed and sinners saved. There has been deep heart searching among the saints, and the sound of "goings in the tops of the mulberry trees."—Nellie V. Bear.

PASADENA, TEXAS.—We began here about 10 months ago. Our church and Sunday school grew until we were forced to enlarge the building. The new addition has only recently been completed doubling the seating capacity. We are now in a revival with Evangelist George Hayes, of Beaumont. The past two Sundays have been marked with a record attendance for our Sunday school. Souls are being saved and filled with the Holy Spirit.—Pastor and Mrs. A. L. Parker.

ROSEVILLE, ARK.—The assembly was set in order in the Council April 2 by Roy Canady.—Orval F. Rose, Secretary-Treasurer, Paris.

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14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him:

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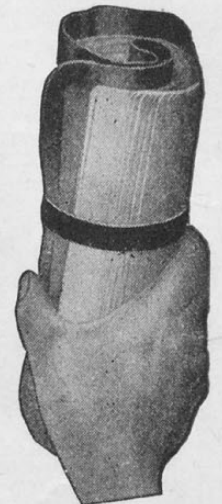
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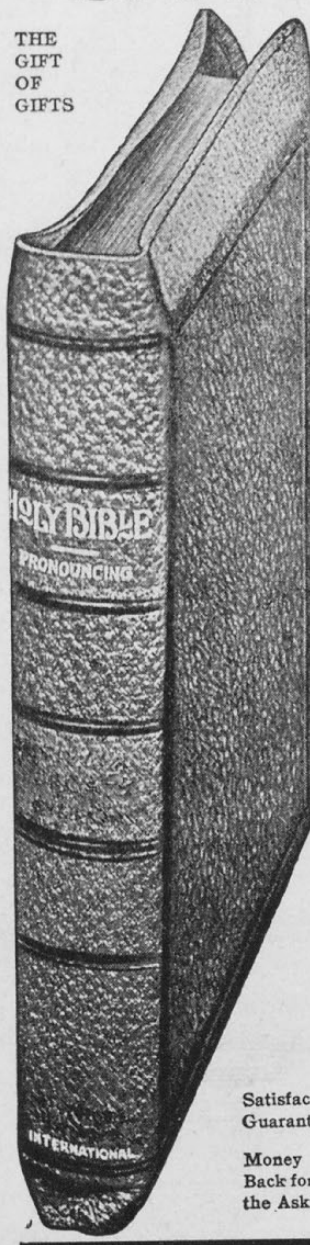
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