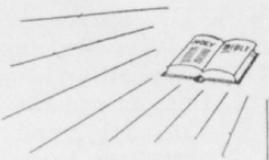




THE PENTECOSTAL EVANGEL



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The Romance of the Pentecostal Leper Home

By Harry Waggoner



MISS ZELLA MacCauley was in a Pittsburgh, Pa., hospital for incurables with double curvature of the spine. The doctors had informed her she had only a short time to live. But God spoke to her, asking if she would be willing to go and work among the lepers if He raised her up. She promised that she would. In reading the Bible she stumbled on to the passage in James 5:14, 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

When different ministers came to see her she asked them about this passage, and they assured her it was a thing of the past. Then Pastor Whiteside came. When she asked him about it he replied that it surely was for us today. Miss MacCauley's sixteen-year-old brother heard the remark, and without another word he ordered an ambulance to come and take her away. She was in a state hospital and they were bearing all her expenses. They were much upset about her leaving and tried in every way to stop it. They told her it was suicide for her to leave, and that if she went they could never take her back. But in spite of their protests the young brother called the ambulance and took her to Mr. Whiteside's home. For the next three days they fasted and prayed, and at the end of that time they anointed her with oil in the name of the Lord Jesus. She got right up from her bed—healed!

Of course it caused a sensation; it

was in all the newspapers. A lady in Mansfield saw the account and sent for Miss MacCauley to come and visit her. While they were together they found that they both knew my father, and Miss MacCauley was brought to our home to see him. My oldest brother, who had received a call to India as a missionary, was suffering from a stroke. As Miss MacCauley told the story of her marvelous healing and her call to the leper work, and though I was only nine years of age, I received a definite call also to the leper work. I became conscious of a cloak falling from my oldest brother upon myself. He did not recover, but his call was passed on to me. However, I did not speak about it until I was thirteen years of age, when it was definitely renewed at a consecration service.

When I told my father about it he became silent, he did not utter a word, and I was sorry I had told it. From that time on I never spoke of it again until I proposed to my present wife, and I did not let her give me her answer until she had carefully considered all that it would mean to marry me and go to work among the lepers. Had she not been willing, then the call of God would have been first with me; but thank God, she was willing.

In 1912, about two months after our marriage, I received the Baptism in the Spirit, and with it there was a renewal of the call to the lepers. While I was receiving the Baptism I spoke in the Hindi language. Mr. Philip Wittich, who knew nothing whatever of my call to the leper work, had a vision right then, in which he saw me going into that kind of work, and a message in tongues and interpreta-

tion came through him to that effect. Almost immediately after this the way opened for us to go to India with Miss Laura Gardner.

During all this time Miss Zella MacCauley had been laboring among the lepers of India. After almost fourteen years of service she had a partial stroke and was told she must go home to recuperate, and I felt very definitely that God was calling me to take up her work in the Central Provinces. During our years in that work the dreadful plague of Influenza swept through our mission. We had from 450 to 475 adult lepers, there were 600 in the home altogether, and I suppose seventy-five per cent of them were down with Influenza. I had a touch of it myself but simply had to keep going for there was no one to care for the dying, and we had such a time getting people buried. The result was I strained my heart, and finally I was told to get out of India on the first and fastest steamer or I might never reach America.

For some time the Lord had been talking to me about opening a work for lepers in the United Provinces, and after I arrived in America He made it very clear that this was His thought for me so I resigned from the mission with which I was connected. Then we were cornered: we did not know which way to turn; but one day a letter came from Brother A. G. Ward of Toronto, inviting me to come there for some meetings and saying he felt very keenly that God had some "handfuls of purpose" for me there. I spoke each day at the meetings, and at the end Brother Ward, Brother Gortner, and Brother Williams formed them-

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AUL speaks of the body of the saint as "our earthly house of this tabernacle" (2 Cor. 5:1), and says that "we know that if" it "were dissolved we have a building of God, an house not made with hands, eternal in the heavens."

In 1 Cor. 15:44 we read, "There is a natural body, and there is a spiritual body." The natural body is the "earthly house of this tabernacle," and the spiritual house which each of the saints is some day to inhabit is the body spoken of as "a building of God, an house not made with hands, eternal in the heavens."

Abraham said to the sons of Heth, after Sarah had died, "I am a stranger and a sojourner with you" (Gen. 23:4), and in Heb. 11:9 we read, concerning him, that "by faith he sojourned in the land of promise, as in a strange country, *dwelling in tabernacles* with Isaac and Jacob, the heirs with him of the same promise." And in the thirteenth verse of the same chapter we read that they "confessed that they were strangers and pilgrims on the earth."

We, too, are "strangers and pilgrims." The world in which we live at the present time is not our home; our home is yonder. Our Lord said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. And Peter exhorts us "as strangers and pilgrims" to "abstain from fleshly lusts which war against the soul." 1 Peter 2:11.

The body of the saint is a tent or tabernacle of which the tabernacle in the wilderness, made according to the pattern shown unto Moses in the mount, may be regarded as a type.

The physical body of our Lord when He was here in the flesh was typified by that tabernacle, as is evident from what the Scripture says in Heb. 9:11, where by "a greater and more perfect tabernacle" we are to understand the body our blessed Master dwelt in when He tabernacled among us. That body He still possesses. It underwent a change, a transformation, and was spiritualized, at the time of His resurrection; but that it was the same body with

The Tabernacle of Witness

By Pastor J. Narver Gortner

which He went to the cross is evident from the fact He was able to show to His disciples, after He had risen, the prints of the nails in His hands and in His feet, and the wound that had been made by the spear in His side. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:39. That same body that the disciples saw after our Lord had risen from the dead was seen by them to ascend into heaven. "While they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

John says, "As He is, so are we in this world." 1 John 4:17. His body was typified by the tabernacle in the wilderness and what can be said of His body as having been thus typified can be said also of the body of every saint. This makes the study of the tabernacle, that was made according to the pattern that was shown unto Moses in the mount, a most interesting study.

"Mine"

"All are thine, and thou art Christ's, and Christ is God's" (1 Cor. 3:22, 23).

*The love which from my Lord doth flow,
The joys the world can never know,
The peace He's promised to bestow—
Can these be mine?*

*Long years in service spent for Him,
A life by Him made free from sin,
The fullness of His joy within—
Can these be mine?*

*Joint-heirship with the Father's Son,
Then, when my work on earth is done,
Eternity with that loved One—
Can these be mine?*

*Yes, if I rest on Christ divine,
My God has said, "All, all is thine,
And thou art Christ's, and Christ is Mine"—
Yes, all is mine.*

Evelyn I. Duffield

Turn to the last chapter of Exodus, and read the last section of the chapter, beginning at the thirty-third verse.

It is said here that "Moses finished the work." What work? The work of collecting the material for the tabernacle and its furniture, making everything in accordance with the divine directions, and putting everything thus made in its proper place. Moses had been instructed to make all things according to the pattern shown unto him in the mount, and he had done so. He *finished the work*; nothing remained to be done.

Before you can expect God to take complete control of you and manifest Himself in you and through you; in other words, possess you fully, *you must finish* what He has told you to do. What has He told you to do? To repent of sin; to turn away from sin; to receive Jesus Christ as your Saviour and Lord; to consecrate your life wholly to His service; to have no will of your own, but to be wholly yielded unto His will. This is real consecration.

Have you done what He has told you to do? Have you left nothing undone? Have you *finished* your work? Moses finished His, and then something happened, as we shall see. Have you *finished* yours?

It is said that the "cloud covered the tent of the congregation." This indicated that the Lord accepted what Moses had done; it was a recognition on God's part of the faithfulness of Moses in carrying out the divine instructions. If Moses had left anything undone, if he had wilfully refused or negligently failed to obey God, the cloud would not have rested upon the tabernacle. If you tell me that you have done all, that you have met every condition, and yet there has been no evidence that God has accepted you, I hesitate not to say that you are mistaken. Whenever man does his part God does His. Comply with the conditions, *finish your work*, and *the cloud will rest upon the tent*.

It is said here that "the glory of the Lord filled the tabernacle." Notice the fact that the glory of the Lord did not fill the tabernacle until *after* the cloud had rested upon the tent. God is logical. He does (Continued on Page Five)



AND I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13:1.

The prophet had a distinct experience. He saw "the beast" coming out of the sea, i. e., from among the people. He saw all the signs of regal authority in this creature. The vision of this was as clear to John as had been the vision of the risen Son of God in the first chapter of the Revelation. John saw the picture, *but the reality is soon to be seen.*

John saw his true character in spite of the crowns, but the people will only see his power and the crowns of glory. Deception comes over the people, but to the saint of God the vision is clear. He saw what was behind. *Blasphemies! Antichrist!*

"And the beast which I saw was like unto a leopard." Here, there and everywhere, quick and agile. In touch with all parts of the world! What he does in one part of the world will be known in another part of the world in a few minutes.

"And his feet were the feet of a bear." How does a bear tread? Pads! Padded feet! *And claws that can do much damage.* They can claw and they can scoop. Those feet are deceptive.

"And his mouth as the mouth of a lion." The lion holds its prey. It has a tenacious hold. *And any animal gripped by the lion has no chance of escape.*

"And the dragon gave him his power, and his seat, and great authority." The dragon could trust his power and his seat to his vice-regent. He was faithful and would be faithful as Christ was faithful to all the Father committed to Him. So the son of the dragon will be faithful to the dragon. As Christ drew all necessary power from His Father, so this beast will draw all his power from the dragon.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." He will be proud of the very wound, and the world will rejoice that he recovered from the wound.

"And they worshiped the

A Picture of the Antichrist

Revelation Thirteen

dragon that gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" Christ always taught the worship due to His Father. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth. For the Father seeketh such to worship Him." But they worship the beast. The people have gone so far astray, rejecting God, rejecting His Son, but they feel the need of worshipping something, and so they worship "the god of this world" and his incarnate representative.

"And there was given unto him a mouth speaking great things and blasphemies." And the people won't be shocked. Why? Because their ears are now being trained. They are hearing communists and anarchists, and reading the blasphemous literature which is having free course in so-called Christian countries without let or hindrance. It is the training for the blasphemies of the Antichrist. Like father, like son.

"And the power was given unto him to continue forty and two months." The hollowness of his blasphemies will be seen when he is only

permitted to blaspheme a certain time, and he could not blaspheme a day longer. The very time was limited in which he could blaspheme God.

"And he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and them that dwell in heaven." The climax of his blasphemies will be at the very time when he will

have to close his mouth forever, as far as his earthly ministry is concerned. Three and a half years! The Son of Man's ministry was for three years or so, and it was closed with the words, "Father, forgive them: for they know not what they do." But this man will close his ministry with blasphemies against God and His saints.

He blasphemed those that were in the tabernacle, but he made war with those outside. He could only hurl his blasphemies at those within the tabernacle, but he made war with the other class. Seek to be in the first class. Mark the distinction between the two.

"And it was given unto him to make war with the saints, and to overcome them: and power was given unto him over all kindreds, and tongues and nations." It will be sad for those not in the tabernacle. His sway will be universal. There will be no escape. These saints *will* be overcome. They were saints too. But they were only temporarily overcome. "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." He could only touch the bodies. They were overcome as by a flood. He got their

bodies, *but they escaped with their souls.* "The snare is broken, and we are escaped." The very blasphemies he utters quickens the drooping faith of the saints and they cry unto God, and their cry is heard, and they are saved, even though their lives are taken.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." It will be iniquity rampant: not a saint left, not a finger raised; full sway of the dragon and his Antichrist.

This is the picture given by the Holy Ghost, and let him who reads or hears, take heed. "If any man hath an

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Help Us Spread the Full Gospel Message

In each issue of the Pentecostal Evangel we are seeking to bring to our readers a message on salvation, on the Lord's healing, on His coming again, and on the Pentecostal enduement. Each issue contains a true story and much encouraging missionary news. We believe that the paper will be a blessing to many who are not now taking it, and we should appreciate it if every reader of the Evangel would endeavor to introduce the paper to some friends and secure their subscription. We are offering it from now till the end of the year for 50c and will greatly appreciate all new subscriptions. Seek to get every member of your assembly to be an Evangel reader. You can use the form on page 13.

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Abundance in Time of Famine

Rebels had angels' food. The children of Israel, complaining of no water and no food, were given manna from heaven.

Angels' food! The best of Egypt was not good enough for the rebels redeemed by blood. They wanted garlic, leeks, and onions. God gave them the best—heavenly food. It did them no harm; it never satiated them. They wanted meat; they were given quails—the best of meats. Garments and shoe leather provided all the time! Six hundred thousand men, besides women and children, cared for daily, and no accounts to pay!

If God did that for a people who were redeemed by the blood of lambs, what will He do for a people redeemed by the blood of His Son?

Why do we see want and shortcomings as to supplies? It is because we have gotten so far away from simple faith. With all their failures and shortcomings, the children of Israel believed in Moses and in his prayers, and they got things.

If we will only believe in our Moses, our Advocate, our Saviour, our Redeemer, as Israel believed in Moses, we will get things unlimited, and in addition all spiritual refreshment to which the children of Israel were almost strangers.

Can God furnish a table in the wilderness? He could have been tempted to make them go and get food for themselves among the neighbor nations, but He turned the whole wilderness into a large table covered with quails. The ground covered day by day with manna; bread and meat at the tent door; no express charges and no transportation expenses. The Word is nigh thee, even in thy mouth.

Paul, the most liberal and unselfish of the apostles, was looked after. You say that he worked. He worked in order to teach the necessity of providing; and also to prove that his gospel was free. They were ignorant heathen and had to be taught by object lessons. The priests of old in the Old

Testament never did secular work, but were provided for by the rest of the children of Israel. But for the people who were just coming out of heathenism it was necessary for the apostle to the Gentiles to prove to them that they could have the gospel free; at the same time he admonished them of their duty not only to himself but to those who labor in the gospel—"The laborer is worthy of his hire," and "Thou shalt not muzzle the ox that treadeth out the corn."

Paul knew God would supply all his needs. He had to remind others of their obligations to supply him.

David said, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Do you read in the New Testament of any saint suffering? Nay, God absolutely prepared His people for the time of famine; and the prophet Agabus forewarned of famine coming, so that provision could be made for the poor saints.

Men try to get weather reports ahead. But God forestalls man and foretells to His saints events to come. If there is going to be a famine He will warn His saints. He loves His people, and the feebler they are the more they are entitled to care.

The conies are feeble creatures, and yet they hide in the rock. They know their weakness, they know their strength is to hide in the rock. Be a coney. Watch; look out, and retreat to the rock when danger approaches—the Rock, Christ Jesus.

The Way of Life and the Way of Death

"He that believeth on the Son hath everlasting life"; a statement of the positive. "And he that believeth not the Son shall not see life"; a statement of the negative. "But the wrath of God abideth on him"; a positive confirmation of the negative. John 3:36. The word "abideth" shows a prolongation of the negative.

"It is appointed unto men once to

die, but after this the judgment." And after judgment, what? "And these (the wicked shall go away into everlasting punishment; but the righteous unto life eternal." Matt. 25:46.

Judas went to his own place. There was a place prepared for him. Extinction requires no place. Annihilation requires no preparation of a place. Hell is prepared for the devil and his angels. Matt. 25:41. All the wicked that forget God are cast into hell, a prepared place.

They forget God, and go to a place where they remember God. The rich man cried, "I pray thee, therefore, that thou wouldest send him (Lazarus) to my father's house; for I have five brethren; that he may testify unto them." What for? "Lest they also come into this place of torment." You forgot God; now you are remembering Him, thou rich man. Your brethren have Moses and the prophets, they have the Word of God, let them hear that. And that—the Word of God—is sufficient; for it is so plain that the wayfaring man, though a fool, can read it. The Word of God, especially the words of Christ regarding the hereafter, are so plain that they bear a surface value that a fool could interpret and understand. Theologians come along and pervert the simplicity. See that you take not from nor add to the words of Christ and the inspired writers regarding the hereafter.

The awfulness of sin and the terrible price for redemption from it, point to the awful doom of those who are not freed from sin.

But there is a remedy for sin—the atoning blood of the Son of God. It is written of Him, "He hath poured out His soul unto death." Isa. 53:12. And also that "He through the eternal Spirit offered Himself." Heb. 9:14.

In this latter verse we have the mystery, the Godward side of the atoning work of Calvary—"Who through the eternal Spirit offered Himself without spot." Hidden behind all this mysterious sacrifice you get a hint of the awfulness of sin and the extent of the power of the author of sin—Satan. Sin is rebellion. There was rebellion in Satan against the Son of man and

against God. Satan's rebellion headed up in his opposition to the man who was made in the likeness of God.

God's masterpiece—man—was destroyed by Satan, who took possession of Him. His plot was to enter into Adam, a being who was eternal, and bring him to eternal death. Because man was eternal, therefore it required the eternal Son of God, through the eternal Spirit, to offer Himself as a sacrifice in order to redeem man—who was made in the likeness of the eternal God—from eternal death. How utterly futile are all man's remedies for sin—from the ritual of the Romanist to the empty words of those who say there is no sin.

"For it is not possible that the blood of bulls and of goats should take away sins," for in them there was only life taken and blood spilled, there was no soul offering. With Christ, blood was spilled, life was taken, but through the eternal Spirit His soul was made an offering for sin in order that those who were worthy of the penalty of death might be redeemed and be made partakers of the eternal Spirit. It was through the eternal Spirit that Christ offered Himself at Calvary, and it is only through the operation of the eternal Spirit that there can be a new birth. "Ye must be born again" by the operation of the Spirit.

The Tabernacle of Witness

(Continued from Page Two)

not do things in a haphazard manner. He does not save people first and baptize them in the Spirit afterwards, and then baptize some people in the Spirit first and regenerate them afterwards. God never reverses the divine order. Regeneration first, the Baptism in the Holy Spirit afterwards. You must be covered with the cloud before you can be filled with the glory. The Baptism in the Spirit is for born-again people. When our Lord told the disciples that they were to receive the Comforter, He said, "Ye know Him, for He dwelleth with you, and shall be in you."

We are here told that "Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." God and the self-life cannot dwell at the same time in the same place. Before God can come in the self-life must go out. Paul said, "Not I but Christ liveth in me." How wonderful indeed that we can get to the place where we do not have to do things; all we have to do is to keep yielded and let the Spirit operate in us, and work through us. The works that are wrought in the energy of the flesh amount to little or nothing, but

those works that are wrought in the energy of the Spirit bring results. Are we striving to let Him at all times have His way and work out His sovereign will?

We read here that "when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys." Paul says, "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. It is our privilege to be thus led. We do not have to find our own way; we do not have to be in doubt as to what the right way is; we do not have to be in the darkness, not knowing which way to turn, or what to do. No. All we have to do is to follow the cloud. Our Lord said, "When He, the Spirit of truth, is come, He will guide you." John 16:13. If it objected that some have been led into serious error, or have done most foolish things, saying that they were being led by the Lord, the reply is that it is not sufficient to say that we are being led by Him; we must be led by Him. And He never leads His people into error; neither does He lead them to do foolish or unseemly things. It was perfectly safe for Israel to follow the cloud, and if they had always followed it, it would have been well. When they failed to do this they got into trouble. Read Num. 14:40-45.

It is recorded in the passage we are discussing that "if the cloud were not taken up, then they journeyed not till the day that it was taken up." They were wiser than some of us have been at times. The Holy Spirit has not led us to go, and yet we have gone. We were so anxious to go somewhere or to do something; we could not wait. And so we went when we were not led, and we undertook in the energy of the flesh to do something for God, and we dismally failed. We found out afterwards that we were out of the will of the Lord. If we had waited for the cloud to be taken up, and we had followed the cloud, all would have been well. If the history of the children of Israel teaches us anything it teaches us that God does not want us to do things because we want to do them, or to go somewhere simply because we want to go.

Undoubtedly many think they have a call to preach because they want to preach; something about the ministry appeals to the natural man; or they think they have a call to go to the foreign field to preach in the regions beyond because they have a desire to go. The fact that one has a desire to do something is no evidence that God is in it. Some of our best missionaries did not want to go when God called

them to go; the natural man rebelled against going; they were unwilling to go, as Moses was unwilling to go down into Egypt when God appeared to him in the burning bush; but *they were willing to be made willing*, and God made them willing, and they went for the sake of Jesus, the love of Christ constraining them.

It is said here that "the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." The cloud symbolized the Divine Presence; the glory was the Shekinah glory. And it was *seen* by "all the house of Israel throughout all their journeys." The cloud resting upon the tabernacle, and the glory of the Lord filling it, bore witness unto the fact that God was in the midst of His people. Hence the tabernacle was called "the tabernacle of witness." Num. 17:7, 8.

It is the design of God that we be witnesses. "Ye are my witnesses." God has said it. And that we may be effective witnesses the Holy Spirit has been given. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts 1:8.

Our experience as we testify to the world, corroborated by the lives we live, should bear witness to five facts. Here they are:

1. The fact that God is, and that He is a rewarder of them that diligently seek Him.
2. The fact that God is able to save unto the uttermost all who come unto Him in the appointed way.
3. The fact that God is able to keep us in the hour of trial and testing, and to preserve us unto the day of the Lord's appearing.
4. The fact that God is a satisfying portion and a place of refuge in the time of storm.
5. The fact that we love the habitation of God's house and the place where His honor dwelleth.

Our blessed Lord has been called "the faithful and true Witness." He came into the world that He might "bear witness unto the truth." He is witnessing on our behalf today in the Father's presence and if we will be true to Him, He will confess us, witness on our behalf in that great day, in the presence of the Father and of His angels. "As He is so are we in this world."

Let us ask God to help us to "*shine* as lights in the world, holding forth the word of life." Phil. 2:15, 16.

Send 25 cents for sample package tracts.

Several times we have made reference in the Evangel to the native evangelists of Madagascar who have gone forth to preach the gospel and to heal the sick as did the first disciples of our Lord, trusting the Lord alone for their supplies. God has greatly honored their simple faith, many souls have been saved and God has confirmed His Word with signs following. The following testimony concerning one of these native evangelists of Madagascar has the more weight in view of the fact that it is written by a member of the Congregational church, a church that does not stand for the truth of the Lord's healing.

I went down to Analakely one morning, found a huge crowd gathered in the streets and in the compound of the church, and the church inside packed. I waited in the compound until Rajaofera, the Betsileo evangelist, came along, escorted by people singing through the streets. I was introduced to him, and he gave me his photo, and a whole lot of charms, including Roman Catholic scapulas given up by the people who had been to see him.

We got inside the church and reached the crowded platform. We all had to stand in the space around the pulpit, there was no room to sit. Blind, deaf, and dumb crowded around us. I had gone to Analakely just casually, but I was asked to preside. I began by giving out a hymn, reading each verse very deliberately and clearly. Then we had the Lord's Prayer and the Beautitudes, then another hymn, again read verse by verse, so a spirit of worship and quiet was gradually introduced.

I then told Rajaofera to take charge, which he did by preaching for ten or fifteen minutes—"Jesus," he said, "was passing through Tananarive not only to heal but to save"—pure gospel. He then turned his attention to the sick people; standing himself (dressed in a long white gown) on a chair, and the sick person mounted on a form. Sometimes it was a blind man or a blind woman. He asked them if they had faith, and where they came from; then told them to pray aloud, by which he seemed to find out what kind of faith and knowledge they possessed. If there was real faith, he encouraged the man or woman by saying: "You have faith, you'll be healed." "You can see now, can't you? What's the color of this book, black or white?" "Red," says the poor thing (and it is red)! "Go," says he, "you can see, wash your eyes three times in water."

About eleven, after three hours in

The Healing Evangelist

By Walter Hockett, Madagascar

a stifling atmosphere, he became tired, and I asked him to stop, which he did. The crowd began to disperse. Then he asked me if I would stand by him until he got away, as we might have difficulties outside, and we *did!* With difficulty we threaded our way to the road, and then the crowd closed in. The women were the worst, they wanted to touch his clothes. At last, after struggling along about twenty yards, we got a push car and Rajaofera got in and away safely. Then we who were left had to get out of the crowd.

About 3:30 in the afternoon Rajaofera came along again. Being a hot and stifling afternoon it was more difficult than ever to keep the emotions of the crowd under control. Again he preached briefly and to the point. Everything he does is brief—with great expectancy that results will follow. Then he began to question the blind and lame. Bye and bye, we had the blind only presented in the afternoon—thirty or forty of them, many old people, some children. He began with the children—prayed to the "Lover of Children" to give them sight. Then he assured them they could see and could go. The amazing fact is that the people accept and confirm this. I saw no more of them, but Rasolo, one of the professors at the College, told me he was in the compound, unable to get into the church, and saw the children walking alone without any assistance at all.

Then a woman stood up, a Church member from one of my churches. Rajaofera proclaimed in a loud voice that she had faith, and would be healed. A book was held up before her—was it white, red or black? "Red," said she. She was asked to pray, and prayed. Rajaofera then put his hands on her head, and in the name of Christ commanded her to receive her sight. She was given a hymnbook and read a hymn before the whole congregation, and then spoke to the people.

After an hour or more of this terribly exhausting work, I could see that Rajaofera who is a man of 43, was tired out. So we had the last hymn and benediction. Just as we were about to leave the platform a woman came forward and threw herself at

his feet, trying to kiss them. Rajaofera commanded her to stand up, but all she could do was to kneel. She was seized with most frightful bodily agitations, shook in every limb, flung up her hands and rolled her eyes, and screamed out, "God save me." Rajaofera remained perfectly calm; said it was a seizure by an unclean spirit. "Pray," he commanded, and the woman recited the Lord's Prayer according to Roman Catholic usage. Rajaofera then commanded the unclean spirit to come out of her; more fierce struggles. He then put his hand on her head and very briefly prayed. "You are healed," he added. "Go and sin no more." The woman got up and walked away without a word, apparently healed.

I felt when in India that we need India to teach us *how* to pray, and now I feel we need these simple people to teach us *how* to believe. All of us are getting lessons on how to preach the Gospel to a purpose! We are back in Palestine, and the old Pharisees are moving heaven and earth to stop the revival.

The Romance of the Pentecostal Leper Home

(Continued from Page One)

selves into a board of trustees to hold in trust any property that might be acquired for another work among the lepers, and the board of the Robert Street Church in Toronto agreed to give two thousand dollars as a nucleus.

While at Toronto I had promised Brother Gortner I would go to Cleveland for his convention, but when I got home I was so tested physically that I felt I could not go. How the devil did beat me over that. I thought, "Here Toronto has offered me this money and I have accepted it, yet I am in such a shape that I cannot go." But one day the Lord spoke definitely to me, telling me to get up and go to Cleveland. I had been there only a couple of days when at the close of the service one evening there was such an overflow at the altar that the women and girls were requested to go downstairs to the Sunday school rooms to make room for the men.

Presently Mrs. Gortner came and said to me, "I want you to see what is going on in the Sunday school room." I went in there and found my wife prostrated under the mighty power of God. When I saw what the Lord was doing for others, I said, "Lord, can't you do as much for me? I need it as much as they." When I realized He was beginning to deal

with me, I said to Him, "I feel I must have your dealings verified to me."

A short time previous to this I had been with a friend to a garage to have her battery fixed. When the garage man looked at it he said, "There is no water in it." When the Lord was dealing with me in the Sunday school room that night, suddenly up before me came this battery, and the Lord said, "You have neglected the water of life." I replied, "Yes, Lord, I have, but do fill me again, and recharge me." When I said that, my body was charged and recharged, and then charged again. I had not spoken audibly to the Lord, so that none of those around me knew what had passed between Him and me; yet Miss Luce called out, "He is charging you!" And everything the Lord dealt with me about that night, Miss Luce had the verification of it in her own spirit and spoke it out.

Then I asked the Lord to touch my heart, and presently I felt a warm hand going down inside my vest; it touched my heart and seemed to turn it over. I began to take deep breaths, a thing I had not been able to do since I strained my heart, it was too painful.

When I saw Miss Luce a few days later I asked her why she said those words, "He is charging you!" She replied, "Well, I've been wanting to find someone who could tell me about batteries, I don't know the first thing about them. What are they like, and why do they require water? You know I saw you as a battery that was dry, and the Lord was putting water in it, then He was recharging you." The Lord had surely answered my prayer and had verified through another all He did for me that night. Since then I have been examined and the doctors cannot find a thing wrong with my heart. When my wife saw me after the meeting she looked at me and said, "What has happened to you?" for she saw the change in me.

After that night the physical barrier against my returning to India was removed, but I did not have a dollar to go back on. Brother Williams wrote asking me to come to Philadelphia for the Thanksgiving service, but he said, "This is not our regular missionary meeting and we cannot make a promise of any definite financial aid. Our people usually give \$60 to \$75 when a missionary comes, but we cannot promise even your fare." I went. As the ushers came up the aisles to take the collection the Lord said to me, "You ask for a thousand dollars." I answered, "Well, Lord, you know I need a thousand dollars, so I just take it from you." When the ushers had counted the offering it was \$425; I

said, "Well, thank you Lord, it is far more than I expected for they offered me nothing." But that evening Brother Williams said to me, "Brother Harry, a young lady came to me and said she had \$600 in the bank which she feels led to give to you." I went home with the \$425, and in a couple of days a check arrived for \$600. The Lord has supplied all our needs in just such ways.

When we booked our passage back to India we had the money for the tickets, and a little over, but we had not a cent of support promised. We were sailing from New York, and while in that city I met Mr. Christian Lucas, who asked me if I had our support. I just smiled. The night before we sailed he called up on the phone and said, "Our committee has just met here today and promised . . . toward your support." I did not understand what the amount was, so I just thanked him. He continued, "The committee will be leaving about 9:30 tonight and I want you to come up and see them before they go." We put the children to bed and went over. I said, "I wish you would tell my wife what you told me over the phone." He said, "Well, the committee has promised to be responsible for a thousand dollars a year of your support." The first month we were back in India the Highway Mission became responsible for \$50 a month.

In the meantime Miss Baugh, the coworker of Miss Bernice Lee of Uska Bazaar had gone home to glory, and Miss Lee was looking to the Lord for help. God put a definite prayer on her heart, which was, "O Lord, send help from the sanctuary." It was as though she could pray nothing else. Whether on her knees or at work, one prayer was going up continually, "O Lord, send help from the sanctuary." After about a month of this, she was suddenly conscious one day that her prayer was answered. Then for a few days there was no more prayer burden, and she remarked to a friend, "The answer is on the way." Just at that time she received a note from us saying, "God has opened the way for us to return to India; just where we will stay while making our plans we do not know, but we are going to the Basti district." As Miss Lee read our little letter she had one anointing after another, and she knew beyond a doubt that this was her answer.

However she did not tell us about this until later; she merely wrote a little note inviting us to stay with her while we made our plans. After we had been with her a month she told us of the various ways in which the Lord had convinced her we were the answer

to her prayers. Down in my heart I had known all along that Uska Bazaar was the place for us. It was arranged that I should take over the routine work, and so I started in enlarging the home and remodeling the church a bit.

We began right away to look for a piece of land for the leper home, but though we looked in every direction, and though we tried to get many pieces of land, we failed entirely. People did not want to sell to us. The lepers heard I had come to work among them, and they began to gather about us; so we began to hold meetings under the trees. But as time went on and still I could not get any land, I became much burdened. Letters were coming from those who were sending support, asking whether we had built the leper home yet.

Then one day we heard of a piece of land that was to be sold at public auction. Knowing the land laws, I knew there was no use my trying to buy it; however, we went to look at it and we were so taken with it that we felt we must have it. It was high and dry; when the floods came that bit of land was still unharmed. But how to get it—that was the problem. We interviewed the owners and worked with them until we were fagged out, but they would not come to the right terms. Then one hot day when everybody was away, I sat down in a chair and said, "Lord, you know how much we have tried, but everything seems to have ended in failure. Now if you wish us to have this piece of land, then I want a definite token today. If you send me a definite token today, no matter what it is, I will stand still until those men 'come across' with the land."

In a few minutes the mail arrived and amongst it was a letter from England. This was Friday, and foreign mail was not due until Sunday; besides, I did not know anyone in England. So I opened the letter with some curiosity, and in it I found a draft for \$1350. I said, "Thank you, Lord, now I know that piece of property is for us, I won't make any further inquiries but will wait your time for it." In a few months time one of the owners came and offered the land to me, and I purchased it in short order.

The story of how it happened that that draft for \$1350 came to me is quite unique. The editor of the *Evangel* was writing a letter to a friend in Halifax, England, and he incidentally mentioned that we had sailed for India as Pentecostal missionaries to the lepers and asked prayer for us.

(Continued on Page Nine)



WHEN the ammunition came it was stored in the cabin next to mine. I heard one say, "Lock the foreigner's door."

They evidently did not want me to see how much ammunition they had. The door was shut and they tried to lock it, but the key broke in the lock. Two hours later my door opened again and I saw two of these robbers looking in. I have seen a number of robbers in Honan, but never more vile-looking men than these two. One pushed the other into the room, shut the door and tried to lock it, but the key had been broken. There was that man in that little cabin and I felt as if the devil himself was there. His face, neck and hands were covered with hideous, open sores as a result of his vile life. He sat down on my suitcase, almost breathing in my face. I repeated the promise that had been very precious to me down in our robber province—"The angel of the Lord encampeth round about them that fear him and delivereth them."

The night before I was to travel through a robber district I awoke and the Lord allowed me to see a vision. It seemed to me that the roof had been lifted off the house and I saw a wall of fire higher than the house round about me, and heard a voice saying, "The Lord is like a wall of fire round about His people." I could see arrows coming in from outside and the flames consuming them. Not a single one passed through the wall of fire round about me. I had known these words for years and years, but had never realized before what they meant. So I claimed the promise that He would be a wall of fire round about me now, and that vile man would have to pass through that wall before he could touch me. I started the conversation:

"Is your mother still living?"

"Yes."

"How old is she?" He told me.

"Well, she is about my age." I then asked him about his father and the rest of the family, and we had a good, long talk. I had asked him to open the door, and he obeyed me. I learned he knew a missionary, and some real Christians. When he went out he had tears in his eyes, and I never saw him near my door again.

For five days and nights they looted every junk they came across and sent the loot on shore. The passengers had not expected to eat anything on the ship except that they brought along, and of course they had to eat of the loot. I felt I could not do that. I had those few pounds of apples and

Captured by Chinese Pirates

A True Story by Miss Marie Monsen

(Continued from last Issue)

four boxes of chocolate. From the last of February I had been receiving chocolates, and every time I got one I heard the word, "Keep it for an emergency." I had a few dry biscuits, fourteen or fifteen. Many times I had wanted to leave them, but I always heard, "Keep them for an emergency." In Peking I wanted to give the chocolate away, but "Keep it for an emergency," came again and again. I began to be quite troubled and said more than once to myself, "I am getting old and stingy." For nine days I ate those apples, biscuits and the chocolate. During those nine days not one of the crew came near me. They feared the robbers, and dared not speak to me. After nine days I had nothing to eat, but I believed the Lord had a way and did not fear. On the tenth day before daybreak I heard some one scratching on my door. I opened it and the second officer came into my cabin and said, "Have you anything to eat?"

"No," I said, "I have not."

"Well," he said, "I have a box of eggs in this cabin which I bought in Tientsin with my own money, clean money, and a box of Chinese sweet cakes too. You can have it all."

From that time he came every morning before daylight, scratched at my door, took out three or four eggs, and after boiling them brought them back to me. From the tenth to the twenty-third day I had for breakfast one egg, for the noon meal one egg, sometimes two, and for the evening meal, one egg. In the middle of the forenoon I had one of those sweet cakes, and in the afternoon another one. I did pray that the Lord would make that one egg into a meal, and He did. The Lord showed me, too, that it was enough. Later when I could get food, I did not need much for the first four days. Every day and at every meal the pirates would come and ask me, "What do you want? Don't you want food? Can't we give you any food?" Say what you want, and we will get it for you."

"No," I replied, "I can't eat what you have looted. If I said I wanted anything, you would just go out and loot people for it, and I cannot do that."

"Well then, you will die."

"I can die, but I cannot eat loot," I replied. "But you need not fear. I shall not die. My Father in heaven is able to keep me alive. One time one of the robbers said with tears in his eyes, "Pastor, do you know when I try to eat food I can hardly get it down for thinking of you. If I could get anything, I would

run quickly and get it. If I could I would just take some of your own clean money and go ashore and get you something."

Before this they had asked me how much money I had. I told them I had fifteen dollars, and said, "But you know you cannot take this away from me, for I need it for traveling."

"Yes, we understand," they replied. Strangely enough before I left Tientsin I had sixty dollars, silver, but the morning before I went on board as I was praying a voice spoke to me and said, "Don't take all that money with you." So I left it behind in Tientsin.

In five or six days the sanitary condition on the ship became a real danger. I realized (you will excuse my saying so) that I was the only sensible person on the ship, and if anything was done, I would have to do it. I prayed about it, and concluded that the Lord who makes the winds His servants could make the robbers my servants. By that time I had discovered that they smoked opium every night about six or seven o'clock, and I went outside of my cabin to get some fresh air. The second night as I stood there, the chief came—the one who wanted me to look upon him as chief. He was an educated man. I talked with him about many things. At last I said,

"Where is the captain?"

"He is in his cabin," he replied.

"Oh, you don't allow him to come out, I suppose."

"No, indeed we do not," was his answer.

"Well," I said, "If you don't allow him to come out the crew won't do what they should, and if we are to live aboard this ship, you must look after things and see that the deck is swept and washed every morning."

He looked at me and said, "Whatever you say shall be done." He called one of his men and told him what the "Pastor" had said and ordered him to go down and tell the crew, and it was done.

Next morning I had a chance to speak about the passengers. They needed fresh air and must be allowed on deck for a while. Also the doors should be opened on both sides so they could have fresh air. "As the pastor tells me, it shall be done," was the re-

ply, and it was done. It became quite hot after a few days, and I told the chief that they generally had awnings on such ships, and asked him to tell the men to find them and put them up outside and over our cabins. They did so.

Usually they ate their meals outside my cabin. Because they looted all the fishing junks, they had lobster and shrimp and other good things. Each day as they ate, I handed out tracts, and one of them read aloud while the others commented on it. I happened to have a good many tracts with the black and red hearts, and gave one to each of them. Many times I saw tears in their eyes, and they would say, "We cannot help being bad."

(To be concluded)

The Romance of the Pentecostal Leper Home

(Continued from Page Seven)

The lady to whom he sent the letter forwarded it to a friend of hers, a Mrs. E. Some sixteen years before that time the Lord had done something special for Mrs. E. and her husband, and they had placed \$750 in the bank as a love offering to the Lord, to be used for Pentecostal leper work. During all these sixteen years it had been advertised in the different large conventions that this money was in the bank and anyone going out as a Pentecostal missionary to the lepers could have it. But none had claimed it. It was \$750 to begin with, but it accumulated interest until it became \$1350. When Mrs. E. read the letter concerning our going to establish a work among the lepers, she said she knew I was the one to receive the money. I wrote her that her money was used on Sept. 11th to purchase the property for the leper home, and she wrote back that it touched her all the more deeply since that was the date of her only daughter's birthday. Shortly after she sent me a draft for another \$3750, and has followed it up from time to time with smaller sums. She has asked that her name be not mentioned.

But the work has meant more than money and bricks and land. We have had most wonderful experiences with the lepers themselves. I was working one day on the bungalow on the leper compound when a leper came along and threw himself on the ground. Playfully I called out, "Oh, someone has died and we will have to take care of him." I always greet them in a playful way to get their minds off themselves; they are naturally depressed. This man, a carpenter by trade and caste, was in a terrible condition. We took him in, but for

months and months he just went down until we had no hopes for him, he was rotting away. He could not move himself. From sitting so long in a squatting position his knees had grown stiff, and he had to remain in that position night and day.

When we talked to him about the Lord he would not even listen. We had to put up a grass hut for him, but finally I succeeded in persuading him to go into one of the homes with one of our leper Christians, but the carpenter always had one of the men of his own caste bring him his food. In time the heart of the man who was taking care of him, was touched, and he asked for baptism. The carpenter was enraged. He said, "If you are baptized you cannot take care of me. I will die before I will eat the food you bring." We despaired of his life, he became so emaciated he was a mere skeleton. His arm became infected and the infection ran right up to his shoulder; it looked as though gangrene had set in.

The morning of the baptismal service the carpenter astonished us by asking for baptism. I objected, saying he was not ready for it. However he was so near death's door that I prayed with him, and he made a confession of faith. I thought, "He is going anyway, and if he wants to be baptized I won't deny him." Two of the men dressed him and carried him to the church. While I was preaching, before the baptismal service, I felt very keenly that God was going to do something for that man. When I baptized him I prayed that God would manifest His healing power right then and there, and the man got up and went out of that service a new man. I cannot describe what a wonderful change there was in him. In two weeks' time you would not have known he was the same man. The arm cleared up, all the poison came out. He took on flesh until he was well filled out, the joints of his knees straightened, and he was able to go everywhere. Just before I left for my furlough he died a happy Christian.

During all these years not one leper has ever asked me to pray that he might be healed of leprosy, but they ask for prayer for healing from many other things. We have had some marvelous healings from other diseases. Most lepers die from something other than leprosy. Their health is impaired through the ravages of leprosy, and they are unable to resist other diseases when they come. Among our children we have had some very outstanding healings. Miss Flint brought us a baby girl; she was such a lovely child but she had epileptic fits. One day we called all our workers together and

had special prayer for the little one. The spirit of intercession came on one of our native workers, and we knew the healing had been accomplished. From that day to this she has not had another attack, and that was three years ago.

We have about six acres of land, and on it we have the bungalow, the chapel, two houses for the native preachers, fourteen leper cottages, the children's home where we can take care of fifty children, a well and a water system, a windmill. The water is piped to every leper house, and each leper house has a shower bath as well as the tap. Then there are a number of servant's houses, and the granary. There are approximately 106 people on our compound, 55 lepers, 51 children, besides workers.

In our district there are two million people. The lepers have so spread the news concerning us that our work has helped all gospel work in our district. Sections that were not open to the gospel before, now receive the gospel workers. We have made it a definite matter of prayer that God will permit to come to us only those whom He sees will eventually receive His salvation. We do not want to spend money and labor in just taking care of bodies if the owners of these bodies will never turn to the Lord Jesus.

The Bible Confirmed by Excavators

After a two weeks' work on the excavations at Hazor, in North Galilee, which is recognized as the most important archaeological site in Palestine, Dr. Garstang, Professor of Archaeology at the University of Liverpool, who is supervising the Marston expedition, has issued an official bulletin. The expedition—organized by Sir Charles Marston for the exploration of ancient sites in Palestine—has already, it is stated in the bulletin, disclosed the ancient walls of Hai, the royal city of the Canaanites, and the scene of their massacre by Joshua, after his victory at Jericho. It has been ascertained that the great camp enclosure, measuring thousands of yards in length, and protected by earthworks 100 feet high, was destroyed and evacuated between 1600 and 1200 B. C. There are signs that the destruction was accompanied by an extensive conflagration.

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

.: The Gospel in Foreign Lands .:

News Items

Brother and Sister Richard J. Williams who have been active in the work among the Latin-American people of this country are now sailing for Peru, leaving Los Angeles June 5th on the Steamship "Heiyo Maru" for the port of Callao. Brother Williams is giving up the work as Superintendent of the Latin-American Bible Institute in San Diego for this new field of labor and we feel God has especially equipped and prepared him for ministry in the land to which he and his family are going.

Brother and Sister Eric M. Johnson of Botongwe Mission, Belgian Congo, report the addition of a little baby boy to their family circle. James Roland Johnson was born April 13th at Aba, Belgian Congo.

Sister Lydia M. Rediger wishes to announce that she has moved to Laherai Sarai in order to assist Sisters Hettie Steffen and Mollie Baird in the work there. Her address will be, c/o Assemblies of God Mission, Laherai Sarai, Darbhanga Dist., Bihar, India.

Brother Lawrence Borst reports his safe arrival in Suva, Fiji Islands. He writes:

"May 3rd in the morning there lay before our eyes, Suva, on the Island of Viti Levu, the end of my journey. While we docked, there stood on the wharf Brother and Sister Heetebry, and Sister Weltz. What a blessed meeting after two years of absence; melted in spirit, glad in heart, and restful because of the knowledge of being in God's highest will for us. We cried and praised the Lord.

"The Sunday following I accompanied Brother Heetebry in his journey to the Solomon villages to preach, walking the trails and paths in rain and shine, on slippery clay, over pools and fences. We enjoyed it because we felt God was in it. We would like to own a boat to make these trips more easy and reach more people. The river is navigable for sixty miles and thus more than 200 villages could be reached. Pray with us for a boat, 16 feet long with an outboard motor. Brother Heetebry preached in Fijian, while the people listened very attentively. We felt God was there, and oh, the blessing in our own souls. God

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

is doing great things on the inside of people now and we expect it to burst forth one of these days on the outside. There is power in the gospel. In the evening we had a great service in the



Richard J. Williams and family who are on their way to Peru, S. America

hall in Suva, over forty were present.

"One thing I feel more here than anywhere else and that is the powers of darkness. Oh, how it drives us to prayer but how sweet God becomes to us, and He is going to do great and mighty things in the near future."

Brother W. W. Simpson of Kansu Province, China, has sent the following cable: "It is of the utmost importance that you send missionaries very soon." Dated at Chungking, May 21.

Whom shall we send, and how shall we send them? This is an urgent need and we trust our readers will take it upon their hearts that both men and the money may be provided.

We are thankful to learn through a cable message from Brother J. J. Mueller of India that his wife is recovering from a serious illness. A short while ago when attending the convention of Christ's Ambassadors at Oklahoma the message was forwarded from the office at Springfield that Mrs. Mueller was seriously ill. An appeal was made to the young people, assembled delegates, and visitors. It seemed as if they all with one accord laid hold upon God for our sister's deliverance and we somehow felt as though God had answered prayer.

It was not, therefore, much of a surprise when the cable arrived bearing the welcome news that she was recovering and Brother Mueller asked us to join him in praise.

We have heard indirectly that Brother and Sister V. G. Plymire with Sister Elizabeth Weidman have reached Shanghai. Brother Plymire has not been at all well of late and felt it imperative that he get away from the field for a time in order to recuperate his strength. Our missionaries in Kansu and on the Tibetan border have passed through some very dark valleys recently having to witness the sorrow and awful sufferings of a people, millions of whom have perished through starvation, while hundreds of thousands of others have either been killed or cruelly tortured by bandits or warring factions.

We expect soon to learn of Brother W. W. Simpson leaving his station after some thirteen years of service, in which case, Brother W. E. Simpson, the son, will be the only Assemblies of God missionary left on the field. Do not forget him in your prayers.

We are happy to have with us at the Springfield Missionary Rest Home just now Sister Violetta Schoonmaker and family from India, and Brother H. E. Randall of Egypt. Brother and Sister Shakley, formerly of Sierra Leone, also paid us a little visit. Neither Brother nor Sister Shakley are at all well and they will appreciate the prayers of God's people.

"It is better to be innocent than penitent."

No man is born into the world whose work is not born with him.—Lowell.

*Blessing in Yercaud and Madras**Christine Eady*

The Lord is blessing much in the meetings in the Hall. Our Indian evangelist, Mr. Somasundram, was obliged to leave us to return to his work in the postoffice, but as we again looked to the Lord to meet our need He sent us another evangelist named Samuel. He is a young man but truly filled with the Spirit of God and the Lord is using him much among the people. On Sunday night, at the close of the meeting three young men came forward and publicly gave their hearts to Jesus Christ and on Monday night another also yielded to His claims. This young man brought his brother with him the following night and we rejoiced to see his interest throughout. As we sat talking and praising the Lord for His wonder-working power in the hearts of the children of men, a young Indian woman came to see us. She was the wife of the man who had that night given his heart to Jesus—a little Hindu woman—she was ill and in terrible pain, so we prayed to the Lord who says, "I am the Lord that healeth thee," and she left us—healed. How we praise Him. Dear friends, pray for these new young converts that they may continue steadfast in the faith and for us that He will teach us how to lead them on into a deeper knowledge of Himself.

In Madras the Lord is blessing wonderfully, so many have been saved and so many sick bodies have been made whole, but as the Lord is blessing we may be sure that the great enemy of souls is busy too. Last week two of our number were down in Broadway where we rent our hall. It was an early morning hour and they went into our hall to find it transformed. The owner, a Hindu man, thinking we should not be in that day, had decorated it with heathen deities all around the room and it was prepared for a heathen festival. We discovered that this had been going on for sometime behind our backs and he had managed to have it all in order before we came down to the hall. You may imagine how horrified we were and feel that for the present we can do nothing but give up that hall and wait until the Lord shows us another place. It was such a beautifully situated central place for meetings but we feel it is impossible to go on there with the landlord who would do the same again as soon as he got the opportunity. Truly the fight is fierce but Jesus is the MIGHTY VICTOR and the very fight against His work is causing people to think and inquire of the Way. We are having blessed times in the

open-air meetings on the beach where crowds of both Anglo-Indian and Indian people go in the evenings. They gather around our little band and there is a real response as the gospel is proclaimed. Some who first came to the meetings as unbelievers are now saved and eager to testify to what the Lord has done for them. Truly, it is wonderful and we can, as we look at them, only say, "What hath God wrought?"

New Work in Dehra Dun, India

"It was . . . dark, and Jesus was not come to them." John 6:17.

Oh, the multitudes, multitudes to whom Jesus has not yet come! Oh, the pilgrims walking weary miles to shrine and sacred (?) river "us ka darshan kerne ko"—(to get a vision of Him). Men and women, fulfilling vows, are seen by the way, prostrating and reprostrating, body length after body length, in deep, dusty roads, mile after mile, with a vain hope of salvation.

It was "dark," and myriads bow in worship to gods that have eyes that do not look in compassion upon their need; ears that cannot hear their pleading, and hands that cannot lift them from misery, sin, and shame. Jesus has not yet come to them! There are numerous little girl-wives and child-widows to whom Jesus has not yet come and it is "dark."

With the approval of the Foreign Missions Department at Springfield and the unanimous sanction of the Council Committee here in India, leaving Miss Steffen, who is now assisted by two young lady missionaries, in charge at Laheria Sarai, we have launched out into another needy place, to which Jesus has not yet come. It is "dark" all about us. Only as the Light of His love shines out can we see to lead them to Him.

Zenanas are opening up to us, and shut-in women are hearing the story of His great love. To some, He has come and that with His great Light, Hallelujah!

Please pray for us as we, with our Indian band of workers, labor on among these to whom He has not yet come but are still in the night of heathen darkness. Brethren, pray!

In His glad service, J. J. & Jennie (Kirkland) Mueller, Assemblies of God Mission, Dehra Dun, U. P. India.

*Ouagadougou, French W.**Africa**Mrs. Emile Chastagner*

Some of our dear ones in the homeland may think that missionary life is one of continual hardship, with little to rejoice over, but not so. Recently

we had the joy of burying five precious natives in baptism. It was a day never to be forgotten by those who attended that service.

One day our little son John was taken very suddenly with an acute bronchial trouble, and his symptoms were alarming. Through it all, his eyes were fixed on Jesus, and every few minutes he would ask us to sing, "Power in the Blood," and would usually fall asleep while we were singing. He was well and up the next day. I wish you might hear the natives pray when any of us are sick.

A few days later we were called over to the hut of a faithful Christian woman who was very ill with fever. About her were her relatives urging her to consent to calling the witch doctor, but she refused to accept help from them, for her trust is in the Lord. We prayed with her and sang the hymns she loves so well, and left her rejoicing in the Lord, though in great pain. To-day she is up and praising God for deliverance. Ma Poko is always an inspiration to the missionaries. Before she gave her heart to God, she was a wicked, immoral woman.

About a month ago, John without even a suggestion on our part, told us he wanted Jesus to take all his sins away. In a moment he was on his knees inviting Jesus to come into his heart. When he arose, he praised God for about an hour, declaring that Jesus was in his heart now. Ever since then, he has shown evidence of a real work having been done in his heart. He is not yet seven years of age and is a regular boy, still he loves God and the natives. In our family worship with the natives, he takes his turn praying in the Mori. The native language has been very easy for him to master, and he chatters away to the boys by the hour, often telling them of the Saviour. We pray that he may be used to bring Mossies to Jesus, though still very young. Oh, there is so much to rejoice over in this land that we have little time to think of the very few hardships.

Then too, our hearts are made to rejoice as a band of our young native Christians go out from night to night to hold services in the neighboring villages. This is the result of a short visit here of Wentegeda, a native evangelist of Kaya, whom the Wilsons have taught to read and trained for the work of the ministry. His fervor and zeal, together with his unique ministry have been an inspiration to our Christians here, and has done much to urge them on to a life of service for the Master, to their own people who have never heard the Good News.

∴ In the Whiten'd Harvest Field ∴

GOOD OHIO MEETING

Pastor Ira A. Shank writes from Cuyahoga Falls, O.: "Brother L. A. Hill of 738 Reservoir St., Lancaster, Pa., has just held a 3 weeks' meeting in which the Lord wonderfully blessed; a number sought the Lord for salvation; 3 were baptized with the Holy Ghost, 11 were baptized in wa-healed."

"CHRIST RECEIVETH SINNERS"

Sister Rosa Rickner, Picher, Okla., writes: "We have just closed an 8 weeks' meeting at Quapaw, Okla.; as a result a church was organized, which is now a growing assembly. As 33 yielded to the wooing of the Holy Spirit, they experienced the truth of the Scripture, 'This man receiveth sinners.' Two were sweetly baptized with the Holy Ghost. We shall welcome any assistance from Council ministers. Sister Pauline Wilson assisted in the revival."

EXALTING HIS NAME

Pastor V. K. Fries, Cortland, N. Y., writes: "The name of the Lord has been highly exalted in the 2 weeks' revival held here recently by Clara Maye Hatfield, 17-year-old evangelist from New Philadelphia, O. It was truly a time of refreshing from the presence of the Lord. People came from long distances to hear the messages given under the anointing of the Holy Ghost. Some were saved, believers filled, and the saints revived. Much prejudice was also broken down and many new people were brought into the assembly."

TIDE RISING AT VERSAILLES

Pastor Roy E. Crane, Versailles, Mo., writes: "On May 25 we closed a 6 weeks' meeting with Evangelists C. W. Martin and P. D. Bowman, from near Detroit, Mich., in which the spiritual tide continued to rise from the very first as the meeting progressed. The church was filled each night, and on the closing evening it was estimated that there were 1000 people in and around the place. About 20 received full salvation and 15 were baptized with the Holy Ghost. God wonderfully built up the work in this revival, and the saints were much encouraged."

HUNGRY AND THIRSTY

Mae Eleanor Frey, Calgary, Alta., Can., writes: "We went to a plain little church on the prairie, near Calgary, for a 2 weeks' meeting. The people drove many miles night after night to attend: they had not had any preaching since last November and were so hungry. They seemed starved for the blessed Word of Life. Some were saved and baptized with the Spirit. One night the presence of the Holy Spirit was so real and precious the people would not go home; after we had pronounced the benediction they sat right down again. There is a fine chance around here for God-called men and women, who can endure hardness for Jesus' sake, but it is no place for those looking for an easy time."

"TO REPROVE OF SIN"

Pastor Hobson Kennemer, Yale, Okla., writes: "Our recent 4 weeks' meeting with Evangelist T. E. May and wife, of Tulsa, Okla., proved a great blessing in renewing the church and creating a splendid spirit of unity among the people. The Spirit of God was present to reprove men of sin, 27 yielded to His call and gave themselves to Christ, and 3 received the Holy Ghost according to the Word. The assembly is growing fast. There have been 58 saved during the year we have served as pastors here."

THIRTY CREATED ANEW

Pastor M. M. Brewer, Illmo, Mo., writes: "We have had a precious meeting here, conducted by Sister Mamie E. Williams, of Tampa, Fla., and Sister Eunice H. Symonds, of Pinecastle, Fla. The Lord was present in convicting and converting power. Thirty sought for pardon, and were blessedly rewarded as they knelt weeping at the foot of the Cross and arose as new creatures to walk with Him. Ten received the Baptism with the Holy Ghost, among them a Methodist minister's wife. The town was greatly stirred and the saints were edified and encouraged."

"THERE AM I"

Pastor T. S. Miles, Childress, Tex., writes: "We wish to sound a note of praise for the way God is working among us. He has truly verified His promise concerning the gathering together of His people, 'There am I in the midst of them.' We began a meeting 3 weeks ago with Robinson Evangelistic Party, consisting of Brother Chas. C. Robinson and wife and their son, Threadgill Robinson, and wife. They were formerly ministers of the Nazarene faith, but have received the Baptism with the Holy Ghost. Truly God has been in the midst, working His wonders. There have been 12 saved, 6 have received the Petecostal Baptism, 7 followed the Lord in water baptism and 15 new names have been added to the church roll. Brother Robinson goes from here to Wichita Falls."

SATAN LOSES 130

Pastor P. F. Ramsey, Malvern, Ark., writes: "I want to praise the Lord for the good revival just closed. The meeting began in February and continued for 16 weeks without missing a single night. God gave us glorious times; the power of Christ was so abundant in the services that on many occasions the altar would fill with seekers without any preaching at all, just an invitation was all that was needed for the hungry to come and find the Lord. Altogether 130 prayed through to victory and 100 were baptized with the Holy Ghost. It seemed that Pentecost had truly come to Malvern as they 'spake in tongues and magnified God.' We baptized 67 in water and received 70 new members into the church. We give God the praise for this wonderful outpouring."

DEATH ROBBED OF PREY

Evangelist R. S. Fowler and wife write: "We want to thank God for the wonderful victory He has given us in Marionville, Mo. Coming here five weeks ago we found the church without a pastor, and the spiritual tide running very low. We started a meeting believing God for results. A Baptist lady, very low with T. B. sent for us to come and pray for her. She was instantly healed and came to church that night and sought for the Baptism with the Holy Ghost. The next day the town became stirred over this miracle, and a man, having T. B. also, and given up by the physicians to die, called for us to pray for him. He was instantly healed and came to the church that night and testified to God's mighty power. Large crowds began to attend the services, and the revival fire fell; 20 yielded to the Lord, 10 of them were heads of families. Fifteen names were added to the assembly roll, many are seeking the Holy Ghost, and the whole church is encouraged to go on with God."

"NINETY AND NINE" BAPTIZED

Pastor W. P. Robinson, Quanah, Tex., writes: "We have had one of the greatest revivals I have seen in 20 years. It began April 13, with Brother Oscar Berryhill, the Indian preacher, as evangelist. The revival fires broke out the very first night. The crowds were so large we could not accommodate them. They would come before the sun went down in order to get inside. There were ninety-nine people who received the Holy Ghost Baptism, and about 100 were saved. Among those baptized with the Spirit were Brother Robinson and son, of Childress, Tex., both Nazarene ministers; the wife of a Methodist minister was also gloriously baptized, and 11 others received the Spirit on the last night. There were 75 additions to the church. Not only was our own town stirred, but the revival spirit reached to every town for miles around. We are thankful for the privilege of thus hastening the coming of our King."

BRIEF MENTION

Brother Afton has written from Seminole, Okla., that God met with them in the fellowship meeting at Honeyville, on May 25. Every one enjoyed the spiritual feast and the presence of the Lord; one man found Christ, and others were drawn nearer to Him and to each other. The assembly was greatly helped.

Pastor T. J. Gotcher, Paris, Ark., reports that the Lord has blessed the ministry of Brother B. J. McDonough in their midst, and several were saved and baptized with the Spirit in his meeting with them recently.

Brother F. W. Burleigh, Watertown, S. Dak., has written that the power of God is falling there in abundant measure. They have a \$16,000 church and plan to come into the fellowship of the Council. Any Brethren passing through are invited to stop and enjoy the feast.

SUMMER BIBLE SCHOOL

Many who are intensely interested in consecutive study of the Word of God and who would, if it were possible for them, attend a regular resident course in some Bible School, may realize their desire in part at least by attending a summer course. The summer season is the vacation time for many of our young people, who are teachers the rest of the year. At that season some our pastors are free for their recreation time.

Such a course the Southern California Bible School is inaugurating beginning this year, June 23rd, and extending over six weeks until Aug. 1st. The location of the school in the Southland of California gives those who come the advantage of combining study with recreation and the enjoyment of the climatic and scenic beauties of this far-famed region. God has signally blessed Southern California in this respect. Proximity to the sea, with its cool breezes and inviting waters, nearness to the mountains, which may be viewed from the front veranda of the School, the varied semi-tropical flora, with the many points of interest in this region, all combine to make this an ideal spot in which to study, rest, and play. Mt. Wilson, with its famed 60 and 100 inch telescopes, open to the public on Friday evenings, is within 15 miles of the School. Three fine concrete tennis courts on the school campus will be at the disposal of those who enjoy this game.

The courses are being arranged so that the classes will be in the morning and in the evening, leaving the afternoons free for recreation, or study and on the Lord's Day students may attend service where they feel inclined.

COME TO SOUTHERN CALIFORNIA and combine spiritual refreshment and study of the Word of God with the enjoyment of God's handiwork in this wonderful great out-of-doors.

For further information write to Southern California Bible School, 450 S. Avenue 64, Pasadena, California.

CHEATING DEATH

Last July (1920) I was called to pray for Mrs. Ida Miller, very sick of asthma and heart trouble. Her doctor had given her up, saying there was no hope for her recovery. Her mother and sister had come from a great distance and watched at her bedside, expecting each moment to be her last. Being called in to pray for Mrs. Miller I asked her if she would accept the Lord as her Saviour and testify to her healing. She promised to do so and thereupon in answer to prayer the dear Lord gave immediate relief. She had eaten nothing for about five days, but suddenly being very hungry, she ate a hearty supper. She was able in less than three days to go out anywhere. At this time her grandson was in the death ward in the hospital, dying from typhoid fever complicated by pneumonia. Faith for his healing sprang up in the hearts of the family when Mrs. Miller was healed, and I was asked to go to the hospital and pray for the grandson who was eighteen years of age. The power of God went through him

at the time of prayer. The next morning the doctors moved him out of the death ward and in a few days he was up and ready to go home to his mother. Nine months has now elapsed since these healings which occurred on the same day and no return of any of the symptoms has been noticed.—(Mrs.) Annie Orms Gray, 520 Beecher Avenue, Louisville, Ky.

I hereby certify that I and my grandson were healed just as stated by Mrs. Gray in the above testimony.—(Mrs.) Ida Miller, 548 Camden Street, Louisville, Ky.

SPECIAL PENTECOSTAL NUMBER

We have three times reprinted the special eight-page Pentecostal number of the Evangel and are expecting to reprint the fourth time. Our readers may be interested to know that 40,000 copies, in addition to the first 30,000 sent to regular subscribers have already been printed and most of them have already been sent out.

Send for a bundle of these papers and distribute them among your friends. Some assemblies have sent for large quantities of this special number.

Send your order today. The price is 25c for 25 copies (Canadian friends please add 4c for extra postage); \$1 for 100 copies (Canada \$1.16).

"ONE ACCORD" VICTORY

Mrs. Earl H. Jack, Dinuba, Calif., writes: "Brother Alex Benjamin, has just closed a 3 weeks' stirring revival here. It was blessed to kneel at the altar among those who were plunging into the cleansing fountain and being refreshed by the showers of Latter Rain from on high. Some were saved and a few were baptized with the Holy Spirit. The church was wonderfully revived, and all were drawn closer together, praying with one accord for the salvation of the lost. Fifteen have been baptized in water and expect to work in the church. This assembly is but 18 months old, yet we have an average attendance of about 200 in a town of 3000 population. Brother Benjamin was unanimously elected as pastor."

BRIEF MENTION

Mrs. Virginia Evans writes that God has been blessing in a revival at Jenks, Okla., a number have been saved, and one received the Holy Ghost. Brother James Hutsell assisted in organizing the work into an assembly functioning with about 20 members.

Pastor Dan Lee, Subiaco, Ark., writes that God has blessed a meeting held there for 2 weeks, by Sister Adrieve Sanders, of California. Four sought God for salvation.

Introduce the Evangel to Your Friends

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

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

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A Picture of the Antichrist

(Continued from Page Three)

ear, let him hear." Not only is the warning in the Word, but it is the duty of God's servants to warn. Every preacher of the gospel has the Word of God in his possession, and in the Word there is set forth in clear language the impending reign of the beast and the fearful results following. And God will hold these ministers responsible if they do not warn the people. The apostle says, "I have not shunned to declare to you all the counsel of God." Jude speaks of the Lord's coming to execute judgment upon all, and the Word is full of the judgments of God.

"Prophecy unto us smooth things!" That is what most people are wanting. That suits the dragon, because he wants as many as possible in his kingdom. The Word is plain and God's Spirit says, "Warn, warn, warn!"

"Blessed is he that readeth, and they that hear the words of this prophecy." The man who reads will in due course speak about these things and warn his flock. The Lord sent His angel to warn His servant of things which *must* shortly come to pass. It is future, and the Holy Ghost is emphasizing this book in the last days. If the things in this book were not yet to come, the promise of blessing on those who read, would not hold good. The blessing means *preparedness by receiving the warning*.

Besides warning, there is encouragement, and joy is depicted. This book strengthens faith, encourages the heart, warns the individual, and points to the dangers, as well as to the final triumph.

"Following the Lamb means suffering. Following the Shepherd means safety."

Forthcoming Meetings

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

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

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

HOUSTON, TEX.—Evangelists Meyer and Alice Tan Ditter will hold a meeting at Studewood Assembly of God church, 1105 Keon Street, starting July 3, 1930.—Pastor Luster Hayes.

FAYETTEVILLE, ARK.—Fellowship meeting at Assembly of God church, June 27-29. Ministers specially invited.—Noel Dodd, Pastor, Rt. 3, Box 58.

WESSON, ARK.—Evangelist Berl Dodd, of Fayetteville, Ark., will conduct a revival beginning August 10, to continue 2 weeks.—A. W. Tanner, Pastor.

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

MUSKOGEE, OKLA.—Brother J. B. McDonough, of Hartford, Ark., will start a 3 weeks' campaign July 6.—Wallace Bragg, Pastor.

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

MACOMB, MO.—Regular camp meeting for Wolf Creek and Macomb, beginning July 25. Nearby assemblies are invited to attend. Bring bedding. Brother Avi Gaddis, evangelist, in charge.—Mose Willis.

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

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

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

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

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

PARIS, ARK.—Fifth-Sunday fellowship meeting for the Southwestern section of Arkansas, at assembly of God church, June 27-29.—Thomas J. Gotcher, Sectional Presbyter.

PARIS, ARK.—Open air revival campaign conducted by Evangelist Dolly A. Simms, of El Dorado, Ark., beginning July 6. Co-operation of near by assemblies appreciated.—Thomas J. Gotcher, pastor.

OKLAHOMA CITY, OKLA.—Evangelistic Campaign and Christian Healing Mission will be conducted by Evangelist Harvey McAlister, Sunday, June 8th, to Sunday, June 29th, at Faith Tabernacle, Second and Western, Oklahoma City, Okla.

BRISTOW, OKLA.—Oklahoma District camp meeting, August 1-10. Pastors and evangelists of the District are requested to so arrange their meetings that they will not conflict with this date.—James Hutsell, District Superintendent.

GREENVILLE, TEX.—Fifth Sunday rally, June 29, in gospel tent, 2020 Wright Street, 2 blocks north of "Katy" depot. Services beginning at 9:30 A. M., continuing all day. Lunch at tent.—Daniel D. Lewis, Pastor, 1817 Wright Street.

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

NEBRASKA DISTRICT CAMP MEETINGS. Grand Island, Nebr., July 17-27. Dr. Chas. A. Shreve, main speaker. Chappell, Nebr., Aug. 21-31, Evangelist Ben Hardin, main speaker.—Edgar W. White, District Superintendent.

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

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

TATUM, N. MEX.—Tent meeting to begin July 19, Evangelist W. H. Wheelchel and workers of the assembly in charge. Tatum is about half way between Brownfield, Tex., and Roswell, N. Mex., on U. S. Highway No. 13, and State Highway No. 18. Bring your instruments and help us.—T. E. Fisher.

WINNIPEG, MAN.—Camp meeting at Cavers Park on Rock Lake, July 4-20. Speakers: Donald Gee, of Scotland, David Willard, Canadian Pentecostal Bible College, G. A. Chambers, General Chairman, and others.—D. N. Buntain, Pastor Wesley Church, 789 Preston Avenue.

SPRINGFIELD, O.—June 8-29, city-wide campaign with Evangelist Louise Nankivell and Chorister Al Nankivell, of Chicago. Big tent on Broadway and Isabelle 2 squares from Snyder Park entrance. Take Snyder Park car.—Mrs. Geneva D. Matthews, Pastor El Bethel Tabernacle.

DISTRICT FELLOWSHIP MEETINGS CALIFORNIA AND ARIZONA DISTRICT.—Fellowship meeting of the Coastal Division of the Southern California and Arizona Districts, June 16, San Luis Obispo, Calif., 1023 Nepoma Street, Susie B. Jones and Arthur Gunter, Pastors; King City, Calif., at Full Gospel Mission, O. C. Howell, Pastor.—Walter B. Jones.

ORBISONIA, PA.—Beginning June 15, lasting 5 or 6 weeks, an evangelistic campaign will be launched in a large skating rink on South Main Street, by H. E. Hardt Evangelistic Party. Each evening at 7:30, Sundays, 2:30 and 7:30. This is a pioneer field; co-operation of near-by assemblies will be appreciated.—H. E. Hardt, Mt. Union, Pa.

EVERETT, MASS.—The next quarterly session of the New England District Council will be held June 27-29, in connection with the opening of the new Glad Tidings Tabernacle on 2nd Street, opposite Central Fire Station on Broadway. Accommodations furnished for guests. Change cars at Sullivan Square for Everett, getting off at 2nd Street. First service Friday at 2:30 P. M. Business session Saturday at 2:30.—W. J. Mitchell, 56a, Highland Ave.

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

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Springfield, Mo.

Please send me full information about ANNUITY BONDS and how I may put my money to work for the Lord, yet at the same time draw an income from it.

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

APPALACHIAN DISTRICT COUNCIL CAMP MEETING

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

CENTRAL DISTRICT CAMP MEETING

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

NORTH CENTRAL DISTRICT COUNCIL AND CAMP MEETINGS

ALEXANDRIA, MINN.—Annual District camp meeting of the North Central District Council, June 22-July 6, at Lake Geneva, Alexandria, Minn. Over 1,000 campers expected this year. Order tents and rooms early, of S. J. Lindquist, District Superintendent, 2938 13th Avenue, South Minneapolis. Meals served in dining hall on camp ground. We expect the speakers to include, among others, Dr. Chas. S. Price, Dr. Lilian Yeomans, and many of the District ministers. Council session begins Tuesday, June 24. Free entertainment provided for ministers. All applicants for license or ordination must be present in person.—S. J. Lindquist.

OPEN FOR CALLS

Evangelistic

Pastor Guy H. Rake, 443 6th Street N. E., Huron, S. Dak., during summer months.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—Hereafter I will receive mail at 1131 McMyler Street, N. W., Warren, O., c/o Levi Synder.—Pastor M. L. Smith.

NOTICE.—I wish to thank all who sent Evangelic and other literature for distribution.—Haynie Nichols, new address, Calumet, Okla., Rt. 2, Box 98 A., c/o H. W. Woods.

WANTED.—Boarders by Pentecostal people, who make a specialty of caring for elderly people. Pleasant home and town, good food, thoughtful care, prices very reasonable. Pentecostal church near.—Mrs. Eunice Cobb, 37 Norton Place, Fredonia, N. Y.

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WORLD MISSIONS CONTRIBUTIONS

- May 23rd to 30th inclusive
All personal offerings amount to \$720.10.
- 1.00 Gosnel Mission S. S., Dyer, Tenn.
 - 1.50 Walthill Assembly, Walthill, Nebr.
 - 1.62 Assembly of God S. S., Pittsfield, Ill.
 - 1.65 Delta Assembly, Chandler, Texas
 - 2.00 Pentecostal Church, Peach, Wash.
 - 2.00 Busy Bee Missionary Band, Frostburg, Md.
 - 2.15 Assembly of God S. S., Pearl, Ill.
 - 2.15 Assembly of God, Ava, Ill.
 - 2.34 Assembly of God S. S., and Busy Bee Band, Fort Dodge, Kans.
 - 2.50 Ladies' Missionary Council, Burkburnett, Tex.
 - 2.50 Miami Assembly, Miami, W. Va.
 - 2.54 Assembly of God S. S., Cyril, Okla.
 - 2.60 Assembly of God S. S., Woodward, Okla.
 - 2.75 Assembly of God, Wellston, Okla.
 - 2.80 Assembly of God S. S., Gracemont, Okla.
 - 3.00 Merriam Sunday School, Merriam, Kans.
 - 3.46 Assembly of God Church, Haskell, Texas
 - 3.50 Fredonia Assembly of God, Fredonia, Kans.
 - 3.62 Pentecostal S. S., Pasadena, Texas
 - 3.65 Junior Girls' Class Lasara Union School, Lasara, Texas
 - 4.00 Full Gospel Tabernacle, Redding, Calif.
 - 4.15 Assembly of God, Allemands, La.
 - 4.60 Busy Bee Missionary Band, Berwind, W. Va.
 - 4.70 Hyndman Assembly, Hyndman, Pa.
 - 5.00 Full Gospel S. S., White Plains, N. Y.
 - 5.00 Full Gospel Assembly, Brea, Calif.
 - 5.00 Pentecostal Pilgrim S. S., Smoke Run, Pa.
 - 5.00 Ladies' Bible Class, Watertown, N. Y.
 - 5.00 North Peoria and Haskell S. S., Tulsa, Okla.

- 5.00 East Side Gospel Mission, Davenport, Iowa
- 5.00 Pentecostal Mission, Gtn., Philadelphia, Pa.
- 5.75 Auburn Pentecostal S. S., Auburn, Wash.
- 6.00 Assembly of God, Booneville, Ark.
- 6.00 Highland S. S., Goose Creek, Texas
- 6.00 Pentecostal S. S., Grand Rapids, Mich.
- 6.00 Full Gospel Mission, San Luis Obispo, Calif.
- 6.20 Bethel Assembly, Louisville, Ky.
- 6.31 Pentecostal Assembly of God, Hoquiam, Wash.
- 6.41 Home Gardens S. S. and C. A. Band, Tulsa, Okla.
- 6.71 Church of Jesus Christ, Lake Stevens and Hartford, Wash.
- 7.00 Women's Missionary Council, 5th and Broad, Wichita Falls, Texas
- 7.21 Pentecostal Church, Lithia, Fla.
- 7.37 Pentecostal Assembly and S. S. Sparks, Okla.
- 9.00 New Castle Assembly, New Castle, Nebr.
- 9.00 Assembly of God Church, Tarkio, Mo.
- 9.75 Assembly of God, Collinsville, Okla.
- 10.00 Full Gospel Mission, Ironton-Crosby, Minn.
- 10.00 Pentecostal Church, Harbor Beach, Mich.
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- 10.00 Christ's Aambassadors, Springfield, Mo.
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- 21.42 Bethel Full Gospel Church, Hayward, Calif.
- 23.22 Pentecostal Church, Latah, Wash.
- 24.20 Central Park Assembly, Central Park, N. Y.
- 24.89 Oklahoma District Sectional Council, Duncan, Okla.
- 24.93 South Cumberland Assembly, Cumberland, Md.
- 25.00 Pentecostal Prayer Band, Allentown, Pa.
- 25.00 Studewood Mission, Houston, Texas
- 25.00 Witherbee Pentecostal Assembly, Witherbee, N. Y.
- 25.00 Oak Grove Gospel Tabernacle, Monterey, Calif.
- 25.00 Toledo Assembly of God, Toledo, Ohio
- 26.40 Four Square S. S., Palm Springs, Calif.
- 27.64 Pent'l Church and S. S., Long Branch, N. J.
- 28.50 Full Gospel Crusaders, Trinity Tab'n, St. Louis, Mo.
- 29.00 A group of pledgers, Palo Alto, Calif.
- 29.02 Puyallup Pentecostal Mission, Puyallup, Wash.
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- 31.00 Assembly and S. S., Antler, N. Dak.
- 32.50 Pentecostal Tabernacle, Buffalo, N. Y.
- 34.25 Glad Tidings Temple, Lodi, Calif.
- 35.58 Assembly of God, Springfield, Mo.
- 39.20 Bethel Tabernacle and S. S., Watsonville, Calif.
- 40.00 Pentecostal Assemblies of Canada
- 50.00 Bethel Temple, Dayton, Ohio
- 51.00 First Pentecostal Church, Warren, Ohio
- 54.73 Full Gospel Assembly, Granite City, Ill.
- 71.78 Bethel Assembly, Pasadena, Calif.
- 100.00 Gospel Lighthouse Tabernacle and S. S., Asbury Park, N. J.
- 107.73 Central District Council, Canton, Ohio
- 130.00 Pentecostal Mission and S. S., Philadelphia, Pa.
- 131.23 Pentecostal Tabernacle, Tacoma, Wash.
- 133.60 Christian Assembly, Cincinnati, Ohio
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- 168.24 Southern Calif. Bible School Missionary Society, Pasadena, Calif.
- 200.00 Central Gospel Tabernacle, Long Beach, Calif.
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- 400.00 Students' Missionary Band, Southwestern Bible School, Enid, Okla.
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2 ²I thought it good to shew the signs and wonders ^bthat the high God hath wrought toward me.

B. C. 570.

^a ch. 3. 4; 6. 25.

² Chald. *It was seenly before me.*
^b ch. 3. 26.

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