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∴ Elijah an Example ∴

Ernest S. Williams

THE BLESSED HOPE of the Church is the coming again of our Lord, for which we are exhorted to constantly look. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. While warnings abound that we watch lest this great event find us sleeping or unprepared, we feel that those warnings ought not to hang as swords of terror over the heads of faithful saints, filling them with fear and intimidating them in their happy looking for Him whom they love.

From the translation of Elijah we may learn some things encouraging to our hearts. The first of these is a reminder that we be found faithful when the Lord comes. The translation of Elijah came at the close of a life in which he had served God faithfully. He was not always joyous, but he was always true. We look upon Elijah as one fearlessly bold and ever determined. We turn the pages of Scripture, however, and find that "Elijah was a man subject to like passions as we are." He was entirely God's man, but he was only a man. He shared with us the ups and downs of human experience; in fact he seems to have been one who had his "moods" as some of us also have.

At one time we see him boldly slaying evil on Mount Carmel: almost immediately afterwards we find him running for his life from the wicked Jezebel and wishing for himself that he might die. That did not look much like over-

coming, did it? But God was not weighing His servant in the balances of a temporary weakness, but in the great scales of a surrendered life. Very



The Testing Day

*Worker for God on Life's Highway,
Building your life work day by day,
Answer the question while you may,
How will you stand the Testing Day?*

*Soon will the Master Builder come,
Gladly to welcome His toilers home,
Then will each building fall or stay,
Tried by His fire on the Testing Day.*

*Is it with sand of human skill,
Ground in thy reason's dust-filled mill,
You're building a wall of chaff and hay?
All shall be burned on the Testing Day.*

*Stubble of worldly and social games,
Used to enforce the Spirit's claims,
Mingling the Word with amusements gay?
Naught shall abide on the Testing Day.*

*Stones of the Spirit's purest gold,
Based on the Gospel true and old,
Blended with faith that cannot sway,
These can abide the Testing Day.*

*Build in the might of the priceless Cross,
Lest "Saved by Grace" you yet "suffer loss,"
Lest amid sorrow and sore dismay,
Crownless you stand on the Testing Day.*

—E. A. Lynne

few persons there are who do not have their weak spots, and if all were to be judged by these alone "there should no flesh be saved." Moreover we are not saved by works, but by grace. Jesus is the author and finisher of our faith. As author He saved us by grace and as finisher He will take us to Himself also by grace. Grace helps us to see Jesus; works alone keep our eyes on ourselves.

What a mistake it is when one tries to estimate one's readiness for the coming of Christ by how one feels, or by what one has done. The result of such estimating is likely to result either in a Pharisaical spirit of self-righteousness or else in a sad and fearful feeling of unworthiness and lack of security. All we can do is to give our lives wholly to God, then to trust in the merits of Christ. We must accept in our behalf the burnt offering of His perfect service, as much as we must appropriate the sin offering of His atonement in behalf of our salvation.

The translation of Elijah is a call to us to be encouraged. He lived in a time of apostasy. The weak king Ahab had been drawn by his wicked wife Jezebel away from Jehovah and into intense idolatry. Against all of this Elijah felt impelled to cry out, and God marvelously sustained him. At times Elijah felt that he alone was left of the faithful, but in this he was mistaken. God had reserved seven thousand whose knees had not bowed to the image of Baal. We sometimes feel much alone. We

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The Kingdom of the Son of Man

James S. Hutsell

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14.

We have before us, perhaps the most glorious part of Daniel's vision, or even of the prophetic word itself. It contains a full announcement of that which contained the burden of the prophets—the kingdom of God on earth.

The establishment of this kingdom, which is to take the place of the Satanic kingdom introduced into the world by God's adversary, is the great object of the incarnation of the Son of God. In chapter nine Daniel speaks of the rejection and sufferings of the Messiah; in our text he speaks of the glory that would follow. Peter speaks of the same sufferings to be followed by the same glory. 1 Peter 1:11. This is the mystery of God which he declared to His servants, the prophets, which the trumpet of the seven angels was to introduce. Rev. 10:7. It is the time of refreshing, and the restitution of all things which God has spoken by the mouth of all His holy prophets since the world began. Acts 3:19, 20. This to my mind is the consummation which John speaks of being celebrated by the great voices in heaven when the seventh angel sounded: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." The ushering in of this kingdom by the coming of Christ is in truth the great beginning of that final consummation for which the whole of God's moral government has been ordered from the beginning of the world's history.

Its Establishment

"One like the son of man came with the clouds of heaven and came to the Ancient of days, and they brought him before him: and there was given him dominion and glory and a kingdom."

In the above text we have a picture of God the Father presenting Christ with His kingdom. The Lord Jesus Himself mentioned this fact in Luke 22:29, when He said unto His disci-

ples: "I appoint unto you a kingdom, as my Father hath appointed unto Me." In closing His earthly ministry He speaks to His Father thus: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And to His disciples before His ascension He said, "All power is given unto me in heaven and in earth." John 17:2; Matt. 28:18. The following Scriptures inform us that this presentation of the kingdom was made to the Son of God as the Son of man as a reward for His obedience to the will of God the Father in the redemption of a lost world, and the completion of His divinely appointed redeeming work. John 17:4, 5; Psalm 40:6-8; Phil. 2:7-10; Isa. 53:10-12. As a result of this all people, nations, and languages are to serve Him.

There is in the heart of every child of God a longing for the fulfillment of that inexpressible, supernatural yearning that he feels when he prays, "Thy kingdom come." Our blessedness then is in this, that in a few more days the world will be under the rule of the Son of God, as its king, the king for whom it has sighed for the past six thousand years.

The Time of the Kingdom

From a spiritual viewpoint every regenerated person enjoys the full blessedness of this kingdom. The apostle Paul says in Col. 1:13, "Who hath delivered us from power of darkness, and hath transformed us into the kingdom of his dear Son." There is no doubt in my mind but that Jesus began to exercise His regal office immediately after His ascension and that the foundation of His visible kingdom in the world was laid on the day of Pentecost. At the outpouring of the Holy Spirit, Peter declared "That God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

From a literal viewpoint the kingdom was then and still is, in its preparation and has not yet been revealed in its manifestation and glory. The nobleman mentioned in the parable of the Pounds is receiving the kingdom in a far country, and soon will return to take actual possession.

In Rev. 19:1-21 John seems to date the setting up of this kingdom on earth at the revelation of Jesus Christ from heaven to destroy Anti-christ. 2 Thess. 2:8. Jude also connects the kingdom

in its first development and glory with His appearing with His saints. Jude 14.

Its Administration

This kingdom like its preceding kingdoms has its ruler, its subjects, its laws, and its administrations. It is not a democracy, monarchy, nor autocracy, but a theocracy; that is, God Himself rules in the person of His son, the Lord Jesus Christ. Luke 1:32, 33. Jesus claimed to be that king. In the presence of the high priest, He declared that He was the Son of man of whom Daniel spoke. Matt. 26:64. In Pilate's hall He confessed that He was the king of the Jews, but that His kingdom was not of this world at that time. Matt. 27:11; John 18:36, 37. Associated with Christ in the work of administration will be His regenerated people, made one with Him, reigning with Him as kings and priests. Paul says, "If we suffer with Him we shall also reign with Him." 1 Tim. 2:12. "And he that overcometh and keepeth my works unto the end to him will I give power over the nations." Rev. 2:26. The faithful servant in the parable was addressed with these words, "Have thou authority over ten cities." Luke 19:17. This honor which Christ confers upon the saints of the Most High includes the execution of all future judgment in the kingdom of the Son of man. David declared this fact when he said, "This honor hath all the saints." Psalm 149:9.

Its Character

The king over this kingdom is a righteousness king, a king of peace, holy, honest, undefiled, meek, and lowly in heart. Those who administer with Him in the affairs of the kingdom are saints of the Most High; holy as He is holy—persons who were at one time sinners, but who by the grace of God have been transformed into the image of their king.

Isaiah, looking down through time with the prophetic glance, saw the dethronement of Satan, the destruction of Satanic powers, and the establishment of universal peace upon the earth. Such shall be the kingdom of the Son of man on earth. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:6. Love reigns instead of hate, righteousness instead of injustice, and truth instead of falsehood. Social life at that time will be entirely changed and purified. Purity will take the place of licentiousness and lust. "They will not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord

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Why Put Them Out?

Mrs. H. F. Foster

Just what should be done with unruly children in the Sunday school? Should they be removed? God forbid. What would the Master think if we should cast out a child from His house?

I had in my class a very bad boy from an ungodly home. He had always gone to Sunday school when he wanted to, but no one was ever really interested in him till I took charge of the class. For a long time I failed completely to catch his interest, and once I was tempted to ask the teacher of the class above mine to take him. Being a high school teacher, I felt perhaps she would know how to handle him better than I. Moreover he was the oldest pupil in my class, and really belonged in hers. Still I hated to give him up, so I kept on praying for him, and one day he surprised me by becoming really interested in the lesson, and now he is one of my best pupils, praise God! Later he confided to a friend that he liked me the best of any teacher he had ever had, so great is our God.

Oh, love them, teachers, no matter how bad they are. I love every one of mine. I love the little clean ones from well-to-do homes because they are so sweet and clean; and I love the little dirty, neglected ones because they need my love. If they are too dirty I wash their little faces and hands after they come to Sunday school (unless you really love them and their mothers so much that they know you love them, don't try that though or you will give offence, but I do—in love) and mother soon takes the hint and they come neat and clean to Sunday school. If they are too ragged, get them some clothes unless you are too poor, in which case you can pray. I prayed for some of my children this winter till one Sunday a well-to-do member of the church asked me to call at her house that week. When I called she gave me money to buy cloth to make the little clothes I had been asking God for.

Be patient and loving and kind, care for little noses and sticky fingers (I carry extra handkerchiefs for that) and the little muddy feet that are held up for little shoes to be tied. Be willing to answer all sorts of questions, and listen with interest to childish confidences.

Teach them to respect the house of God. When mine begin to get unruly I always ask, "Who can tell me whose house this is?" The answer is always,

"God's house." Then I ask, "And how does God want us to act when in His house?" They always get quiet when they remember that it is God's house in which they are.

See the needs of each child and pray that God will meet that need. If a child is untruthful (and many are) pray for him; if he is selfish (most children of well-to-do parents are), if he swears, or smokes, or is in need of bodily healing, or whatever his need is, take it to God. Pray for them daily. Find out where they live and call on their mothers. Let mothers know you love their children. If a child is absent find out why, by calling at his home.

Don't expect to just go on Sunday and "teach" the class, and feel that your duty is done. It is not. I work at my class seven days in the week, yea and many nights when I awake a prayer goes up to the throne in regard to some member of the class. Plan little surprises for them. New class pins and ribbons, new pictures for the class room, little treats; they don't cost much and you are repaid many times over.

All this takes time, of course. I had to give up my fancy work and I loved to do all kinds, tating, crochet, drawn work, embroidery—but what real good was it? Later as I saw the possibilities of a real God-called Sunday school teacher I discarded my house plants as I no longer had time for them: though I love flowers dearly, but felt the little human flowers were more beautiful. This summer my flower beds on the lawn will be seeded to grass, and the time I once spent on my flowers will be given to the Master.

I find that house to house work pays—if you truly love God—I believe it is the greatest work a woman can do. But you need to really know the Bible to be successful. Know it so well you can answer any question with intelligence, for you will be asked some hard ones, be sure of that. Don't argue with any one and be sure you are prayed up and soaked through with the love and wisdom and patience that God alone can give. Carry your Bible, a song book, a supply of good tracts, some for saved folks, some for unsaved, and a supply of *Evangelists* to give out as you go. Be willing to be led always by the Spirit of God.

Once as I washed dishes, swept and scrubbed a floor for a little frail mother who never goes to church, giving

out the Word of God meanwhile, she said, "It looks to me like the work you are doing is better than preaching. You come right into our homes and gain our confidence until we believe there is something to Christianity."

Above all be patient. One shut-in I found was very hard, and very bitter against Pentecost. I did not argue with him but dealt with him in love and patience till one day he surprised me by asking me to pray for him. Today he is a sweet, born-again babe in Christ and very hungry for the Baptism in the Spirit, though he still thinks he doesn't like the Pentecostal folks. We never talk of Pentecost, we just talk of the Baptism till both he and the woman that cares for him are very hungry for it, though she is a drunkard.

Oh, wake up, Sunday school teachers! See how great is the work God has called you to do, and do it with all your might, and may God bless the doing of it. Amen.

Bible Prescriptions for Spiritual Needs

Myer Pearlman

"Thy Word have I hid in my heart that I might not sin against thee." Psalm 119:11.

When answer to prayer is delayed read Matt. 15:21-28; Luke 11:1-13; and Luke 18:1-8.

When in sorrow and bereavement read John 14 and Revelation 21.

When discouraged because of world conditions read Psalm 72; Isa. 11:1-9, and Isaiah 40.

When oppressed by doubts because of arguments of modern knowledge read John 7:17, and 1 Cor. 1:18 to 2:16.

When tempted to doubt God's love read Matthew 27 and 1 John 3:16.

When under condemnation because of some sin read Psalms 51, 32, and 130.

When irritable, critical, or resentful read 1 Corinthians 13.

When blue read Psalm 42:11, and Psalms 103 and 34.

When tempted to backslide because of discouragement read Hebrews 12.

When it seems that the Lord has forgotten us in trouble read Matt. 8:23-27.

When undergoing a trial that we cannot understand read Job 1, 2, and 42 and Rom. 8:28.

For the secret of blessedness read Matt. 5:1-8.

When careless words get us into trouble read James 3.

When restless and sleepless read Psalm 23.

When you feel defeated by circum-

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The PENTECOSTAL EVANGELSTANLEY H. FRODSHAM, *Editor*

EDITORIAL STAFF

CHAS. E. ROBINSON BLANCHE KOON CLARA M. BROOKS
NOEL PERKIN, *Missionary Editor*

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*Editorial Page*

*Prepared in the Absence of the Editor Who Is Away
on His Vacation*

A Sabbath Day Healing

"And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" Luke 13:10-16.

* * *

The Scene Laid

A triangle fight. The woman bound by Satan, Christ the Liberator, and the ruler of the synagogue bound by tradition. Formalism in antagonism to liberty of the Spirit. The ruler of the synagogue would rather see a whole sabbath—or a sabbath whole in his estimation—than a whole woman. He would rather see a loosed ox than a loosed daughter of Abraham. He had more regard for his stock than for the stock from which he and the woman descended. He had become so brutal that he would rather attend to the brute beast than to attend to and minister to a daughter of Abraham.

* * *

Conditions of Healing

Christ and the woman! He recog-

nized her as a daughter of Abraham, not a backslider; not a hypocrite. He recognized also what nobody else had recognized, that Satan had bound her and He knew how long. He made no accusation against the woman. He did not say it was her fault. He did not say she was unfaithful nor that she had failed God somewhere. Man's ingenuity in explaining why the saints are sick is greater than his estimation of Christ's grace.

He did not blame her for all the money she had spent on doctors and He did not make her promise that she would give up doctors and medicines, promising that if she did this He would heal her. The healing was spontaneous, without condition, irrespective of anything that had gone before. Christ had come to undo, to destroy, the work of Satan and to set the captive free, and that was not brought about by questioning the woman, criticizing her or bringing into doubt her relationship to Abraham. Because she was a daughter of Abraham, that was the one reason she should be set free.

* * *

Hypocritical Leaders Reproved

He who was ruler of the synagogue and ministered to the children of Abraham should have rejoiced that a daughter of Abraham was set free. The mask was removed by the Master. Instead of being a minister, Christ called him a hypocrite. Lots of ministers who are fighting healing done in the name of Jesus are one day going to have the mask removed by the Master and be called hypocrites. In their hearts they would rather see a person suffer than see the power of Jesus as Healer manifested. This ruler was apparently the perfection of orthodoxy, but Christ exposed him before his congregation as a hypocrite. Christ is going to do the same, either in time or eternity, to all those who

oppose healing done in His name. "Woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourself, neither suffer ye them that are entering to go in." Matt. 23:13.

* * *

The Sequel

"And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke 13:17. The ruler and his company in the synagogue of God were called Christ's "adversaries," but the people rejoiced; and it is the ecclesiastical enemies today that are fighting Christ in His ministrations of mercy. But in spite of the adversaries, Christ will do His work and the people, the common people, will rejoice.

From henceforth that woman would be a marked woman by the adversaries, but as long as Satan's mark was off, and the thrill of life from those divine, tender hands was upon her, she would care naught for the ruler and his colleagues.

A Question

Justin Martyr, who lived in the second century, said to the Jew Trypho, "If you want proof that the Spirit of God, who once was with your people, has left you and come to us, come into our assemblies, and there you shall see Him cast out demons, and heal the sick, and hear Him speak in tongues and prophecy." Ireneus, Tertulian, Origen, Cyprian, all unmistakably prove that the Holy Ghost yet spake and acted among them. Theodoret, in his account of the Council of Nice, mentions the names of several of the bishops who possessed the gifts and the Spirit of prophecy. Dr. Waterland says, "There are successive evidences of them down to the age of Constantine." Milner, also said, "Certainly in the third century the age of miracles had not ceased." Since this is the case what are we to say to the oft-repeated statement, that supernatural and miraculous gifts ceased with the twelve Apostles?—*Elim Evangel.*

A God-Given Dream

John Newton, the writer of the hymn "How Sweet the Name of Jesus Sounds," while a profligate sailor on shipboard, in a dream thought that a being approached him with a very beautiful ring, put it upon his finger, and said to him, "As long as you wear that ring you will be prospered; if you lose that ring you will be ruined."

In the same dream another personage appeared, and by a strange infatuation persuaded John Newton to throw that ring overboard, and it sank into the sea. Then the mountains in sight were full of fire and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure, another personage came through the dream, and told John Newton he would plunge into the sea and bring the ring up if he desired it. He plunged into the sea and brought it up, and said to John Newton, "Here is that gem, but I think I shall keep it for you, lest you lose it again." John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air.

John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the One who plunged in and restored that gem, keeping it for him, was Christ.

An Opening for the Pentecostal Message in Spain

For about two years before leaving San Diego for England for what I thought would be a short visit and return, God made known to me that some change in my life was impending.

Frequently when in prayer for world missions the Spirit detached me from my surroundings and launched me out into space, as it were, alone. During the last year the Lord frequently gave me one Scripture but nothing more, "I will bring the blind by a way they knew not, I will lead them in paths they have not known."

Several times during the few months in England the message was given to me and to others on different occasions through the gifts of the Spirit and through the Word, "As thou goest step by step, the way shall open up before thee." Then one day while reading "The Editor's Notebook" in the Pentecostal Evangel, part of which dealt with the "Open Door in Spain," my whole soul responded to the appeal of the closing words. Later, during two weeks of enforced idleness in the mountains of Switzerland, shut up in the *chalet* day after day on ac-

count of rains, God made His will clear to me. On rising one morning I knew without being able to explain how or why that God wanted me to go to Spain with the Full Gospel.

On leaving England at the appointed time without knowing where to make a start in that land, I found my way opening step by step, according to promise, which eventually led to Ronda in the Province of Malaga, a city of some 40,000 inhabitants in the center of a large agricultural district.

Then began the search for a building in which to hold meetings. Only houses seemed available for rent. Then a commodious and very suitable building previously used as a garage was brought to my notice by a young Spaniard who introduced me to the owner. He proved to be the father of the mayor. I found him very friendly and he offered me the building for a reasonable rental, he also acceded to my request to repair the floor, enclose the big doors, and put in two windows facing the street. Masons, carpenters, painters and cleaners have now thoroughly transformed the place giving it the appearance of a pretty church, which is greatly appreciated by the beauty-loving Spaniard. One who has traveled through the country visiting the Evangelical Churches expressed surprise and pleasure that it had been possible to rent such a building in Spain for Protestant propaganda. Another cause for grateful praise is the fact that the owner, although at first unwilling, finally arranged the terms of the contract so as to avoid the possibility of ejection, in the event of his death. The building is now secured to us for as long as we want to rent it.

Services were commenced on Sunday, May 1st, and they have been well attended, the greater part of the congregation being young people. The enemy has done his best to prevent the preaching of the Word by introducing a disturbing element into the meetings. The mayor who is in full sympathy, hearing from outside sources of the opposition, issued an order to the chief of police to protect the work. This has only been partly carried out by the authorities. But our confidence is not in the arm of flesh. "It is better to trust in the Lord than to put confidence in man." This was proved only a few nights ago. A group of young men were sent to disturb the meeting. Such wisdom was given to the elderly brother in charge of the door in dealing with them that after some discussion on points of doctrine outside the building, they quietly left without entering.

The church is situated in the best location in the city but is exactly op-

posite a large convent and home of a priest. The notice board announcing the meetings (previous to the coming in of the Republic no sign was allowed to be put outside Protestant churches) is, without doubt, a great and constant offence to many, and it is easy to understand the enemy's activity. But the Spirit of God is working also and there are those who are interested in the gospel.

I praise God for the many ways in which He has answered prayer in the opening of the work of the Assemblies of God in Ronda. About a week before the hall was ready to open, God sent this elderly brother previously mentioned and his family into Ronda to live. He had previously lived in the country but God knew His servant would be needed for the affairs of the Kingdom in Ronda and so He made it necessary for him to return to town. He is a tremendous help in dealing with those who seek to disturb and is respected by all who know him. He has had much experience of colportage work and would again undertake this important branch of missionary activity combining this with taking charge of a book store in the town, his wife and daughter taking charge of the store while he was absent itinerating in the country districts around Ronda. It would be indeed a wonderful thing to have a store of this kind in the south of Spain where the youth of the town and district could purchase the Word of God and good books. For this forward step an income of about \$40 a month is needed for the support of the family and traveling expenses at the start. As the work grew, no doubt, it would become partly self-supporting. This is an urgent need, for sad to say, the large majority of the people are as ignorant as pagans as to what is meant by the "Bible" or "Word of God" and are often seen searching for the text, when it is announced, in the hymn book.

Are there those who can and will make this thing possible by sending in regular monthly offerings to Springfield designated for this purpose?

My spirit was stirred in reading "The Challenge of the Hour" in last week's Pentecostal Evangel. Surely a Spirit-filled people who also rely upon prayer and faith as their only means of raising money can and will rise to the challenge thrown out by this other missionary society and take full advantage of the splendid opportunity which the present financial crisis affords us, to prove God. The work here in Spain has been opened because God is not affected by the financial depression. We can go forward in

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Without the Camp

History Repeats Itself

Joseph W. Johnson

The first Christians for 250 years preached the Gospel to nearly the whole world. This was done by a church of deep poverty and terrible persecutions. Nearly every Christian was a missionary at his own cost.

Many years later after the church had mixed with the world and died, Willibrord, an Englishman, went to Holland. He went alone at his own expense; and, though finally rejected, succeeded in planting the Gospel among the Druids there.

Then Boniface, a man of high birth and learning, roused by the tales of Willibrord's sufferings, turned his back on attractive prospects at home and joined the veteran missionary. When Boniface in turn reached old age, he laid his head on a Gospel and received his death stroke. With a church at home uninterested he also went alone at his own cost.

Still many years later when the church had swung back to a semblance of sound doctrine but stone dead to any missionary life, Bartholomew Ziegenbalg went to India. He was backed by a few friends. This man of God died alone among the 250 he had led to Christ.

And Raymond Lull, a wealthy courtier, came to know Jesus as his sinner and living Saviour. He turned from fast living to interesting men in their missionary obligation. And in his day after trying long to get others to join him, no one cared. He then went himself. When 80 years' old while preaching near Bugia the crowd set upon him and stoned him. They placed him mortally injured on an outgoing ship where the venerable old man died at sea of his wounds. He went alone from a dead church at his own expense.

Also Von Welz, the Austrian Baron, in his day met with sharp rebuke and ridicule as he tried to interest church members in taking the Gospel to every creature. Repeated attempts to wake them failed. He then went himself sailing from Holland. With the whole church at home uninterested and almost hostile, he went at his own expense. Among the wilds of Dutch Guiana he died alone.

But these are just a few of those who have gone without the camp bearing His reproach. Hebrews 13:13, 14.

Men also considered Noah's ark a poor investment. Noah built it with his own money. And as it was in the

days of Noah, so it was in the days of Willibrord, so it was in the days of Lull, so it was in the days of Von Welz, and "That which hath been is now; and that which is to be hath already been." Ecclesiastes 3:15.

Many unreached people still wait for the Gospel through God-called tradesmen, merchants, dentists, teachers, nurses, surgeons, and anyone who will lay themselves and all they have at the feet of Jesus and go at their own cost.

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me." Mark 10:21. SANTA PAULA, CALIFORNIA

A Good Definition

A Christian workingman, being asked by what means he kept walking in the paths of obedience, replied:

"Well, I came to the Saviour; He received Me; and I never said, 'good-bye.'"—D. L. Moody.

Jewish Visitors

"Of 500 Polish Jewish girls who went to Palestine for Passover, 130 remained in the country, having achieved matrimony," says Mem Shin Hay in the *Zionist*. He adds, "There's a fine hint for the Zionist Organization here as to how to promote tourism to Palestine."

Choose Now

A teacher had been relating to his class the incident of the rich man and Lazarus, and he asked:

"Now which would you rather be, boys, the rich man or Lazarus?"

One by one answered, "I would rather be the rich man while I live, and Lazarus when I die."

That cannot be.—D. L. Moody.

Finding Heaven in Service

"You forgot to mention where heaven is," said a good lady to her pastor after a sermon on the better land. "On yonder hilltop stands a cottage, Madam," replied the man of God; "a widow lives there in want; she has no bread, no fuel, and her child is at the point of death. If you will carry to her some little cup of water in the name of Him who went about doing good, you will find the answer to your enquiry."—McLeod.

The Kingdom of the Son of Man

(Continued from Page Two)

as the waters cover the sea." Isaiah 11:9.

A vision of this wonderful coming event should stir into a flame the smouldering fires of evangelism in our hearts till men go everywhere proclaiming the great tidings of joy to all people with the one prayer on our lips, "Come Lord Jesus; come quickly."

Bible Prescriptions for Spiritual Needs

(Continued from Page Three)

stances read Rom. 8:31-39.

When facing an important task read Joshua 1:1-9.

When the world and men seem greater than God read Psalm 90.

When desiring stronger assurance in the Christian life read Romans 8.

When men fail you read Psalm 27.

When in danger or oppressed by fears read Psalm 91.

When tempted to worry read Matt. 6:19-34.

When God's presence seems far away read Psalm 139.

Before beginning a journey read Psalm 121.

When your praying becomes selfish read Psalm 67.

When you find it hard to get along with people read Romans 12.

When faith is feeble in the face of difficulties read Hebrews 11.

When stumbled by the sight of the prosperity of the wicked and the suffering of the righteous read Psalm 73.

Elijah an Example

(Continued from Page One)

see things that burden our hearts. At times the question comes, "Is not everything in the world of religion going backwards?" It is true that too many who claim themselves to be the Israel of God are bowing to the god of this present evil age, but be of good cheer, there remains a vast host whose God is still the Lord. When our Lord returns, these shall be caught up with us to meet Him in the air.

Elijah is to us an inspiration to hope. The time came for him to go to heaven in a whirlwind (2 Kings 2:1, 11), and, when the appointed time came, upward he went. The Church of Christ also has hope and a promise. "The Lord shall descend from heaven with a shout." "So shall we ever be with the Lord." The Church shall not remain after her work is done. Her Lord will come for her. "Watch therefore: for ye know not what hour your Lord doth come." One might expect of Elijah that, since he knew

that the time of his departure was at hand, he would have been either reading, praying, or meditating, seeking to assure himself that he was in fitness for the new and overwhelming experience which was so soon now to come to him. But such we do not find him doing more than usual. His interest is in furthering the kingdom of God. He had anointed Jehu to be king over Israel and Elisha to be prophet in his stead. Every duty was caught up as far as he knew. There are to be not only acts of devotion, but also acts of service if we are to be ready.

It was while Jesus had His hands lifted in blessing His disciples that He was taken up from them. We are to occupy, or trade, until our Lord comes. How sad it has been as at times groups of Christians have either sold or given away their possessions and gone to some appointed place to wait for the coming of the Lord. No less sad, it seems to us, is it for groups to cut themselves off from energetic service in an effort to get themselves ready for this great event. No such isolations are necessary; in fact they are entirely contrary to the admonitions of the Scriptures. We are saved through Christ who would have us busy about our Father's business until His return.

Some would scare us with fancied ideas as to what might constitute the blessedness of overcoming grace, others discourage with teachings that before the Lord comes the Church must look for the time of Jacob's trouble, the great Tribulation. Where are we admonished in Scripture to look for the coming Tribulation? We find rather that the Church is admonished to look for "the blessed hope." The Tribulation will be a time of wrath, but "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." The world and an apostate Church are hastening toward a time when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, shall hide themselves in the dens and in the rocks of the mountains; and shall call to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" True Christians, however, look not for these things, but for the Bridegroom who has gone to prepare a place for them.

The Church is admonished, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Luke 21:36. Here her escape is spoken of as her appearing "before the Son of man." This, we believe, refers to the blessed hour when we shall be caught up to meet the Lord in the air before the tribulation judgments fall. Again the Church is promised, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Here the Lord makes a clear distinction between the world and His own.

The times of the Gentiles, which began with the captivity of Israel when Nebuchadnezzar took Jerusalem and led the people as captives to Babylon, will end in the great battle of Armageddon when "the Lord our God shall come and all the saints with him." At that time "His feet shall stand upon the Mount of Olives" and He shall fight for Israel. Zechariah 14. The fullness of the Gentiles began with the present dispensation, with the free giving of the gospel to all the world, and will close with the rapture of the Church. The times of the Gentiles is political. It covers the period of Gentile supremacy over Israel. The fullness of the Gentiles is gracious, and has to do with the offer of the gospel to all. That the fullness of the Gentiles is now drawing toward its close is manifest in the present universal tendency toward rejection of the gospel. During this gracious period, which will end when the fullness of gospel opportunity to the Gentiles is reached, is fulfilled "The mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:4-6. It is the Church age. We believe, since the blessings of the gospel are a mystery hidden in God during Old Testament times, that the period of their revelation comes in between the sixty-ninth and the seventieth week of Daniel. Dan. 9:24-27. It seems quite clear that the sixty-nine weeks were fulfilled when Jesus was crucified. Vs. 25, 26. It is as clear that the seventieth week has not yet begun, and will not begin until a covenant is entered into between the Roman prince of whom we speak as Antichrist, and Israel. When this covenant is made, Israel will have comparative peace in her own land until the midst of the week, or for about three and one half years (v. 27), at which time the beast will break his covenant with Israel. Then shall come the great Tribulation, which will close with the return of

Christ according to Zechariah 14 and Rev. 19:11-21. Antichrist will then be consumed with the spirit of His mouth, and destroyed with the brightness of His coming (2 Thess. 2:8), and given to the burning flame. Dan. 7:11; Rev. 19:20. Then shall the God of heaven set up a kingdom, which shall never be destroyed (Dan. 2:44), and Christ shall reign as King of kings and Lord of lords. 1 Tim. 6:15; Rev. 20. The Church, being the mystery of God hidden from former generations, finishes its course before the beginning of the seventieth week, and consequently will be caught away to meet the Lord before that period begins.

Alongside the mystery of God in the Church, runs another mystery, spoken of as "the mystery of iniquity." This mystery "doth already work; only he who now hinders will hinder, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8. The mystery of lawlessness, out of which shall come the lawless one, has worked ever since the Church age began, "Even now are there many antichrists." 1 John 2:18. But the mystery of lawlessness has not been able to reveal itself in the manifestation of the lawless one, and cannot do so until some power which has restrained it throughout the church age is removed. This power of restraint we believe will be removed when, by the power of the Holy Spirit the Church is lifted from the earth to meet the Lord in the air. "Then shall that Wicked be revealed," under whose administration as political leader shall come the great Tribulation, "a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1.

Brethren, the Church may see some sorrowful times before it is caught away to meet the Lord, for signs which now appear would indicate that we are entering the "beginning of sorrows." Matt. 24:8. But ought this to discourage us? Indeed not, it ought to greatly encourage us, for the Scripture says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. For what further redemption than we now have do we look? "Even we, ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. May God bless our hearts and comfort our souls in looking for the Bridegroom, the blessed hope of redeemed men. Amen.

THE signs of the times seem to indicate that we are approaching the time when the age of Grace ends, and the next great age begins. In a word, we are living in a *transition period*. This will explain the confusion and unrest of these times; for if moving from one house to another is fraught with so much confusion, how much more the passing from one age to another! About four years ago, Dr. Magnes, head of the university of Jerusalem, made the following statement: "There was never a time when civilization was so near ending as the present. . . . It is indeed a momentous time, a time of revolution, comparable perhaps to that period of *late Judaism* and *early Christianity*, when men were awaiting the end, and yet were planning new life and new doctrine." What does this Jewish scholar mean? He is comparing our present times with the transition period between the age of Law and the Christian era. Since "history repeats," it will be interesting to make a comparison between those two transition periods; and in order to do so we shall study the general characteristics of the people who lived three hundred years before Christ and as many years after. Why this period? Because as Dr. Angus has said, "Without exaggeration, the period before and after the advent of Christianity was the greatest crisis in world history." (Acknowledgement is made to this scholar for the quotations and many of the historical facts referred to in this article.)

The period mentioned begins with the world conquests of Alexander the Great, who paved the way for the Roman empire, and who, by his wide spreading of the Greek language prepared the way for the universal preaching of Christianity; it ends at the time when the Church, freed from persecution, had time and strength to become truly universal. We include the period *after* Christ's coming because Dispensational study teaches us that the ages overlap.

What were the general characteristics of the transition period between the age of Law and the Christian era?

1. *It was a popularizing age.* By this we mean that religion, art, and philosophy were widely spread among the people, in a superficial form. Popular preachers and lecturers were in demand. Compare this with the situation today. A scanning of the list of books in the "One Dollar Edition" series will reveal the fact that some of the "heavy" subjects like philosophy, science, and world history have been written up in an interesting, popular style, and enlivened with illustrations. A reading of the magazine section of some of our prominent newspapers will lead to the same conclusion; so will the examination of the articles in our popular magazines. Thus, a smattering of science and philosophy has filtered down to the people. Since a little learning is a dangerous thing, we wonder whether this superficial knowledge of science has something to do with the difficulty experienced in modern evangelism—whether people have been led to *think* that they know too much to believe the Bible?

2. *It was a highly civilized and modern age.* We say "modern" because of the great resemblance of that age to ours. Traveling for pleasure or education was quite common. There was international exchange of merchandise, thought, and religious teaching. "Facilities of communication were more

abundant than at any other time prior to the invention of steam and the era of railway construction. Women became prominent in various spheres. There was the same love of dress, amusements, pleasure as in our days." "Comforts were generally more accessible to the Græco-Roman age than at any later time until the past half century." The hot-air system of heating was known in the Roman world during the first century B. C. Taking the cure at natural springs was quite the style. As we read and write while traveling on the train, they did likewise while journeying. Dentistry was practiced, and gold-filled teeth were known. "The banking business was highly developed; one could deposit; there were also current accounts with something like our checking system. Letters of credit and bills of exchange were negotiated, so that a traveler was not obliged to carry much money on his person."

3. *It was an educated age.* The knowledge of writing was common among all people. Universities were well attended. Teaching was recognized as an honorable profession, and was lucrative. Titles corresponding to M. A. or D. D. were known. Alexandria, had a library of 700,000 volumes, and every city of importance possessed a library. Though libraries were known from the seventh century B. C., it was only *in the Roman period* that they were established in every city of importance. Books were

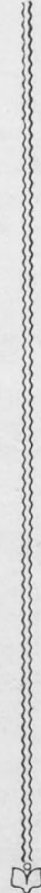
numerous and cheap, and the sale of books was a business.

4. *It was an age of cosmopolitanism.* This means that the nations had come into contact with one another, and to exchange ideas in both religious and social spheres. The nations were united by a common language, and by the excellent Roman roads. The world began with Alexander the Great, and the whole world united in the rule of one individual. The matter of common knowledge, such as transportation, radio, international news, making this world a very small place. One great nation is better than many.

5. *It was an age of religious freedom.* This we mean that scholars of every religion in order to find truth, they were free. This tendency was manifested in 1893, when there was a first world parliament of religions, which lasted seventeen days and which drew 150,000 people from all over the world. Every religion of the world was represented.

At the Dividing Line

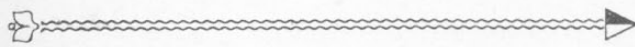
Myer Pe



Four Groups of Central

Point of Two Ages

Carlman



the sale of books was quite
imperialism. By this we
 begun to have fellowship
 exchange goods, and ideas,
 The different peoples
 language, and their coun-
 n roads. This movement
 e Great and ended with
 o one brotherhood under
 , Julius Cæsar. It is a
 ge today that rapid trans-
 nal movements are mak-
 l place, so that what af-
 und to affect all nations.
religious universalism. By
 searched for the best in
 nd one universal religion.
 ted in a most remarkable
 was held at Chicago the
 eligions, which lasted for
 was attended by about
 l parts of the world.
 ld was represented. This

its main object, for, not until the Son of God ap-
 pears and reigns will there be one Lord, and one
 faith. Our present day Modernists are representa-
 tives of this tendency, for they teach that we should
 not attempt to convert Hindus and Buddhists, etc.,
 but we should recognize and utilize the best in their
 religions and so meet them on common ground.
 6. *It was an age that, just before its crisis point,*
was characterized by the expectancy of a great
king who would save and rule the world. This was
 true, not only of the Jews, who had the Old Testa-
 ment prophecies, but also of the Gentiles. There
 was a craving for rest in political, social, and reli-
 gious life. There was a universal demand for sal-
 vation—salvation from the feeling that the world
 was degenerating, from the power and guilt of sin,
 from the sense of separation from God, from the
 darkness of death, and from the power of evil
 spirits. As an outward manifestation of this yearn-
 ing for salvation the people began to address their
 gods as “savior,”—a title that they later applied
 to their emperors. “Much of this was flattery; but
 it reflected the universal demand for someone to
 interfere when the times were out of joint, and to

was without doubt
 a movement unexam-
 pled in the history of
 the religions of the
 world. The purpose of
 this convention was to
 produce a creed that
 should unite all the re-
 ligions of the world.
 Naturally it failed in

restore security and bestow rest upon the world.”
 Vergil, a Roman poet who lived until 19 B. C.,
 prophesied the birth of a wonderful child who should
 usher in a new and happy age. Professor Conway
 finds that this poet possessed the following ideas:
 (1) That the guilt of man had grown to be unen-
 durable, so that the world was sadly in need of
 regeneration; (2) That the establishment of the
 Roman empire made a setting strangely favorable
 for such a spiritual movement, and intended by
 Providence to introduce it; (3) That it was part of
 the duty of Rome to attempt the task; (4) That
 one special deliverer would be sent by Providence
 to begin the work; (5) That the work would involve
 suffering and disappointment, and consist in the
 bringing of a new spirit into the world.

We shall have no difficulty in finding a parallel
 to these facts in our own day. Dr. Wilhelm Laible
 of Leipzig, the outstanding religious leader of Ger-
 many, says that one of the signs of the coming of
 Christ is the widespread awakening of Christians on
 this point. In one of the great Hindu temples there
 is a white horse made of plaster, saddled and ready
 for its rider. The attendant priest explains that this
 horse is waiting for the “sinless incarnation” who,
 when he comes will have the sword of justice in his
 hands to destroy the wicked and thus drive out this
 “age of falsehood” and bring in the “age of truth.”
 A writer in the “Moslem World” points out how
 general among the Moslems is the expectancy of
 Christ’s coming. Our world is looking for saviors,
 as Mussolini has said, to lead them out of their
 political, social, and spiritual confusion. What would
 not the world do for a man who would accomplish
 this? They would almost worship him—and Satan
 will see to it that they get the counterfeit before the
 real King appears. See Revelation 13.

7. *It was an age that witnessed the first earthly*
coming of the Redeemer of the world. The craving
 of the world for salvation was not in vain. We shall
 briefly note the different stages of His appearing:
 (1) His humble birth attended by heavenly signs;
 (2) His public manifestation after thirty years of
 silence; (3) His crucifixion—the beginning of the
 end of the age of Law; (4) The destruction of Jeru-
 salem in A. D. 70, and the scattering of the Jews—
 the act of divine judgment that formally closed the
 age of Law. As an illustration of the principle that
 “history repeats” notice what signs preceded this
 judgment. *Physical signs:* there were pestilences,
 floods, earthquakes, the appearance of comets, and
 meteors. “The world is being shaken to pieces, and
 there is universal consternation,” said a Roman
 philosopher. *Religious signs:* several false Mes-
 siah’s arose. *Political signs:* the whole empire was
 in a state of agitation. The Roman and Jewish
 worlds were rent by civil war. Rumors of wars
 disheartened many Jews from the cultivation of
 the soil. *Moral signs:* The world was sunk so low
 morally that the teachers of that day were of the
 opinion that future generations might equal but
 could not surpass its wickedness. Josephus, a Jewish
 historian who lived before and after A. D. 70, says
 that his own generation in Judea was the wickedest
 the world had seen, and that if the avenging sword
 of the Romans had not smitten Jerusalem with God’s
 vengeance that the very earth must have opened
 to swallow up her iniquities. Compare Matt. 12:
 43-45.



Bible Institute Students

(Continued on Page Eleven)

The Gospel in Foreign Lands

The Missionary Secretary's Mail

It is quite natural for us in these days of perplexity to turn for fellowship and consolation to our dear brother Job. I recall just now how he said, "that which I was afraid of is come unto me."

During the winter and early spring when we saw that missionary offerings were not coming up to standard, there was a natural fear in our hearts that inasmuch as "there is no new thing under the sun," it would most likely turn out that the summer months would show an even more serious decrease. Well that which we feared has come to pass, and this last month after reducing the missionaries' allowances

to a point where it is a real question as to how they are going to make ends meet, we still found ourselves \$1000.00 short of even this amount. Our alternative was either to recall a number of missionaries and hold back all that are at home, or draw from Publishing House funds and trust God that in some way the people of the Lord will be influenced to make a special effort that the work may not be crippled. We accordingly drew from our Publishing House, but how small the allowances were that we sent out, and what we did this month cannot

be continued. The funds of the Publishing House are very limited and the demands are many. We often hear it said "the need is the call." If we have that which can supply the need it is surely a call, since it is written, "whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" We are convinced that there is in the hands of God's people sufficient for the work of the Lord, if it were but brought into His treasury. One has said, "Some of us have money that we could live without, but there are those on the foreign field who are dependent upon us, who may die unless we give this up." We recall the time when we gladly took the rugs

from our homes that they might furnish the house of the Lord and be used for the prayer rooms, feeling that we were honored to be able to donate our goods for so holy a purpose, and we are wondering if God may not be calling us once more to sacrifice for Him. A letter came to us a short time ago telling of a father who had married late in life who was left, when over seventy years of age, with six motherless children ranging in age from four to fourteen years of age. For some time this family were entirely dependent upon the kindness of Christian friends as the father was too old to earn a living. Finally in answer to prayer the State has given them a small allowance which enables them to get

Missions Department. I am sure that God must be pleased with this offering to Him. Wouldn't it be a fine thing if we all had a little sacrifice box, to use for funds secured because of some real sacrifice for God? Surely God's smile and blessing would come upon us in so doing.

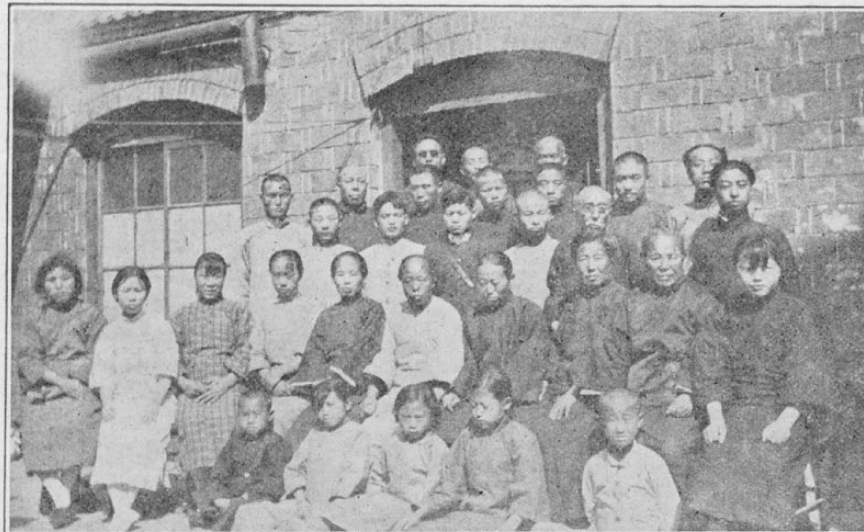
But now I must give you a little of the news from the battle line. Sister Mabel Bax who asked permission a short time ago to visit Spain with the purpose of opening up a mission there, reports that she has gotten a work started in Ronda, and has an average attendance of about sixty people at her meetings, a number of whom have already given their hearts to the Lord, and are bravely testifying in public to their new-found faith. Let us pray for this infant church that it may increase in power and numbers.

It was indeed sad news that came to us in the report of dear young brother Simpson's martyrdom by Chinese bandits, but in spite of our loss, there also comes a shout of victory from that great country of China.

Many Saved in Manchuria

From Manchuria comes a report that in the village of Antachan a Chinese lady who had been afflicted for eight or nine years

with some peculiar disease that looked like demon possession was completely delivered in answer to prayer. This woman had been subject to fits which left her body cold and inanimate for three to four hours at a time. During this period she stated that she felt helpless as though under the control of some other power. Thank God when our missionaries brought to her the good news of the gospel, and the all powerful name of Jesus she was delivered. This report was sent to us by Brother and Sister Wingard; and Brother Kvamme who has the supervision of our Manchurian work, reports that in spite of war all around them souls are still coming to God and they recently had the joy of baptizing thirty-one who has passed from death unto life.



These are the thirty-one converts baptized on May 22nd, referred to in the Manchuria item on this page. Among them is one family of seven. Brother Martin Kvamme officiated.

food for themselves. When the father of this family saw an appeal in the Evangel for the missionaries he decided that he must do something even though his own family's need seemed desperate. He carefully considered what food they could do without. They could not sacrifice meat as they very seldom could buy any, but the father decided he could well do without butter, and so told the children that he was going to give up eating butter and use the money saved for missions. The three oldest children immediately said, "Please papa let us stand with you," and a little later the fourth oldest found out what the rest were doing, and asked the privilege to join in the family sacrifice. They have now saved a dollar, and sent it in to the

News of Mr. and Mrs. J. C. Morrison

A most interesting letter has been sent to us from Brother and Sister Morrison who have been breaking into virgin territory in Yunnan Province, a district known as the Salwin Valley. We feel that you would be interested in reading the greater part of the report so we shall publish it under a separate heading in another edition of the *Evangel*. We would just like you to rejoice with us and them however over the fact that two hundred and fifty Lisu tribes people have already confessed Christ through our brother and sister's ministry. This is the place where everybody should say "Praise the Lord."

Native Christians in French Sudan Give to the Work

A letter from Mr. and Mrs. Vivan Smith tells us of their visit to some of the native villages hidden away in the bush, and of the eager way in which the people listened to the gospel story, wherever they went. On their return they told the native church of what could be accomplished if someone had a bicycle on which he could ride to some of these places and give them the gospel more regularly. At once a sacrifice offering was taken, missionaries and natives all taking part with the result that a bicycle has been secured. The natives had great joy as they saw what their offerings had accomplished, and they feel in a real way that they are having a part and share the responsibility of reaching their unconverted fellow countrymen. Many can only bring a few shells as their offering, the value of which does not amount to more than a cent or two, but God sees the willingness of heart. "He that is faithful in that which is least is faithful also in that which is much."

Great Need in Orphanage

While we are talking about Africa we ought to mention the heavy burden Sister Trasher is carrying these days. With no certain income, she is dependent from day to day on the funds and supplies sent in to feed and clothe 600 women and children. This is a venture of faith which she undertook over twenty years ago, and the work has steadily grown to its present size. It is impossible for us to help her except by prayer, so let us breathe a prayer for our sister that God may sustain her and supply the need as He sees it.

Our dear Persian brethren are very much exercised by a recent ruling of the government that will not permit any religious meetings to be held except in buildings especially for that

purpose. They tell us that the native Christians cannot raise the money for this purpose although they are putting aside all they possibly can. This is another need for us to share the burden of with Brothers Kamber and Shabaz who sent the report to us. We are told to bear one another's burdens, and so fulfil the law of Christ. I am sure God wants us to take our share of the responsibility in the missionary cause. No one person is sufficient in himself for the spiritual problems at home or abroad.

There is much more of interest which we would like to tell you about, but by so doing we should be monopolizing all the space, so our testimony must be concluded, however I want to give you a little family news.

There is not only the shout of new born souls which of course is the greatest news of all, but there is also the happy news of some who have just had their first birth. Little Ruth May Andrews arrived in Likiang, China, on April 7th. Brother and Sister Arnold Weston who are studying the French language in France tell us of the good news that little Daniel John Weston came to their home on June 17th. Then a little note arrives from Singapore stating that God has blessed the home of Brother and Sister Cecil Jackson with a wee boy Cecil Roosevelt Jackson who was born on May 31st. A somewhat belated report comes to us from far away Yunnan, China, telling of the coming of little Irene Rosalie to the home of Brother and Sister L. G. Bolton on March 15th.

Before closing may we ask the co-operation of all assemblies in not making any pledges for Candidate missionaries at this time of crisis, but to concentrate every effort to care for the missionaries we already have. Let us first send back our old and tried workers, before encouraging new ones.

We are truly grateful for the many loyal hearts and local assemblies who are so faithfully standing with us in this time of trial for our missionaries and missionary work.

The Missionary Secretary

Use or Lose

An Eastern allegory runs thus: "A merchant, going abroad for a time, gave to two of his friends two sacks of wheat each, to take care of against his return. Years passed. When he came back, he applied for them again.

"The first took him into a storehouse, and showed him his sacks; but they were mildewed and worthless.

"The other led him into the open country, and pointed to field after field of waving wheat, the produce of the two sacks given to him.

"Said the merchant: 'You have been a faithful friend. Give me two sacks of that wheat; the rest shall be thine.'"

Let us put to good use the talents God has given us.—D. L. Moody.

An Opening for the Pentecostal Message in Spain

(Continued from Page Five)

other fields also for the same reason if we will but take with a daring faith the resources God is waiting to pour in. Definite, earnest, continued, believing prayer will bring a glorious victory, for the invitation is, "Ask of Me things to come; and concerning my sons and concerning the work of My hands, *command ye Me.*" The promise is, "*exceeding abundantly above all we ask or think.*"

As one writer has expressed it, "Prayer is the power on earth that commands the power in heaven."

Mabel L. Bax

A Name to Live Up To

A man and his wife came to the minister to say that they wished him to christen their child. "What is the child's name to be?" said the minister. "Genius," said the father. "Genius?" queried the incredulous minister, slowly spelling the word. "Do you mean brilliant, clever?" "Yes, sir," was the reply. The child was already in the minister's arms. He gazed on the infant which was to bear that astounding name, and in a whisper suggested, "Does it not occur to you that this child may be the very opposite of a genius?" "Never mind that, sir," replied the father. "I want to give him something to live up to. Carry on! Call him Genius." We bear a name that is taken from the name of our Lord—"Christ-ian." It is our responsibility to live up to the standard implied by that name, and it also is our privilege to receive the power to do so.

At the Dividing Point of Two Ages

(Continued from Page Nine)

As the Redeemer appeared at the dividing point of the ages of Law and of Grace, so He will appear at the dividing point of the ages of Grace and the Millennium. The time appears to be fast approaching. What shall be our attitude during this transition period? In Matthew 24 the Lord predicts that the crossing over from one age to the other will be characterized by disturbances in the physical, political, and religious realms. He tells His people to lift up their heads in joyous expectancy when these things come to pass, and to watch to keep their lamps lighted and filled with oil, and faithfully to use their talents until He comes.

In the Whitenened Harvest Field

GLAD TIDINGS BIBLE INSTITUTE

During 13 years, 1,000 young people have attended the Glad Tidings Bible Institute. Of this number, 498 graduated, and are now scattered over the earth. A leading official of the Assemblies of God recently said, "Glad Tidings Bible Institute students certainly do carry the fire with them."

Glad Tidings Bible Institute offers splendid courses of 2 and 3 years study, along both doctrinal and practical lines most suitable to the Pentecostal ministry. Six months ago a branch was opened, wherein needy men are housed and fed, giving a good chance for the preaching of God's Word. Over 80,000 men have been cared for under this new work. Along with Calvary and Waterfront Missions, this shelter affords opportunity for the student's development.

Glad Tidings Bible Institute will open for the 14th year September 24, with an able faculty of consecrated men and women. Pastor and Mrs. R. J. Craig, Assistant Pastor H. Wesley Cooksey, LaVera Stevins, and Pastor J. Narver Gortner, will teach on the regular school faculty during the 8 months and probably W. E. Moody, of San Diego, will be with us for the entire school term.

A school must be judged by its product, and Glad Tidings Bible Institute has stood the test of scrutiny for thirteen years, as attested by a host of divinely anointed foreign missionaries, pastors, evangelists, and workers now in the whitenened harvest fields. It is one of the oldest Pentecostal schools in the country and has given to the Pentecostal ministry a great number of successful ministers.

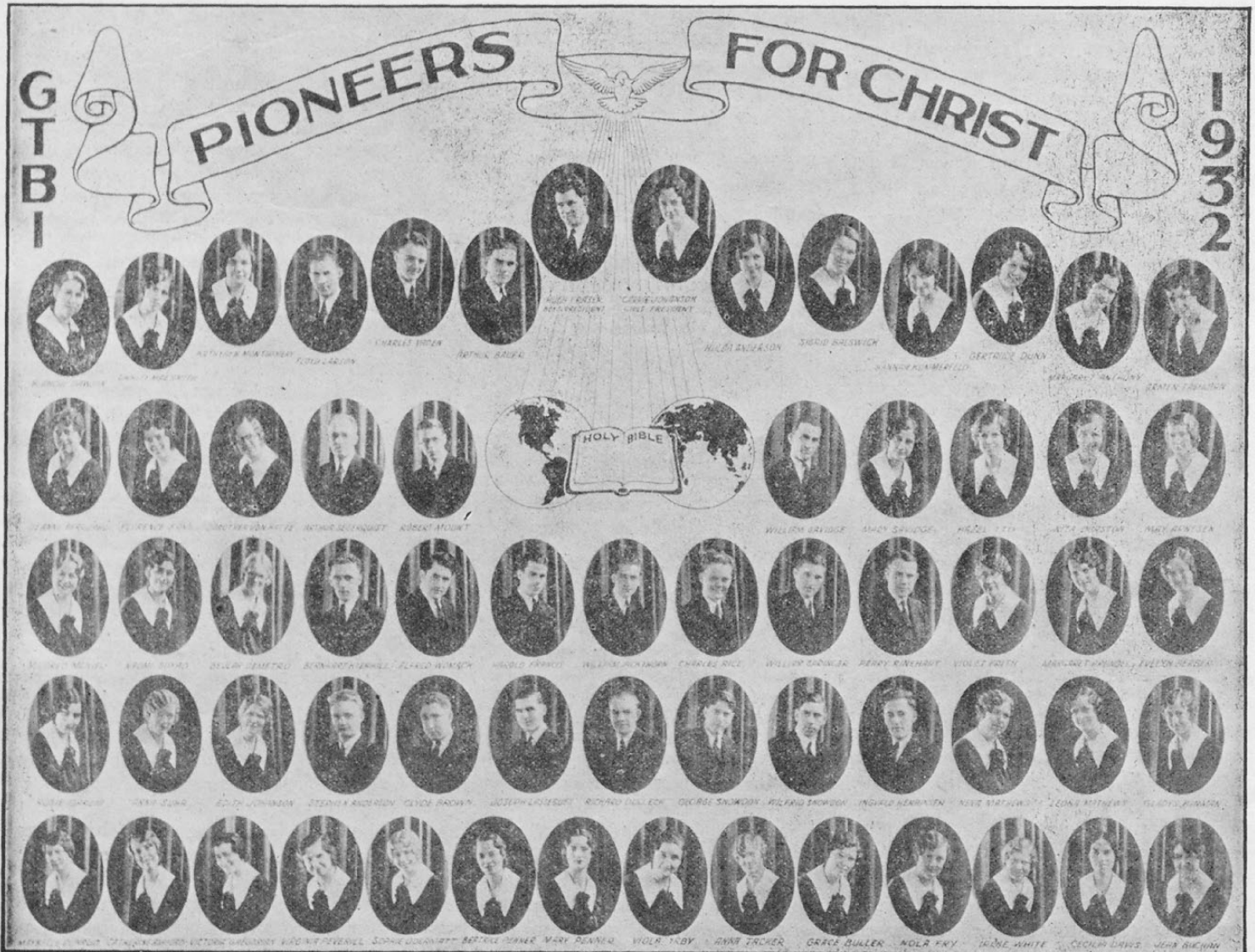
Anyone wishing further information

should write to Pastor R. J. Craig, 1441 Ellis Street, San Francisco, Calif. for the new prospectus which will be mailed free of cost.

HUNDREDS INTERESTED INQUIRE

J. T. McBride writes from Brownwood, Tex.: "We praise the Lord for the way He is working in Brownwood, a new field. E. R. Winters, of Coleman, has been with us 3 weeks in a revival. God is blessing in every service, saving and filling with His Spirit. We have started a Council work with 30 charter members, all adults. Our crowds are increasing, with hundreds attending. Members of other churches are also beginning to inquire about God's workings. We plan to set the church in order at the close of the meeting. Any Council brethren passing this way will find a welcome."

*Announcing the Fourteenth Year of Glad Tidings Bible Institute
San Francisco, California; Robert J. Craig, Principal*



The Graduating Class of G. T. B. I., May, 1932

VICTORY IN NEW TEXAS WORK

Pastor W. L. Fortenberry writes from Gladwater, Tex.: "On June 6 I resigned from the pastoral work at Bowie, and Alvord, and came on June 11 to this new field. Since then we have organized a Sunday school with good attendance and are already making plans to build a new church."

ANOINTING FROM ABOVE

Pastor J. E. Beach writes from La-Fayette, Ind.: "We have recently closed a 3 weeks' revival. Several were saved and the church was greatly strengthened spiritually. The old fashioned anointing was manifested in every service. At the close of the campaign 17 followed the Lord in water baptism."

DIVINE EFFECT OF HIS WORD

Meyer and Alice Tan Ditter write from Alton, N. Y.: "We have just closed a very blessed revival here. They have no pastor and the town is small, but people gathered from miles around and God did certainly pour out His Spirit. More than 20 were saved from sin, and around 14 have been filled with the Holy Ghost, according to the Word. We had large crowds and good interest. Our next campaign is with Brother Jacobs, at Niagara Falls, N. Y."

GEMS AT BLUE DIAMOND

Hobart M. Halsey reports from Mize, Ky.: "I was in a blessed meeting at Blue Diamond, where there were 28 conversions and 21 were baptized with the Holy Ghost. The presence and power of the Spirit were in our midst in a very special way. There are many in the mountains of Eastern Kentucky who have never heard the Word. I am distributing the literature which has been kindly sent, and we are praying for more pioneer laborers in this needy field."

THE CLOSE OF WONDERFUL DAYS

Pastor S. A. Benson writes from Philadelphia, Pa.: "We have had a 5 weeks' revival at the Kensington Pentecostal Church, conducted by I. J. and Mrs. Bolton, ending July 3. The Lord had the right of way during those wonderful days. Old time Pentecostal power is still falling and a number of God's people have received a mighty touch. Many have been saved, and many have been healed; some of long standing illnesses. About 20 were baptized with the Holy Ghost, whom 'we heard speak with tongues and magnify God.' Fifty-six followed the Lord in baptism in the pool newly installed in our rebuilt church, and 32 were received into church fellowship. The Young People's rally was especially blessed by the presence of the Lord. Pastor Flem Van Meter, of the Highway Mission Tabernacle, Benjamin H. Cox, Pastor Pentecostal Gospel Mission, Pastor M. W. Richards, Wilmington, Del., all with their young people, and a representative body from B. W. Turner's church at Camden, N. J., were with us. We are grateful for the burning fires of God in the midst of His people, especially among these baptized youths."

50 MAKE WAY FOR THE KING

S. V. Nix writes from Hoffman, Okla.: "We have just closed a revival conducted by Clara Hill and party who were formerly with the Pentecostal Holiness church. There were 50 saved and reclaimed, 15 received the Holy Spirit, 35 followed Christ in baptism, and 20 new members were received into fellowship."

AN INSPIRATIONAL REPORT

Pastor J. Milton Tucker writes from Corsicana, Tex.: "The Sunday school and Christ's Ambassadors rally of the Waco Section of Texas met July 4th at this place. The Spirit of the Lord was present to bless. The morning service was given over to reports from Sunday schools, and special music and singing. A brief and earnest message from the Word followed, after which dinner was served in a grove near by. The C. A. service in the afternoon was in charge of Sister A. C. Lane, the sectional superintendent. A number of good talks and songs were enjoyed by all present."

S. S. OVER HIGH WATER MARK

Pastor H. E. Waddle writes from Kennett, Mo.: "Stephen Vandermerwe, of South Africa, accompanied by Sister Vandermerwe has just closed a very successful meeting here.

"A goodly number were saved and a number from the local churches took their stand for the truths of Pentecost, some receiving and others still tarrying for the blessed Baptism with the Holy Ghost. Twenty-eight new members were received into our assembly, including the superintendent of the First Presbyterian Sunday school of this town, with his wife and daughter. Our Sunday school has passed the 300 mark, with more than 100 in the adult class alone."

FULL NET SAY FISHERS OF MEN

Pastor Ray S. Armstrong writes from Bloomfield, N. J.: "God has been richly blessing us at Bethel the past few months. Otto J. Klink conducted a revival for us April 17-May 8. About 85 sought God at the altar, many of whom received a genuine experience of regeneration. Nine were baptized with the Holy Ghost. At a healing service about 200 people were prayed for and anointed with oil in the name of the Lord. Many testimonies of real miracles of healing have been given since that time. On June 22 twenty-six believers were buried in the waters of baptism. Two of these were members of William Lawton's church at Closter. Pastor J. R. Potter, of Irvington, brought a timely message for the occasion, and assisted in the baptismal service. On June 26 we received into church fellowship 31 new members. The love of God in the hearts of the people is felt by all, and His blessing is on our work. We also have a consecrated group of young men who have banded themselves together to preach the gospel in the open air. They are holding three meetings each week in different parts of the city with marked results. The crowds are increasing each night and the hungry are kneeling before the gaze of the world and giving their hearts to the Lord. These young men call themselves 'Fishers of Men.'"

DRAWN BY THE LOVING CHRIST

Secretary S. E. Miremer writes from Cotter, Ark.: "We have just closed a 4 weeks' meeting conducted by Sister Kelle, of Big Flat, and her sister, Drucilla Hall, of Rush. About 39 were saved and 16 were baptized with the Holy Ghost in the old fashioned way. Many of the saints were refilled and all are encouraged. The revival fire is still burning. One was saved on the Sunday night after the meeting closed."

3,000 AT BAPTISMAL SERVICE

Pastor Warren C. Anthony writes from Columbia, Pa.: "The Lord is still blessing the new assembly here in Columbia. It is now about 17 months old. For several months there has been a steady increase in the number whom God has been adding to the church. On the afternoon of June 26 Columbia witnessed one of the largest baptismal services ever held here. Over 3,000 persons were gathered on the banks, the bridge, and in boats to witness the service; 50 were buried with our Lord in baptism. Our Sunday school has grown to 3 times the size it was one year ago. Prejudice is being removed and God is granting us favor with the people."

IN HEAVENLY FELLOWSHIP

Cecil J. Lowry reports from Denver, Colo.: "A 2 weeks' meeting was conducted by the writer recently in Webster, Kans. The Steeple Sisters, of Palco, rendered special music throughout the meeting. There was a real spirit of revival and refreshing among the saints. Hearty Christian fellowship was shown by the goodly attendance from the Methodist Church. The weather was rainy, but crowds came out each night. On the closing night there were about as many who had to remain outside from lack of room as could get in. During the meeting 11 sought the Lord for salvation, and six followed the Lord in baptism."

GOD STILL HEALS

Mrs. J. D. Flowers, Route 1, Brundidge, Ala., was taken sick with a severe pain in her side. Eventually she was taken to the hospital and one of her kidneys was removed. On the operating table three doctors felt so sure she would die that they did not sew up the incision for three days. When she was taken to the operating room she besought me earnestly to pray that she might be spared. The doctors did not consider this when they decided that she would die. God healed this woman and she is now at home strong and well, working both in the house and the field.

Mrs. Gladys Dauster, Route 1, Tennille, Ala., was taken with convulsions and became insane. She was very violent and had to be held and kept from injuring herself constantly. Finally she was believed to be dying when prayer was called for. While we prayed she arose from her bed in her right mind, asked for her clothes, dressed herself and the next night was at prayer meeting a mile away testifying of her healing.—Pearl Jordan, Brundidge, Ala.

Note. We have letters from Mrs. Flowers and Mrs. Dauster, confirming the above statements of Sister Jordan.

IN CLOUDLESS ASSURANCE

Clyde C. Goree writes from Galena Park, Houston, Tex.: "I have just closed a very precious meeting here lasting 3 weeks. God poured forth His Spirit in a very gracious manner. A goodly number were saved and 6 received the Baptism with the Holy Ghost. The church took on new life and is marching on toward certain victory. Joe Newby is pastor. Much opposition was broken down and the Latter Rain is falling upon all who will receive it. We closed with a full house: the last scene was a service in which six received Christian baptism. I go from here to McCamey, Tex."

SWEPT ON BY THE CURRENT

Pastor and Mrs. Albert Glunt write from Vandergrift, Pa.: "We praise the Lord for the wonderful way He is working here. We shall long remember the night of July 4. While the town enjoyed their celebration God was pouring out His Spirit upon us. Almost a dozen came to the altar seeking God for salvation. Many were weeping and some were shouting. Near the close of the service some young people who had attended an all day meeting in another town, came in. The only unsaved young lady in the crowd, got caught in the 'current' and almost ran to the altar. That was the closing service of a 2 weeks' revival with Brother H. E. Hardt, Falling Waters, W. Va., in charge. Night after night the tabernacle was filled to overflowing. Our assembly has been revived, many have been reclaimed, and numbers have been saved. On the last night the subject was, 'Hell and who is going there from Vandergrift.' The power fell and the results were marvelous."

Forthcoming Meetings

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

DAYTON, TEX.—Fifth Sunday Rally, July 29-31.—A. D. Lindsey, Box 381, Pastor.

McALESTER, OKLA.—J. A. McPhail will begin a revival at 418 East Chickasaw Ave., Aug. 1 where Thomas M. Gray is Pastor.—Hazel Bryant, Route 6.

OLD HICKORY, TENN.—N. H. and Mrs. Rhodes, Ripley, Tenn., will conduct old time revival at Rayon City Assembly July 19-Aug. 11.—H. D. Coaplen, Acting Pastor.

TACOMA, WASH.—Pastor Donald Gee, Edinburgh, Scotland, will be at the Pentecostal Tabernacle, S. 12th and G Sts., for a Bible conference Aug. 3-7.—Pastor Frank Gray.

BISMARCK, N. DAK.—J. N. Hoover began a revival in Gospel Tabernacle, 11th Street and Rosser Ave. July 24. Sunday services 10:30 and 7:30, week nights 8:00.—Marvin C. Miller, Pastor.

ELECTRA, TEX.—Mrs. H. E. Alford, of Dallas, will conduct tent campaign in Electra beginning Aug. 14. All saints in this section of the state come.—E. B. Crump, Pastor.

HAVRE, MONT.—Prophetic Full gospel revival campaign at Bethel Gospel Tabernacle, beginning July 31. Wm. F. A. Gierke, of Los Angeles, in charge. Write to W. Paul Jones, Pastor, Box 89.

ODEBOLT, IA.—Camp meeting starting July 24, to continue through August, in charge of Geo. A. Bullock and Sons Evangelistic Party, Correctionville, Ia., assisted by the Steidle Sisters, Dorrance, Kans.

ANNUAL CAMP MEETING TEXICO DISTRICT ROSWELL, N. MEX.—Aug. 19-28. Guy Shields will be the night speaker, other preachers will participate. Inquire of A. C. Bates, 900 N. Pierce, Amarillo, Tex., or Troy Frazier, 414 E. 4th, Roswell.

MIZE, KY.—Camp meeting July 29-Aug. 14, in old fashioned brush arbor. Free camp ground, plenty of shade and water.—Hobart M. Halsey.

GRAND FORKS, N. DAK.—F. Pepper will begin meetings here in Arina Ice Rink July 26, for 2 weeks or longer. Murice H. Ness, Pastor, 614 Cherry St.

CROOKSTON, MINN.—Anna C. Berg, Sioux Falls, S. Dak., will conduct a campaign in Crookston Gospel Tabernacle during August.—Louis J. Rynning, Pastor.

VERSAILLES, KY.—All day meeting July 31. Saints and ministers of the state are urged to attend. Meeting place, Mortonsville Assembly.—Pastor L. D. Warren, Versailles, Ky.

SAN BERNARDINO, CALIF.—Floyd L. and Mrs. Hawkins are now conducting a tent campaign across the street from the new Post office, to continue several weeks.—J. Edgar Freeman, Pastor.

MINOT, N. DAK.—R. S. and Mrs. Peterson and party, Pelican Rapids, Minn. will conduct old time revival in Assembly of God Church, 109 6th St., S. E., August 7-28, every night except Saturdays.—Herman G. Johnson, pastor.

SPERRYVILLE, VA.—Virgil and Margaret Dullabaum, Cumberland, Md. Gospel Singers and Evangelists will conduct revival at Full Gospel Tabernacle Aug. 14-28. Services every night. 7:45.—William F. Dych, Pastor.

NEW YORK CITY.—Pentecostal camp meeting in tent on 181st St., East of 3rd Ave., in Bronx District, July 7. Will continue daily for the entire season. Meetings 3:30 and 7:45 daily, Sundays also at 11:00. A number of ministers will attend.—George Thompson.

CONCORD, N. C.—Jas. Roland Hummel and Mrs. Hummel, Philadelphia, Pa., will conduct a series of evangelistic meetings at Elizabeth Temple on North Church St., July 31-Aug. 21. Services every night, except Saturdays, 7:30.—Pastor, L. D. Brown.

McALESTER, OKLA.—Sunday school rally for western part of southeastern section of Oklahoma, on the fifth Sunday, 416 E. Chickasaw Ave. All schools invited to take part in program. Bring musical instruments. Services 9:45 and 1:30; dismissed at 4:00. Basket dinner.—Edith Barnett, Sec'y, Thomas M. Gray, Pastor.

OKLAHOMA DISTRICT CAMP

DUNCAN, OKLA.—District camp meeting Aug. 4-15, in city park. Meals reasonable. Sanitary kitchen and dining hall for those who wish to cook own meals. Charles Robinson, Wichita Falls, Tex., will be the main speaker. Write James Hutsell, Slick, or E. C. Tobey, Duncan.

JACKSBORO, TEXAS.—Archer City road, on old Shields Estate, 8 miles northwest of Jacksboro, July 31-Aug. 14, Guy Shields, assisted by local pastors in charge. Free camp ground, plenty of water and shade. Bring bedding, a frying pan and a few dishes; free wood; near store. This is to be an old-fashioned Southern brush arbor camp.

ROCKY MOUNTAIN DISTRICT CAMP

COLORADO SPRINGS, COLO.—Sixteenth Annual camp meeting of Rocky Mountain District, Aug. 18-28, at Prospect Lake, Loren B. Staats, Blue Rock, O., main speaker. Tents and cots rented on grounds. Meals on freewill offering plan. Make reservations early.—Floyd C. Woodworth, 125 Cheyenne Road.

McCOMB, MISS.—The Mississippi District Council August 9-12. Let each assembly send its pastor and one delegate. Those making application for license or ordination should come with a recommendation from pastor and home church. Send offerings to defray expense of Council to Pastor V. I. Clark, Box 881, McComb. Inquire of pastor, or D. P. Holloway, Box 235 Crichton, Ala. or J. D. Courtney 912 15th Ave., Laurel, Miss.

SOUTHERN MISSOURI DISTRICT CAMP

WEST PLAINS, MO.—Southern Missouri District Camp Meeting, City Park, Aug. 5-14. Rooms free to all ministers and delegates as far as possible. Meals on freewill offering plan. Further announcements later. Write S. L. Johnson, District Superintendent, Dexter, M. M. Brewer, West Plains, E. E. Templeton, Thayer, or Joseph Woolridge, Willow Springs, Committee.

SOUTHWEST VIRGINIA CAMP MEETING

TAZEWELL, VA.—Aug. 4-14. Ninth annual camp meeting for Southwest Virginia section, Appalachian District at Fair Grounds. Wm. I. Evans, Dean of Central Bible Institute, Springfield, Mo., will be our evangelist and Bible teacher. Willie T. Millsaps, Committee Chairman, Box 103, St. Paul, Va.; S. W. Sublett, District Superintendent, Montcalm, W. Va.—Willie T. Millsaps.

AURORA, MO.—Fifth Sunday fellowship meeting July 31, in connection with the brush arbor meeting now being conducted by evangelists Hosanna and Abraham. Basket dinner. Everybody come. J. R. Evans, General Secretary of the Council will preach for us.—Pastor M. L. Davis.

BELVOIR, VA.—I. J. and Mrs. Bolton Plant City, Fla., will begin revival at new Full Gospel Tabernacle Sept. 1. Belvoir is between The Plains and Marshall about twelve miles from Warrenton. Neighboring assemblies are invited to co-operate.—William F. Dych, Pastor.

NEBRASKA DISTRICT CAMP

KEARNEY, NEBR.—District Camp meeting, 1½ miles south of State Industrial School, July 28-Aug. 7. H. E. Bowley of Tulsa, evangelist; Myer Pearlman of Central Bible Institute, Springfield, Mo., daily Bible studies. Bring bedding and other necessary camp articles. Write E. W. White, District Superintendent, 207 W. 10th St., Grand Island.

WEST CENTRAL DISTRICT CAMP

CHARITON, IA.—Aug. 12-21. General Superintendent E. S. Williams will speak at each of the evening services. Myer Pearlman will give a Bible lesson each afternoon. Healing day, Wednesday; missionary day, Thursday; young people's day, Friday. Tents, cots and meals as usual.—Chas. E. Long, Secretary, Roy E. Scott, District Superintendent.

NOWATA, OKLA.—Full gospel open air services each evening starting July 10, three quarters of a mile east of Nowata on Highway 60. Large illustrated charts in colors, will be shown on various subjects. Work practically new; will appreciate co-operation. Assistance expected from Coffeyville, Kans., and from Barnsdal and Bartlesville, Okla., assemblies. Conducted by Hall Brothers Evangelistic Party. Meeting to continue 40 or 60 days.—O. F. Hall, Coffeyville, Kans.

KALAMAZOO, MICH.—Meeting in progress in Chatauqua tent on Wallace Ave., at east city limits. Take Wallace Street at Highway No. 12. Different evangelists all through the summer. Plenty of room to camp, or can secure rooms and board reasonable. After Aug. 2, Jacob Miller of California, will be the speaker. More than 6000 have received the Baptism with the Holy Ghost in the 22 years of his ministry.—Write Asa F. Miller, Pastor, 631 Trimble Ave.

POTOMAC PARK—Camp meeting July 29-Aug. 21. Main speakers: Otto J. Klink, night speaker, Christine A. Gibson, Bible Teacher, Eleanor A. Bowie, Children's Teacher. These will be assisted by all district pastors, evangelists and missionaries. Dormitory rooms \$8.00 a week, lights and water; cabins same price; tents \$5.00 a week, floors and lights. For further information and booklet address Harry V. Schaeffer, Chairman Camp, 319 Douglas St. N. E., Washington, D. C.

EASTERN DISTRICT CAMP MEETINGS

MARANATHA PARK, GREEN LANE, PA.—July 15-Aug. 7. Dr. Chas. S. Price and party, assisted by large corps of District ministers. Address Maranatha Park, Box 115, Green Lane. BUFFALO, N. Y.—A Western New York camp meeting, Ebenezer Park, near Buffalo, Aug. 21-Sept. 5. A great all day rally Labor Day. Dr. Chas. S. Price will be the evangelist throughout the meeting. Write Pastor Harold J. Snelgrove, 629 E. Delavan Ave.

KANSAS DISTRICT COUNCIL

WOODSTON-ALTON, KANS.—Aug. 4-14. Annual camp meeting for North Central Kansas 3 miles east of Woodston, 6 miles west of Alton, on U. S. 40 N. Loren B. Staats, Blue Rock, O., will be the main speaker. Meals served at all camps at very reasonable prices. Tents and cots for rent in the 2 latter camps. Bring bedding and toilet articles. All ministers in good standing entertained free. Fred Vogler, District Superintendent, 1034 S. Lawrence St., Wichita, Kans.

MISCELLANEOUS NOTICES

WANTED.—Pentecostal literature, old Evangelists, and tracts. In behalf of the church, wish to thank all who responded last year. We can use all you send for God's work.—Marion E. Barker, 452, Y. W. C. A., 40 Berkeley St., Boston, Mass.

WANTED.—Bible Lesson pictures, mottoes, Sunday school quarterlies, tracts, Evangelists, used picture cards, to be distributed free to appreciative people.—S. S. Samuel, New Jail Road, Madura, S. India.

WANTED.—Evangelists and other full gospel literature for distribution among poor and gospel hungry.—Mrs. Bessie Miller, Route 2, Box 61, Willis, Tex.

WANTED.—Old copies of the Evangel, S. S. literature, used song books, tracts, and other full gospel literature for free distribution.—R. R. Driskell, Route 1, Box 79, Juliette, Ga.

CHANGE OF ADDRESS.—We have accepted the pastorate in Greeley, Colo. Address R. A. McClure, 812 13th St.

FOR SALE.—Two-pole tent, 40x60. Price for quick sale, \$75.00.—William A. Miller, 832 Lanvale St., Hagerstown, Md.

OPEN FOR CALLS

Evangelistic

Walter B. Jones, Box 84 Arcata, Calif. Mrs. Jones will continue in charge of the work which we started in Arcata last summer which is now self-supporting. Am ordained in the Council.

Evangelistic or Pastoral

H. L. Christopher, Wellesley Park, C. G. E., Natick, Mass. I prefer new fields where there are a few saints who desire regular meetings. Carpenter and builder by trade. Ten years' experience in evangelistic work. Ten years in Pentecost, only Mrs. Christopher and myself in family. Reference, Pastor H. Shelley, 377 Green St., Brockton, Mass.

Wm. F. Herbig, Cow Boy Preacher, Clarksville, Ark. In Holiness movement 18 years. In Pentecost since 1927, can speak German; can give best of references.

THAT PINK WRAPPER

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

WORLD MISSIONS CONTRIBUTIONS

July 8-14, inclusive

- All personal offerings amount to \$915.43
- .32 Assembly Monette Ark
- .57 Delta Assembly Chandler Texas
- .87 Mt. Pearl Assembly Kit Carson Colo
- .98 Assembly of God S S Yoakum Texas
- 1.00 First Pentecostal Church Beardstown Ill
- 1.00 Assembly of God S S Flat River Mo
- 1.00 Assembly of God Church Grand Prairie Tex
- 1.00 Assembly Ronda Spain
- 1.00 Faith Mission S S Springfield Mo
- 1.00 Assembly Saginaw Mich
- 1.13 Assemblies of God S S Camden Ark
- 1.20 Assembly of God S S Hartford Ill
- 1.20 Assembly of God Mission Attica Ind
- 1.25 Assembly of God Davenport Okla
- 1.30 Assembly of God Mont Sian Sulphur Springs Fla
- 1.36 Assembly of God S S Skellytown Texas
- 1.38 Assembly of God S S Wesson Ark
- 1.43 Assembly of God Church Harlingen Texas
- 1.50 Assembly of God Caldwell Texas
- 1.50 Assembly of God Bandy Va
- 1.55 Bethel Assembly of God and Christ's Ambassadors Louisville Ky
- 1.60 Assembly of God Holly Colo
- 1.65 Springdale Assembly of God Tulsa Okla
- 1.77 Summit Pentecostal Mission Girard Ohio
- 1.80 Assembly of God Zephyrhills Fla
- 1.85 Glad Tidings Mission Willows Calif
- 2.00 Assembly of God S S Turon Kans
- 2.00 Edgemont Sunday School Dayton Ohio
- 2.00 Assembly of God Galena Kans
- 2.00 Full Gospel Mission Sumner Wash
- 2.00 Sunday School Central City Pa
- 2.00 Assembly of God Colony Okla
- 2.00 Assembly of God Illmo Mo
- 2.00 Full Gospel Assembly S S Orrville Ohio
- 2.00 Full Gospel Hall Aguilar Colo
- 2.00 Assembly of God Bethel Mission Melrose Ore
- 2.00 Assembly of God S S Chester Ill
- 2.10 Assembly of God Brackton Mont
- 2.25 Assembly of God Melcher Iowa
- 2.25 Pentecostal Church Hay Wash
- 2.25 Assembly of God Church Chariton Ia
- 2.25 Assembly of God S S and C A's Marionville Mo
- 2.35 Assembly of God Church Keenesburg Colo
- 2.40 Assembly of God Fredonia Kans
- 2.50 Grace & Truth Tabernacle Kerman City Calif
- 2.50 Crestview Assembly of God S S Crestview Fla
- 2.50 Assembly of God S S Eakly Okla
- 2.56 Full Gospel Sunday School Arlington Wash
- 2.62 Full Gospel Mission S S Winder Pa
- 2.65 The Christian Assembly Harrison Ohio
- 2.75 Full Gospel Mission S S Coalinga Calif
- 2.75 Sunday School Grafton W Va
- 2.77 Assembly of God Church Knoxville Iowa
- 2.90 Glad Tidings Tabernacle St Charles Mo
- 2.91 Glad Tidings Tabernacle Alameda Calif
- 3.00 Assembly of God Uhrichville Ohio
- 3.00 Assembly of God S S Avant Okla
- 3.00 Young People of Faith Mission Arcata Calif
- 3.00 Denver Assembly of God Houston Texas
- 3.00 Junior Glad Tidings Church Pueblo Colo
- 3.00 Glad Tidings Tabernacle St Petersburg Fla
- 3.00 Berean. Class Ewing Mo

- 3.00 Bethel Full Gospel S S & Church Stockton Calif
- 3.00 Harpersfield Sunday School Geneva Ohio
- 3.00 Young Ladies Bible Classes Four Fold S S Taft Calif
- 3.00 Full Gospel Assembly Front Royal Va
- 3.00 Magnolia Park Christ's Ambassadors Houston Texas
- 3.19 Assembly of God S S Sullivan Mo
- 3.10 Bethel Temple Shelton Wash
- 3.19 Full Gospel Assembly S S Monrovia Calif
- 3.23 Assembly of God S S Kaw Okla
- 3.25 Full Gospel S S Belyoir Va
- 3.26 Pent'l Assembly of God Johnsville Ohio
- 3.28 The Moscow Pent'l Christian Assembly S S Moscow Ohio
- 3.34 Sunday School Willowbrook Calif
- 3.35 Assembly and C A Class Monticello Ark
- 3.40 Assembly of God Church Trenton Mo
- 3.46 Trinity Full Gospel Assembly Roodhouse Ill
- 3.50 Assemblies of God W Terre Haute Ind
- 3.50 Assembly of God S S Irondale Ala
- 3.50 Assembly of God Mt Hope W Va
- 3.64 Assembly of God S S Gerlane Kans
- 3.67 Assembly of God Church Knoxville Iowa
- 3.78 Pentecostal Church & S S Sachse Texas
- 3.90 Pentecostal S S Sumas Wash
- 4.00 Pentecostal Assembly Allen Nebr
- 4.00 Full Gospel Mission Half Moon Bay Calif
- 4.00 Bethel Temple Valley Grove W Va
- 4.00 Pentecostal Assembly Paonia Colo
- 4.00 Pentecostal Church Peach Wash
- 4.00 Assembly Siletz Ore
- 4.00 Ruston Glad Tidings Mission S S Tacoma Wash
- 4.00 Assembly of God S S Cliff New Mexico
- 4.25 Assembly of God S S Florala Ala
- 4.74 Assembly of God Manhattan Calif
- 4.75 Assembly of God S S Maxwell Nebr
- 5.00 Pentecostal Church McMinnville Ore
- 5.00 Assembly of God Bastrop La
- 5.00 Magnolia Park Assembly of God Women's Miss. Council Houston Texas
- 5.00 Full Gospel Tabernacle Raymond Wash
- 5.00 Assembly of God Church Hattiesburg Miss
- 5.00 First Pent'l S S Oxford Pa
- 5.00 North Utica Assembly of God Tulsa Okla
- 5.00 Glad Tidings Mission Ceres Calif
- 5.00 Assembly of God S S Humboldt Kans
- 5.00 Laurel Street Sunday School Indianapolis Ind
- 5.00 Pleasant Grove Christ's Ambassadors Durant Fla
- 5.00 Assembly of God Kellyville Okla
- 5.00 Ladies Prayer Circle of Full Gospel Lutheran Ch Haverstraw N Y
- 5.00 Full Gospel Mission Heyburn Idaho
- 5.00 Young People's Society White Plains N Y
- 5.00 Pentecostal Tabernacle S S Lansing Mich
- 5.01 Assembly of God La Fayette Ind
- 5.05 Assembly of God Nacogdoches Texas
- 5.25 Meridian Pentecostal Assembly Meridian Calif
- 5.40 Assembly of God Gooding Idaho
- 5.40 Assembly of God S S Whittier Calif
- 5.42 Assembly of God Shawnee Okla
- 5.47 Assembly of God Emerson Nebr
- 5.69 Assembly of God S S McCracken Kans
- 5.75 Pentecostal Mission Campbell Calif
- 5.82 Assembly of God Ft Smith Ark
- 6.00 Faith Tabernacle Assembly Burlington Wash
- 6.05 Trinity Pentecostal Church Midlothian Md
- 6.25 Assembly of God Church Pittsfield Ill
- 6.29 Community Church Missionary Department Mosinee Wis
- 6.31 Full Gospel Assembly S S Springfield Ill
- 6.35 Assembly of God S S Newton Kans
- 6.37 Assembly of God S S Milford Nebr
- 6.50 Gospel Assembly Corinth N Dak
- 6.73 Full Gospel Tabernacle S S Burwell Nebr
- 6.86 Full Gospel Assembly Monrovia Calif
- 7.00 Wildhorse Assembly of God Hominy Okla
- 7.00 Assembly of God S S Raceland Ky
- 7.00 Pentecostal Assembly Kelso Wash
- 7.00 Fairhaven Gospel Mission S Bellingham Wash
- 7.00 Havenscourt Tabernacle Oakland Calif
- 7.00 Full Gospel Assembly Santa Cruz Calif
- 7.00 Full Gospel Mission & Rest Home Lakewood N J
- 7.20 Sunday School Assembly of God Grafton Ill
- 7.29 Full Gospel Tabernacle & S S E St Louis Ill
- 7.42 Glad Tidings Tabernacle S S & C A's Jamestown N Y
- 7.47 Assembly of God Bad Axe Mich
- 7.50 Assembly of God Church & S S Lawrence Kans
- 7.50 Assembly of God Church Bayard Nebr
- 7.51 Assembly of God San Fernando Calif
- 7.52 Pentecostal Tabernacle Riverbank Calif
- 7.57 Full Gospel Assembly Lebanon Ore
- 7.61 Pentecostal Assembly of God Cottage Grove Ore
- 7.62 Gospel Tabernacle S S Portland Ore
- 7.73 Kingston Assembly of God Laurel Miss
- 8.00 Hayfield Assembly Winchester Va
- 8.00 Full Gospel Tabernacle Appleton Wis
- 8.00 Assembly of God S S Broken Arrow Okla
- 8.17 Risley Sunday School Dorothy N J
- 8.70 Gospel Tabernacle S S Harvey Ill
- 8.74 Bethel Church Sisseton S Dak
- 8.75 Full Gospel Assembly S Vallejo Calif
- 9.00 Riverside Tabernacle S S & Bible Class Flint Mich
- 9.00 Assembly of God S S Seminole Okla
- 9.25 Pentecostal Church Dalton N Y
- 9.47 Full Gospel Tabernacle Church & S S Lindsay Calif

- 9.90 Full Gospel Sunday School Belleville Ill
- 10.00 Busy Bee Band & Assembly of God Grand Junction Colo
- 10.00 Assembly of God South Haven Mich
- 10.00 Full Gospel Assembly S S Inglewood Calif
- 10.00 Assembly of God S S Mt Morris Pa
- 10.00 Full Gospel Assembly Freeport Pa
- 10.00 Assembly of God S S Kansas City Kans
- 10.00 Glad Tidings Temple P A C's San Francisco Calif
- 10.00 Highway Pentecostal Assembly Trenton N J
- 10.03 South Cumberland Assembly of God Cumberland Md
- 10.13 Assembly of God Newton Iowa
- 10.22 Calvary Pentecostal Temple Hoquiam Wash
- 10.25 Full Gospel Assembly Woodland Calif
- 10.35 Assembly of God Church & Ambassadors Millford Nebr
- 10.40 Assembly of God Church & S S Chanute Kans
- 10.47 Assembly of God Riverside Calif
- 10.60 The Old Fashioned Church Grand Island Nebr
- 11.00 Pentecostal Church Medina Ohio
- 11.00 Pentecostal Sunday School Dickson City Pa
- 11.32 Assembly of God Truesdale Iowa
- 11.39 Pentecostal Church Klamath Falls Ore
- 12.00 United Pentecostal Church Bridgeport Conn
- 12.00 Gospel Tabernacle Oceanic Calif
- 12.01 Pentecostal Church Harrisburg Pa
- 12.30 Assembly of God Bristol Va
- 12.60 Assembly of God Oroville Calif
- 12.65 Elk Street Assembly Eureka Springs Ark
- 12.75 Prayer Band Huntington Park Calif
- 13.52 Glad Tidings Assembly & Christ's Ambassadors E San Diego Calif
- 13.80 Full Gospel Lower Chapel, Huntspoint Wash
- 13.90 Full Gospel Assembly S S Alexandria Va
- 14.00 Pentecostal Assembly Bremerton Wash
- 14.20 Assembly of God Mission Leavenworth Wash
- 15.00 Glad Tidings Assembly Newburgh N Y
- 15.00 Pentecostal Assembly of God Church Denver Colo
- 15.00 Full Gospel Tabernacle Auburn Calif
- 15.00 Assembly Chambersburg Pa
- 15.00 N Cumberland Assembly of God Church Cumberland Md
- 15.57 Sunday School Media Pa
- 16.42 Magnolia Park Assembly of God Houston Texas
- 16.64 Assembly of God Mattoon Ill
- 17.53 Pentecostal Church Mill City Pa
- 18.00 Gospel Tabernacle & Children's Church Hammond Ind
- 18.24 Bethel Church Assembly of God Quincy Ill
- 18.90 Full Gospel Assembly Portland Oregon
- 19.13 Assembly of God Porterville Calif
- 20.00 Gospel Tabernacle S S Newport News Va
- 20.00 Pilgrim Class S Calif Bible School Pasadena Calif
- 20.00 Bethel Church Fresno Calif
- 20.00 Gospel Tabernacle Oshkosh Wis
- 20.00 Highway Mission Tabernacle Philadelphia Pa
- 20.50 First Baptist Church Egg Harbor City N J
- 21.35 Full Gospel Tabernacle Big Spring Nebr
- 22.50 Full Gospel Tabernacle Reedley Calif
- 23.05 Full Gospel Assembly Maywood Calif
- 25.00 Gospel Tabernacle Fargo N Dak
- 25.00 Christian Assembly Wausau Wis
- 25.00 Full Gospel Tabernacle Napa Calif
- 26.00 First Pentecostal Sunday School Wilmington Dela
- 26.33 Pleasant Grove Assembly Durant Fla
- 30.00 Pentecostal Church Miami Fla
- 30.00 Bible Hall Washington D C
- 30.00 Beulah Heights Pentecostal Church N Bergen N J
- 30.00 Full Gospel Assembly Inglewood Calif
- 30.00 Ladies Auxiliary First Baptist Church San Jose Calif
- 31.00 Pentecostal Full Gospel Church Fredonia N Y
- 31.07 Fourfold Gospel Mission Wasco Calif
- 37.00 Pentecostal Sunday School Dunsmuir Calif
- 38.94 Full Gospel Assembly Wilmington Calif
- 40.00 First Pent'l Church Chelsea Mass
- 41.00 German Pentecostal Church Benton Harbor Mich
- 47.06 Bethel Pentecostal Assembly Juneau Alaska
- 49.05 Women's Missionary Society & Pent'l Church Pacific Grove Calif
- 50.00 Bethel Church Modesto Calif
- 50.00 Assembly Ashtabula Ohio
- 50.99 Ebenezer Pent'l Church Elizabeth N J
- 64.00 Bethel Tabernacle Canton Ohio
- 67.00 Bethany Pentecostal Church Inc Springfield Mass
- 80.00 Berea Tabernacle Detroit Mich
- 93.62 Pentecostal Tabernacle & S S Puyallup Wash
- 142.00 Full Gospel Assembly & Sunday School Washington D C
- 173.20 Church of the Four Fold Gospel Battle Creek Mich
- 189.35 First Pentecostal Church Oakland Calif

Total amount reported	\$3,918.37
Home Missions fund	\$92.89
Office expense fund	26.34
Deputational expense fund	14.55
Reported as given direct to missionaries	73.45
	207.23
Total amount for foreign missions	3711.14
Amount previously reported	6143.53
Total amount to date	\$9,854.67

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