

Not By Might, nor By Power
The Pentecostal Evangel
By My Spirit saith the Lord
The Whole Gospel to the Whole World

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

Published weekly by The Gospel
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., MAY 5, 1934
NUMBER 1047

\$1.00 a year in U. S. A.
Single copies, 2 cents

Said the Master,
"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see these things, know that it (the return of the King in glory) is near, even at the doors."

We believe that that the fig tree typifies Israel. New life is everywhere manifest in the old tree. The people of Israel are fast returning to their land. We herewith print a picture of Tel-Aviv, Palestine, taken during



the Purim Carnival. Take a good look at its buildings. In 1905 Tel-Aviv was nothing but a bank of sand, but some Jewish merchants and clerks decided to make a garden city of it. The development however was retarded during the war. In 1919 the population reached about 3000; in 1929, about 40,000; today the Palestine Post estimates the population at 80,000. Tel-Aviv is Hebrew in all essentials, its administration, its citizens, its police, its public and private services.

The Budding Fig-Tree

By F. M. Lehman, Pasadena, California

The fig-tree is budding, the Springtime is near;
The Winter is passing, the Summer is here.
"The voice of the turtle is heard in the land"—
The New Dispensation is almost at hand.
The Jew is returning from bondage afar,
To live in his Homeland, his hope and his star.
The nation once favored, then scattered and peeled,
Will see its Messiah as Ruler revealed.

When Judah rejected her Sovereign and Lord,
Hers sons were made captives or slain by the sword.
Her daughters were ravished, or sold as a slave—
With no eye to pity and no arm to save.
The land has lain waste where once plenty was found;
Where briar and thistle encumber the ground.
The drought lay unbroken for centuries long—
With harp on the willow and never a song.

Jerusalem lost all her splendor and worth;
Her walls were laid level and crumbled to earth.
The Gentile laid siege to her wealth and renown;
The heathen laid tribute to vassal and crown.
And now from her wall where her "wailing place" lies
The world hears the Jew as he bitterly cries.
He waits in his blindness Messiah to see,
And knows not the Christ he rejected is He.

The fig-tree is budding, the tokens are plain
That Christ, the rejected, is coming again.
The Jew is en route to his Homeland and Rest
From Northland and Southland, the East and the West.
The glad Land of Promise, long fruitless and dry,
Shall gather its yield in the soon by and by.
The Word has declared it. 'Twill be as God planned—
"The voice of the turtle is heard in the land."

The Fourth Alabaster Box

By Zelma Argue, Winnipeg, Man., Can.

Alabaster boxes!

The every name suggests beauty, devotion, and fragrance.

For years I have especially loved the story of the first Alabaster Box. Wherever I have had the opportunity of addressing children's services in our evangelistic meetings, this has been, I believe, the favorite of all stories, so that I have loved to tell them. In many cities we have had memorable results among the children at the close of a service where this beautiful story has been told, the little ones, often with tears, seeking to bring to Christ the gift of their little hearts, as the devoted woman so long ago brought her gift.

At Easter time, just a year ago, I had the privilege of reading a sermon called, "An Alabaster Box," by our deeply esteemed brother and friend, H. L. Collier, pastor of the Full Gospel Tabernacle of Washington, D. C. This sermon, on an already beloved theme, brought out to me new depths and causes for rejoicing. Brother Collier dwelt upon three alabaster boxes. I have meditated much upon these thoughts that flowed so richly in his sermon, bringing out the glorious hope Christ's resurrection has brought. And there is too a fourth alabaster box of which we may think.

Easter Sunday of this year was our dear Brother Collier's last Sunday upon earth, before being called "home" to his great reward. To those who knew him the loss is irreparable, a gracious spirit, a Christian gentleman, beloved of all. At one time employed with the government, in the capital city, his position was such that among his duties was that of signing checks for men of the government offices, including that of the president of the nation. When God's call to the ministry came, he willingly resigned his governmental position, to publish in the capital city glad tidings of the full gospel. He retained a position of high esteem in the city, and on one of our visits took us to the White House, where we had the privilege of shaking hands with President Coolidge, upon whom my father at that time wished the blessing of the Lord, and was thanked by Mr. Coolidge. On the occasion of our last visit Brother Collier received us as associate members of his fine assembly. In all, we had held, I believe seven different series of meetings with him.

Brother Collier's guileless spirit, consecrated life, wide vision, and untiring

service certainly constituted a life that was a fragrant Alabaster Box, poured out in the work so dear to his heart. Great love and sympathy and prayers go from many hearts for his beloved and gentle wife, his son, and his daughter, Eunice, that God will be their strength and stay now.

The first Alabaster Box was broken in the house of Simon the Leper. It was but two days until the Passover. But two days, until the Lamb of God should be offered for the world's redemption. Already the shadows of the Cross were falling across the pathway of the Saviour. Its bitterness must soon be tasted by Him alone. Some two miles from the walls of the city of Jerusalem nestled the little village of Bethany, and here the Saviour was resting awhile, gathering strength and refreshing for the ordeal that lay ahead. It was here the little woman (Matt. 26: 6-13) came, bringing her gift. Undoubtedly this represented her treasure, probably her all. We are told it was very costly. The vessel itself was of costly value, a princely gift. But we are told that its contents were an ointment "*very precious.*" What the nearest and dearest disciples had failed to discern, had been revealed to the pure heart of this little woman, and bringing her costly treasure, she broke the alabaster box, and poured its rich contents upon the Redeemer's head. This ointment was so lasting and so rich that its fragrance would cling to the person of Christ, and undoubtedly come up to encourage Him, in the bitter hours ahead. Tears are upon her cheeks, for she has glimpsed the form of a Cross, and she is doing this "for my burial."

This imperishable story, with the record of resentment aroused in the hearts of those around who could not, in their grosser way, perceive what she did, lives on today. To pour out is better than to keep, it tells us. Her gift was saved because shattered, and preserved because dedicated to death, kept because freely given away. Giving is better than receiving, it tells us.

Then there is the Alabaster Box of the Saviour's body. "*A body hast Thou prepared me!*" "*Holy, harmless, undefiled, separate from sinners.*" Christ, the lily of the valleys, the spotless Lamb, an alabaster box indeed. "*A body hast thou prepared Me.*" Begotten of the Divine Spirit, born of the Virgin Mary. No mar or stain could be found upon the sacred person of Christ. "Here was

purity that Pharisee, centurion, publican, nor sinner could gainsay." The purity of that sacred vessel was such that sometimes, as on the Mount of Transfiguration its transparency became apparent, and the inner glory shone out. The glory dwelt within the vail of His body. This alabaster box, like the first one, must be broken, that that glory might shine forth. Heavenly legions who had gazed in admiration as the Father fashioned that vessel for the earthly pilgrimage of the Son of His love, now watch with wonder and awe, while that treasured vessel is broken and marred by Roman scourge, thorn, nail, and spear, that the sweetness of salvation might flow forth to a benighted world.

Then there was the third "Alabaster Box," the new tomb of Joseph of Arimathea, of white limestone, "his own new tomb, which he had hewn out in the rock." How costly a treasure and precious a gem it now was to house, while Roman guards watched without, and above hovered angelic hosts. The third day came the sound of rending rocks, and of quaking earth, and the Redeemer's Tomb is torn open, and forth steps the Prince of Life, the majestic, risen Son of God! The perfume of the first Easter morning, the knowledge of life beyond the grave, the living hope that "because He lives, we too, shall live," was wafted forth to the world. Death had lost its sting, and the grave its victory!

There is too a fourth alabaster box, that of a surrendered and cleansed life. The Apostle Paul speaks of it. "*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*" Rom. 12:1.

In observing that the Apostle Paul uses the word "bodies," we think of the emphasis that the children of the world today are placing upon the human body. In pictures, magazines, and other circles, even to the much-printed-about "nudist colonies," stress is laid upon the body.

To the Christian, we can remember, "The Lord for the body, (when we are ill) and, *the body for the Lord.*" How Paul the great champion of the faith rejoiced when he was able to say, "I bear *in my body* the marks of the Lord Jesus."

Christ spoke of His body as a temple, which, if destroyed, would be raised up again in three days. And He distinctly taught to "Fear not those who can destroy the body, but fear him who is able to cast both soul and body into hell fire." But Paul used the figure of the temple, "Know ye not that your bodies are the temple of the Holy Ghost."

Furthermore, in Phil. 1:20, the same writer speaks of its being his earnest hope that "Christ shall be *magnified in my body*, whether it be by life, or by death."

In Col. 1:22 he speaks of the work Christ wrought unto reconciliation, "in the body of his flesh through death." And carrying on the same thought a few verses further down, he becomes personal, and names himself as being made a minister, and says, "who now rejoice in my sufferings for you, and fill up that which is behind

of the afflictions of Christ in my flesh, for His body's sake."

So we may take our earthly "tabernacles" and make them as truly gifts of surrendered alabaster boxes, that the fragrance of Christ in our lives shall flow out to bring something of His sweetness into this needy world.

Concerning Speaking in Tongues

Pastor Otto J. Klink, Winter Haven, Florida

The Holy Scriptures use two different words to describe the gifts of the Spirit: spiritual gifts (*pneumatica*) and gracious gifts (*charismata*). They are called spiritual gifts, because they are gifts of the Spirit. The first word is found in the original Greek text of the New Testament just three times, for instance in 1 Cor. 12:1, "Now concerning spiritual gifts (*pneumatica*), brethren, I would not have you ignorant." The gifts of the Spirit are also called "gracious gifts," because they are gifts of grace. Grace gives them; they are given by grace. The expression gifts of grace (*charismata*) is found 17 times in the New Testament, in four different significations. It would carry us too far, if we should enter into a discussion of all these texts, but we may look at some of them.

We read in 1 Cor. 12:31, "Covet earnestly the best gifts (*charismata*)." It is deplorable that most translators render this word "*charisma*" (gift of grace) simply "gift," when we find for "gift" not less than 17 other expressions in the Greek of the New Testament. It should be noted that there is a difference between "gift" and "gift of the Spirit." These spiritual gifts are called gifts of the Spirit and gifts of grace, because the Holy Spirit gives them by grace.

The eighth gift of the Spirit according to 1 Cor. 12:10 is "divers kinds of tongues," (literally: varieties of tongues). The word "tongue" (Greek, *glossa*) occurs in the New Testament in a three-fold meaning. James 1:26, "If any among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 3:5, "The tongue is a little member, and boasteth great things." Here the meaning of the word "tongue" is: a member of our body.

Then, the word "tongue" denotes "speaking in tongues" or a "discourse in tongues." 1 Cor. 14:26, "... he ... hath a tongue." These words of Holy Scripture are more clearly explained in 1 Cor. 14:2, "He that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries." (R. V.)

According to this verse of Scripture the "tongue," the speaking in tongues, is a supernatural gift of the Spirit, a gift of grace. It serves to the self-edification of the speaker. They are wonderful moments when our spirit deals directly with the Spirit of the Almighty God. This happens mostly in private worship. It is of value to the Church only when another has the gift of interpretation of tongues and interprets the message.

Thirdly, "Tongue" (*glossa*) means as much as "tongues (languages) of men." 1 Cor. 13:1. In Acts 2:11 we read, "... we do hear them speak in our tongues the wonderful works of God." Here "tongue" means a "known language" as verse 8 of the same chapter tells us, "and how hear we every man in our own tongue, wherein we were born?" The speaking in known languages recorded here is also a supernatural gift, for the languages are unknown by the speaker.

The attempt has been made to equalize the speaking in tongues recorded in Acts 2:11 and the speaking in tongues mentioned in 1 Cor. 14:2. But that is a sad mistake. The effort lacks the support of Scripture. 1 Cor. 14:2 clearly states that the speaking in tongues mentioned in that verse is *not* understood by man, while in Acts 2:11 the strangers said, "We hear them speak in our (own) tongues the wonderful works (great deeds) of God." The Galilean disciples of the Lord Jesus Christ filled with the Holy Spirit spoke in the languages of the Parthians, Medes, Elamites, Mesopotamians, etc., and the "strangers" heard and understood them—"every man in his own tongue, wherein he was born." Acts 2:8.

There is a twofold speaking in tongues; in a supernatural language understood by no one, except by the Spirit's interpretation, and then in foreign languages comprehensible by foreigners without interpretation. Both are a gift of the gracious Holy Spirit of the living God.

According to the Scriptures there are five different "kinds of tongues."

1. The speaking in other tongues (*heterais glossais*, supernatural lan-

guages) as the evidence of the full consummation of the Pentecostal Baptism in the Holy Spirit and with fire. Acts 2:4. Read also Acts 10:44-46 and Acts 19:6. I wish to emphasize the fact that the speaking in tongues as recorded in these cases is *not* the same as the gift of tongues spoken of by St. Paul in his letter to the Corinthians.

2. The speaking in tongues unto God. 1 Cor. 14:2.

3. The praying in tongues. 1 Cor. 14:14. "If I pray in a tongue, my spirit prayeth" (R. V.). It has been said that the Apostle Paul objected to speaking in tongues, but in the 15th verse of the 14th chapter of 1 Corinthians he says, "I will pray with the spirit," which means praying in tongues.

4. The singing in tongues. 1 Cor. 14:15, "I will sing with the spirit." The praying and singing in tongues is not understood by anybody as verses 16 and 17 tells us. "To sing" (*psallein*) means by its root, its primitive word, to touch quickly, to strike the chord, to play the zither; and also to sing praises and to glorify God in song. This singing with the spirit is contrasted with the singing with the understanding; it is singing in tongues, the full parallel of the praying in tongues (verse 14). Paul says, "I will sing with the spirit." I love to call this singing in tongues when in concert, "the heavenly choir." It is so wonderful to see at our great Pentecostal camp meetings literally thousands of people rise up and with uplifted hands sing praises unto God in a language they never learned. Glory to God! Eph. 5:19 and Col. 3:16 refer to the same experience ("spiritual songs").

5. The speaking in the tongues of men. Acts 2:11; 1 Cor. 13:1.

To this we may add "the interpretation of tongues." 1 Cor. 12:10. The plural, tongues, is here used indicating the "divers kinds of tongues." This word interpretation (*hermeneia*) occurs in but one more Scripture verse, 1 Cor. 14:26, "... hath an interpretation."

Why anybody should oppose this wonderful gift of the Spirit is more than I can understand. The Scriptures declare emphatically, "Forbid not to speak with tongues." 1 Cor. 14:39. Some say that the speaking in tongues is of no value. But Paul says, "I thank my God, I speak with tongues more than ye all." 1 Cor. 14:18. Would Paul have thanked God for something that was of no value at all? Certainly not. The literal translation of 1 Cor. 14:1 is "... exert yourselves on behalf of spiritual gifts ..." It is a command of God. Why not obey Him? Paul praised the Corinthians that "they came behind in no gift." My prayer is that soon the same can be said of every church in the land.

The Editor's Notebook



A Prophet of Cheer

Zechariah was a special prophet raised up of God at the time of the Jewish restoration. Together with his fellow prophet, Haggai, he was used of God to encourage Zerubbabel and Joshua, after their return from the seventy years' captivity in Babylon, to rebuild the temple at Jerusalem. But his prophecy goes far beyond his own day. He was privileged to tell of wonderful things ahead for both Israel and the nations. As in these last days the darkness deepens and the gloom of earthly things tends to oppress, let us turn aside often and read and reread these prophecies of Zechariah (they can easily be read in thirty minutes), and our hearts will be made to rejoice as we are enabled to get a glimpse of the glory of our coming King, and as we are made to realize the full provision our God has made for our redemption.

A Call to Repentance

The prophet begins his message with a call to repentance: "Turn ye unto me, saith the Lord of hosts, and I will turn unto you." Zechariah sums up the message of the former prophets: "Thus saith the Lord of hosts; turn ye now from your evil ways, and from your evil doings." But, alas, "they (to whom the message was directed) did not hear, nor hearken unto me, saith the Lord." Then judgment fell. Down through the ages we hear many like warnings sounded forth. Listen to this word of a New Testament prophet as he stands before a company of curious Greeks at Athens, "The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." If we would receive the blessing foretold by Zechariah and all the other prophets, we must of necessity enter into the double doorway of *repentance* toward God and *faith* in Him whom He sent to be a Saviour from sin.

The Coming of the King

Zechariah has much to say concerning the King of Israel. He tells the people, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Was this coming One to be

the King of Israel only? No, the prophet tells us, "He shall speak peace unto the nations: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Would He be accepted when He came? Yes, by some. Some had their eyes opened to recognize that He who was born of the virgin in Bethlehem was indeed the Shepherd of Israel. Who were these that recognized Him? The prophet calls them "the poor of the flock." It is always the poor that hear Him gladly. These knew that the gracious words which came from His lips were "the word of the Lord." Zech. 11:11.

His Rejection Foretold

But He was to be rejected by the leaders of Israel. And here the Lord speaks through the mouth of the prophet to these leaders, "If ye think good, give me my price," (my reward, my wages, for going about and doing good, and healing all those who were oppressed of the devil). And the record continues, "They weighed for my price thirty pieces of silver." What was to become of the money? "Cast it unto the potter: a goodly price that I was prized at of them." Thus was foretold the rejection of the true Shepherd and King of Israel, the price paid to Judas the betrayer for his labor, and how the priests disposed of this evil money when it was flung back to them, to buy the potter's field. Matt. 27:7, 10.

The Return of the King

That was the day of the King's rejection and crucifixion. But, thank God, the story does not end there. In the last three chapters of his prophecy, Zechariah speaks fourteen times of "that day" which is coming—the day of the Lord, the day of His vindication, the day of His triumph. One outstanding event which is to happen on "that day" is a great war in Palestine. The nations will assemble against the children of Israel who have returned to their own land. But the Lord is interested in this conflict, and He declares: "It shall come to pass that I will seek to destroy all the nations that come against Jerusalem." And what follows? He says, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced." Zech. 12:10.

The Pierced One

Commenting on this last Scripture, Adolph Saphir says, "See how, centuries

after the prophecy, John the beloved disciple, stands near the cross of Golgotha. Soldiers approach; and when they came to Jesus they brake not His legs, for they saw that He was dead already. 'But one of the soldiers with a spear pierced his side. . . . These things were done, that the scripture should be fulfilled, A bone of him (the true Paschal Lamb) shall not be broken. And again another scripture saith, They shall look on him whom they pierced.' That same disciple testifies, 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him.' At this revelation and sight of the One whom they pierced, the whole nation will mourn. They will be made to see that they have treated their Lord and Saviour as their fathers treated Joseph, and they will be filled with shame. But this greater Joseph will say to them, "But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive." And truly the rejection and crucifixion of their King has meant the salvation of much people.

A Reign of Peace

And then it shall be declared, "The Lord shall be king over all the earth." What will be the nature of His reign? "There shall be no more destruction." After all of men's peace conferences, the statesmen attending go home to vote money for more munitions of war, but when the King comes He will make wars to cease unto the ends of the earth, and the instruments of war will be made into implements of agriculture. And the outstanding characteristic of His kingdom, as the prophet here assures us, will be *holiness*. Upon the bells of the horses, upon the bowls of the altar, upon every pot in Jerusalem there will be written, "Holiness unto the Lord of hosts." And He gives assurance, "I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people." Zech. 2:10, 11.

What Is Needful?

Some may ask, "Why does the Lord delay His coming?" The prophet shows us that when the King returns, and His feet shall stand on the Mount of Olives, He will bring with Him "all the saints." Zech. 14:5. Do you remember those words of the Good Shepherd, "And other sheep I have, which are not of this fold, them also I must bring"? There are "other sheep" in Africa, in India, in China, in South America, and in the isles of the sea that He must bring. When David Livingstone saw the thousand wrong ways the Africans had received by tradition from their fathers, his heart sent up a cry, "Oh for ten thousand Christians to advance in God's name for

God's sake to preach Christ, and shout above the wintry winds of Africa, 'I am the way!' " But, alas, those who profess to be followers of the Shepherd are so engrossed in their various occupations that they have forgotten to send them the gospel invitation, and to invite them to come into the fold of the Shepherd. You and I have one great responsibility, and that is obedience to the Master's command, "Go ye into all the world and preach the gospel to every creature." Shall we fail Him in this responsibility?

Sending Forth the Light

This morning I received an appeal for help from a Missionary Society, asking me to contribute a dollar for the evangelization of a certain foreign field. It came to me how splendid it would be if every reader of the Evangel would send in a dollar to our Missionary Treasurer each month (or place the same in the

missionary collection of the local assembly) for the thirty-two different foreign fields in which we are laboring. Such an increased giving would enable us to double our missionary personnel, increasing the same to more than five hundred. Listen to that pathetic word from our Lord given to us in Zechariah's prophecy. The question is put to Him, "What are these wounds in thine hands?" He answers, "Those with which I was wounded in the house of my friends." Note, He is not accusing His enemies here; His words are a needed rebuke to His friends. And shall we, whom He calls His friends (John 15:15) wound Him afresh by failing to do the thing that He commanded? Let us consecrate afresh and say to Him, "O Lord, I am sorry I have wounded Thee by disobedience to Thy command concerning world evangelization. I ask Thee for grace that from this day forth I may do my part in sending forth the light of the gospel to 'every creature.'"

The Passing and the Permanent

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

Depraving Our Children

"The liquor-filled candy is coming back," states the *Presbyterian*. "One concern reports 50,000 boxes sold in Chicago in one day. Six pieces of this candy contain enough poison to intoxicate the average child. In this way the trade builds up the habit, and insures for itself a customer." "Woe to the world because of offences! (stumbling-blocks)," declared Christ. Matt. 18:7.

Palestine Industry

The *Jewish Chronicle* states that during 1933 Jews invested a capital of about \$20,000,000 in Palestine compared with about \$13,000,000 in 1932. During the later half of 1933 there were 133 new factories established and forty were in process of formation. "There are indeed signs that Jewish industry is progressing by leaps and bounds, and practically every kind of manufactory has been or is being set up, so that the time is not far distant when Palestine will be self-supporting."

The fig tree is budding rapidly!

The Blood Libel

According to the *Jewish Daily Bulletin* postal authorities are investigating the use of mails for the distribution of a leaflet accusing the Jews of ritual murders and ascribing the deaths of two children in San Diego to these alleged practices. That the Jews use the blood of Gentile children in their Passover feast is an old charge against the Jews, as false as it is old. It is as baseless as the unproved assertion that Jewish financiers are attempting to gain control of the world in order to set up a Jewish world-kingdom.

Dread of the Future

"Men's hearts failing them for fear," finds its fulfillment in the testimony of a nerve specialist who says, "During the past two years I have sat all day in consultation with innumerable men and women. Never in my experience of a quarter of a century have I encountered so much unhappiness, so many fears and apprehensions and grave depressions. Most of them can be traced to a sense of insecurity and to dread of the future."

Hope for German Jews

Writes the Editor of the *Jewish B'nai Brith Monthly*: "Frequent are the warnings of the Reich's trade minister who makes no end of telling Germany to abstain from boycotting Jewish business. It is being seen that when the business of a Jew languishes there is no work for German workmen."

The nation that persecutes the Jew finds out sooner or later that it does not pay.

Religion in Russia

The Soviet cannot erase the image of God from man's soul. The *European Harvest Field* reports that "A religious spirit is very active among the Russian people and it awaits only a proper time to show its tremendous power. A communistic leader among young people was recently converted to God. Some religious people are hiding from the 'reds' in the midst of impassable marshes. Many people are looking for the end, for they consider the Bolsheviks the children of the Antichrist. The only hope that they have of freeing Russia from the 'red' forces is the coming of Christ."

The Movie Menace

From the *Gospel Graphic* we learn that the increasing danger of films is noted in the statistics issued, which state that "in one year's output of American films there were 1,811 assaults with guns, 175 with knives, and 129 with other weapons, all with intent to kill. There were 231 scenes of hanging, 173 scenes of horror (such as clawing out eyes, biting off ears, and torturing), 757 scenes of attacks on women for immoral purposes, 31 gaol-breakings, and 929 scenes of nudity." "Shun the very appearance of evil." 1 Thess. 5:22.

Preparing Muzzles

Richberg, NRA executive, demands that the press shall not make comment on the policies of the government; in short, that the press shall be muzzled from even telling the truth. David Lawrence, the journalist, reporting this, claims that the "brain-trusters" would change our government before the American people were awakened to the fact that their liberties and rights had gone. A government that will dictate to the press would soon dictate to the church. In view of 1 Tim. 2:1-3, let us pray in our churches for our rulers that they may be wisely guided.

The Menace of Communism

Said Dr. Robert Underwood Johnson: "For many years the Soviets have been trying to undermine our institutions. They are subtle in their methods and never keep faith. The consulates they will now establish all over the United States will be used as centers of subversive propaganda by the Third International (world-wide Communistic organization)."

The Soviet loves to flaunt its slogan, "Religion is opium." But there is a slogan that now should be thundred all over our land, *Communism is poison!* God deliver America from its power!

Wanted—a World-Doctor

Says *Prophecy*: "A Los Angeles daily published the following communication: 'In every nation thousands of men are advocating thousands of remedies to cure a world sick unto death. What man and what remedy will prevail? Is it not plain that a world sickness needs a world doctor to cure it? One doctor, not a thousand quacks! The world stage is perfectly set for the coming of one of those world actors who appear upon the world scene from age to age when the world needs them most: Confucius, Buddha, Moses, Jesus, Mohammed. A new Christ is now due to appear.'

"Exactly so—and one is coming—but he will be a false Christ. 'For there shall arise false christs and false prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect.'" Matthew 24:24.

The Buried Seed-Grain

"Another parable put he forth unto them. . . . He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom." Matt. 13:24, 37. A. V.

Here we have a sowing quite distinct from the sowing of the seed of the Word of God. The sowing of the "children of the kingdom," in the "field of the world," by the Son of man Himself, is expressly stated. "He that soweth the good seed is the Son of man." And, "The good seed are the children of the kingdom."

The Master uses His laborers to sow the word of life, but when it comes to sowing "the children of the kingdom," He Himself does it. Let us turn to the seed-grain and see the picture lesson, that we may intelligently yield to the pierced hand of God and permit His fullest purposes to be fulfilled in us.

Joined to the Lord, one spirit, the grain of wheat awakens to the law of its being, and yields itself to the Son of God for sowing in the earth. It cries to God to make it fruitful at any cost. It sees there is an element of selfishness in being absorbed in its "own" advancement, and its "own" growth. It shrinks from the possible garnering alone.

The heavenly Husbandman hears the cry of the grain of wheat, and silently begins to prepare it for the answer to its prayer. He prepares it for the sowing in the ground, by gently detaching and loosening it from the bands that bind it to its nest.

It may appear as if He had not heeded the cry, and the little grain wonders why He does not answer, but the air and sunshine are doing their silent work. The seed is ripening unconsciously to itself, until suddenly it finds itself loosened from its old ties; a hand takes hold of it; it is caught away and dropped down into some spot of earth, dark, lonely, strange. What has happened?

The little grain of wheat asked for fruit, but not for this strange path. Where are the sunshine, the old companions, the old happy experience? "Where am I? What does it mean?" cries the lonely grain. "Am I to be of no more use? Where is my cosy nest, and all that I have been accustomed to in comfortable and congenial surroundings? This dark spot of earth, so repulsive, seems to be injuring my nice coat; it was so beautiful in my little nest on the top of the stalk. I was so far away from earth, so far above all." So the little grain speaks within itself.

Presently it is shocked to find its covering going to pieces. This is worse than all. So long as it could retain its exterior

beauty it would not mind the isolation, the darkness, the apparent uselessness. Ah me, is this retrogression? What can it be?

Moreover it seems like "giving way" to its surroundings. It is broken by them and is not able to guard itself, and remain "far above all" as before.

Meanwhile the little grain rests on the faithfulness of God. In spite of these strange dealings it knows that He is a faithful God, and will lead it safely as the blind one by a way that it knows not. It cries with the Psalmist, "I shall yet praise Him who is the health of my countenance, and my God."

Poor little grain! Trampled upon in the dark earth, buried out of sight, ignored, forgotten. This little grain of wheat that was once so admired. How the other members of the group of grains looked up to it, and listened with reverence to all its counsels!

Like Job it cries, "Unto me men gave ear, and waited, and kept silence for my counsel . . . they waited for me as for

Seed Thoughts

Gathered by Alice E. Luce

"Fact, Faith, and Feeling march in procession in a regular order—Fact leads; Faith, with the eye on Fact, following; and Feeling, with the eye on Faith, bringing up the rear." (Evan Hopkins).

"The sinning kills the praying, if the praying does not kill the sinning." (Bunyan). See Psa. 66:18; 1 Tim. 2:8.

"In voltaic or galvanic electricity, to increase the force of the current it is not necessary to enlarge the size of the cells, but to increase their number. So, in order to increase the power of gifts in God's kingdom, we must not enlarge the individual gifts so much as increase the number of givers." (Pierson).

"Men who with different and increasing incomes continue to give the same amount, bolt over simple proportion into vulgar fractions." (Brown).

An old fable tells of an eagle who carried away a sacrifice from an altar, and with it a live coal that set fire to its nest and burned up its young. A similar retribution comes to those who deliberately rob God in tithes and offerings.

There is a tradition in the Pyrenees that once a terrible fire which destroyed the homes and vineyards of the people opened up rich veins of silver. Many a seeming disaster discloses untold treasures of experience and communion with God to His children.

the rain. *But now—!* Now it is forgotten. Buried grain, say "yes" to God. He is answering your prayers.

Maybe you were occupied with your successful service, and with your happy experience in those old days. How little you were able to understand the temptations, and the difficulties of the little blades of wheat. How stern you were with those who fell, not "looking to thyself lest thou also be tempted." How you talked to the tiny blades of green just peeping through the ground, that they ought to be much older, and more matured. How weak you thought them because they were bowed to the ground immediately when some heavy foot trod upon them.

How you discouraged them when they were weak in the faith, and did not "receive them," nor bear lovingly with their weaknesses. How you tried to make them see what you saw in your fuller maturity. You did not understand how to wait, and to encourage them, and to give them time to grow. You wanted to hurry them on, and failed to see that they would only have increased vision as they followed on to "know the Lord." Buried grain, you were verily guilty concerning your brother in your lack of "anguish of heart and many tears," over the temptations and sorrows of others.

Now learn the mystery of the kingdom unfolded in the picture lesson of the grain of wheat. The life of God in you, could not break forth into fruitfulness until you had been broken by God's own hand. The earthly surroundings and testings, the loneliness and humiliation, were permitted of Him, that He might release into life abundant the life that had come from God.

At each stage of growth there must be the casting off of much that was necessary before, if there is to be fuller development. At the beginning, the germ of life is hidden within the outward form of the written word; the shell may pass away (*i. e.*, from our memories) but the life—the living Word—remains. Under favorable conditions for growth, in "an honest and good heart," cleansed from all that would choke the seed, the life progresses, showing itself in varied outward forms that may be described as the blade, the stalk, the ear, the full corn in the ear.

In the fullness of time the knife must be used, for there must come the severance from old supports, the parting with old experiences, the passing away of outward things that once helped us. The blades of green, the stalk, the ear of wheat, were only outward coverings for a life that was pressing through them to full maturity and sacrifice for fruitfulness. Severed from old supports, detached from old surroundings, again the life within the matured grain cannot break forth into the hundredfold without a fur-

ther stripping—a breaking of an outward shell that would prevent the fruitfulness.

In honest hearts crying out to God for His fullest purposes to be fulfilled in them, the Holy Spirit works even when they do not understand His working. The danger lies in their clinging to old experiences, and old helps, and old supports, when the Spirit-life within is pressing them on to another stage; especially if that stage *seems downward* instead of upward, although our picture lesson shows us that “downward” means fruitfulness, and is *the sequence to the upward path* of the full development of the grain of wheat.

What all this means in practical experience, the Holy Spirit alone can make us understand. It is sufficient for us to know something of the principles of His working, that we may learn to yield trustfully to all His dealings. That we may not “*think it strange*” when we are “*weighed down exceedingly*,” so that we despair “*even of life*,” and have as the answer to all our questionings that it is “*death within ourselves*,” that we may *not trust in ourselves, but in God that raiseth the dead*.

“*Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit.*” John 12:24. “*Death worketh in us . . . life in you.*” 2 Cor. 4:12.

At last the grain of wheat is willing to be hidden away from the eyes of men. Willing to be trampled upon and lie in silence in some lonely corner chosen of God. Willing to appear what others would call a failure. Willing to live in the will of God apart from glorious experiences. Willing to dwell in solitude and isolation, away from happy fellowship with the other grains of wheat. The little grain has learned something of the meaning of fellowship with Christ in His death, and now comes to pass the saying: “*Whosoever shall lose his life for My sake shall find it.*”

Silently, surely, the divine life breaks forth into fruitfulness. The grain has given itself, it has parted with its own life, yet it still lives—*lives now in the life of its Lord*. A buried seed-grain, it is content to be forgotten! For who thinks of the *grain*, and of all the sorrow and suffering that it underwent while sown in the dark, when they see the harvest field? But the grain of wheat is satisfied, because the law of its being is fulfilled. It has *sunk itself and its own getting*, and now lives in others, not even desiring to have it known that from it the hundredfold has sprung.

So the Christ Himself poured out His soul unto death, that He might “see His seed.” See the travail of His soul and be satisfied, as He lives again in His redeemed ones. Thus in God’s wondrous

law—the law of nature repeated in the spiritual world—the first grain of wheat, sown by God Himself, is reproduced in other grains, having the same characteristics, and law of being—“*If it die . . . much fruit.*”

“If it die, it beareth much fruit. . . . If any man serve Me, let him follow Me: and where I am, there shall also My servant be . . . him will the Father honor.” John 12:24, 26. “For ye died, and your life is hid with Christ in God.” Col. 3:3.

We have followed the little grain in its downward path into the ground to die, it has “hated its life in this world,” and now its life is hid with Christ in God. While it has been consenting to the break-

The Way of Salvation

The Disappearance

Two young girls, sisters, were much attached to each other, but far apart in religious interest and sympathy. The Christian girl was deeply concerned for the salvation of her sister. One night as they came home from a religious service, where the preacher had dwelt on the subject, “One shall be taken and the other left,” she was so deeply moved that she could not hold back her tears, and earnestly pleaded with her sister to yield her heart to God. She could not bear the thought of their eternal separation, but she was only spurned.

As they lay down together, the thoughtless one was soon asleep; the other drenched her pillow with bitter tears, and after a while, unable to bear the agony, she rose from the bed, and retired to an adjoining room, where she lay before the Lord in agony and prayer for a long time. Suddenly the sister arose and found herself alone. The thought flashed upon her, “Has the Lord really come, and has she been taken, and I left?” The thought filled her with dismay. She sought for her sister in the room, but found no trace of her. At last, she burst into weeping and fell on her knees, and for the first time she really prayed. After a while, she heard a low wailing and sobbing, and hastening to the other room, was surprised to find her sister. Together they wept and knelt and prayed; and before they closed their eyes again, they knew that if He should come, they would part no more.

There is a time coming when that Scripture will be fulfilled. Will you be left? You need not be. The Lord Jesus is coming for those who are born again, those who have come to Him to have all their sins washed away in His precious Blood. He invites you to come now. “Whosoever will, let him take the water of life freely.” Will you respond to His invitation?

ing and stripping in its lonely hidden path, the divine life within it has been breaking forth in life to others, and silently springing up into stronger, fuller, purer union with the ascended Lord. “*Where I am, there shall also My servant be*”—the servant that will follow Me to My cross and My grave shall go with Me to the Father, and his “life shall abide in heaven.” Phil. 2:20. Conybeare.) “Where I am, they . . . *with Me.*”

“Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour—Father, glorify Thy name.” John 12:27, 28.

Even the Lord Christ was troubled as He drew near the hour of desolation and suffering foreshadowed in Psalm 22. The hiding of the Father’s face was more than broken heart, than nails and spear. *He could have saved Himself*, He could have spoken to His Father, and had legions of angels to fulfill His behests, but where then would have been the first-fruits unto God and the Lamb?

“Now is My soul troubled: and what shall I say? Father save Me?” Nay, the Master’s only prayer could be—“Father, glorify Thy name.”

When Thou dost hide Thy face—*Glorify Thy name.*

When Thou art silent to My bitter cry—*Glorify Thy name.*

When others reproach and despise Me—*Glorify Thy name.*

When I am taunted that God has failed Me—*Glorify Thy name.*

When I am poured out like water; when My heart fails me; My strength is dried up; and I am brought to the dust of death—“*Father, glorify Thy name.*”

If we follow the Lamb whithersoever He goeth, there will surely come to us, as to Him, the assurance from the Father: “I have both glorified it, and will glorify it again.” “*He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith to the churches.*” Rev. 3:21, 22.—J. P. L.

A Rebuke to Hypocrisy

“We should go crusading for Christ. We have the men, the means, and the ways—steam and electricity and iron have levelled the lands and bridged the seas. The doors of the world have been opened wide for us by our God. We pray and preach; we bow the knee; we receive, we administer the Holy Communion of Christ . . . we shout ‘Onward, Christian soldiers, marching as to war,’ and then? . . . and then? . . . we whisper, ‘I pray Thee have me excused!’ What glorious humbugs we are!”—C. T. Studd.

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

An Astounding Miracle

New Tongue Created Through Prayer

It is now three and a half years since I was healed, by the power of God, of a long and painful illness. When my youngest child was only two weeks old, my tongue was very painful, and a lump grew so large that it burst down the edge of my tongue. I could only swallow cereal foods. My own doctor could do nothing, but sent me to Cardiff Hospital (near where I was living at this time), as he said he did not know what it was. I was sent home till a bed was vacated; then I was sent for, but was far too weak and ill for an operation, so they tried to kill the disease by a method to prevent cutting my tongue.

At the end of two months, I was told I was to have a slight operation. A small portion of my tongue was taken off and sent to the analyst in London to find out if there was life in this portion, and they had to await the report, which came in two weeks' time.

That morning I told them if they did not do something soon I should go home, as I felt sure I should be choked. The doctor told me they would do something soon, and at ten minutes to twelve I saw the surgeon and his assistant. A sister came towards my bed and said, "Now, Mrs. Williams, we are going to do a lot now."

After examining my tongue, the assistant was left to tell me that I was to have a very serious operation, and that more than half my tongue had to be taken away, and all the glands out of one side of my neck, and an abscess out of my neck too.

So I said, "If I refuse, what will happen?" He said, "You will go home to die." The sister came and said, "Now you have been very brave all along." They sent for my husband, and the doctor had a chat with him; then I was allowed to see my little ones.

My husband was told not to leave the place, but to ring up to the ward at six-thirty. This was at one-thirty, and at two-forty-five I was taken down; at five-forty-five I was taken back to the ward with only a very small portion of my tongue left.

After I got well enough, I had to go home a wreck. I could not speak a single word plainly, only a sound when I tried to talk, like a dumb person makes. All, or most, of my conversation was done by writing. I lived in that state for eight years, and was always ill.

Then at the end of that time we heard

of Mr. Griffiths (pastor) being at Bloxwich. I went out of curiosity to see what was taking place; but God took hold of me, and led me up to where Mr. Griffiths and Mr. Adams (Vicar of Wall) were praying for the sick.

When my turn came, I could not tell him what was wrong, and he said, "Never mind, sister, the Lord knows all about it; sit down, and I will pray for you." No one knows better than the Pastor what took place. He prayed, "Lord, in the name of Jesus, give this woman the power of speech."

I know he thought I was dumb, but God knew that, if I had a new tongue, I should be able to speak.

I never thought I should have a new tongue; I thought I should be well, but to my surprise I felt a little pull in my mouth, and the small piece of tongue melted. I at once knew I had no tongue at all; but in about ten seconds, I felt a warm piece of flesh come into my mouth, and I realized I had a new tongue.

No doctor on earth could do that, I knew; and all at once I jumped off the chair shouting, "Oh, I feel better, and I have got a new tongue." The Pastor asked me if I was sure, and he did believe because I started to speak to him. It was a night I shall never forget.

He then prayed for my eyes, and I could see quite well. I gave my glasses away, and never thought of them any more.

Mr. Griffiths asked me if I could get up, and tell a crowded hall what the Lord had done for me. I stood up, full of joy, and spoke as I never expected to any more; and some said: "Oh, it will not last." But praise His Wonderful Name! It has come to last, and I have been well in health ever since.

This testimony of Mrs. Williams is vouched for by her pastor, M. Thomas, 8 Thorp St., Chase Terrace, Nr. Walsall, England. We have culled the same from Redemption Tidings, the official organ of the Assemblies of God in Gt. Britain.

A Three Minute Sermon

"Except Ye Repent"

When Paul was before Felix he gave testimony to his faith in Christ, and as he reasoned of righteousness, temperance and judgment to come, Felix trembled.

Paul was no timeserver. He was a prisoner, but he did not say smooth things

in order to curry favor with the governor. His hands were chained, but not his tongue. Many a modern preacher has his tongue chained, though his hands may be free.

Wealth and position never influenced Paul. When Paul was before the governor, the governor trembled, not Paul. The righteous are as bold as a lion. If you are not bold, examine your righteousness. Christ, the righteous One, was ever bold. "Go tell that fox." Herod, the king, was called a fox, the essence of cunning! If Christ is your righteousness, you should have the boldness of Christ, the boldness of the righteous.

Felix dismissed Paul, but he never dismissed his sermon. It is recorded in his mind. It is recorded in the Word of God, and the record will be read in his presence. Paul's skirt was free from the blood of that man. Many men's skirts are not free. The skirts of many preachers are soddened with the blood of those they should have warned. It will drag them down. "Their blood will I require at thy hand." Woe to the shepherds that do not warn the flock. Woe to the prophets that prophesy smooth things.

Paul set forth the whole gospel—righteousness, temperance and judgment to come. Some set forth morality and act as if there was no judgment by their silence. Every minister is responsible to God first, and will have to give account of his stewardship. They are called to warn, testify and exhort, but they prefer to generalize, theorize and mystify.

John the Baptist came preaching, "Repent ye." Christ came saying, "Repent ye, and believe the gospel." When men asked Peter, "What shall we do?" he said to them, "Repent." Paul preached that God had commanded men everywhere to repent. Four great preachers, and the burden of their message was *repentance*.

Preachers have a model. They do well to follow the model. Never man spake like Him who warned, "Except ye repent, ye shall all likewise perish." Repentance is out of the vocabulary of many preachers of today, and they themselves will want to repent when repentance will be useless. Shun not to declare the whole counsel of God.

Contrasts

"At the mouth of the Congo there awaited a thousand prospectors, traders, merchants and gold seekers, waiting to rush into these regions as soon as the government opened the door to them, for rumor declared that there is an abundance of gold. If such men hear so loudly the call of gold and obey it, can it be that the ears of Christ's soldiers are deaf to the call of God, and the cries of the dying souls of men? Are gamblers for gold so many, and hazarders for God so few?"—C. T. Studd.

The Sunday School Lesson

Christianity and Patriotism

Lesson for May 13: Matt. 22:15-22; 34-40.

The man who preaches the truth and fearlessly attacks abuses will make enemies. It was true in the case of the Lord Jesus, who, after His purging of the Temple, was challenged by the rulers as to His authority. He answered in a manner that pricked their guilty consciences; and like a wounded bear, a wounded conscience will often fight and attack the one who has pierced it. Stung to madness, the Jewish leaders planned to trap Christ with some difficult question in order to involve Him in difficulties with the Roman government and the Jewish populace. Our lesson deals with two of those questions, one relating to a political question, the other, to a religious question.

I. RELIGION AND POLITICS.

Matt. 22:15-22.

An unholy alliance. "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out their disciples with the Herodians." (The Jewish party friendly with Roman government). Haters of Rome (Pharisees) and supporters of Rome dropped their differences in order to organize a "fusion party" against the Lord. But, as we shall see, this fusion ended in confusion. Sooner or later all unholy alliances against God and His Christ will be destroyed. See Ps. 2; Acts 4:23-30.

Unholy religion. Notice that the instigators of this plot were religious men; yet their profession of godliness covered inexcusable hatred. There is such a thing as irreligious religion. Saul of Tarsus, according to his own testimony, treated innocent Christians with shameless brutality. The forty Jews who swore to take Paul's life were not professional ruffians; no, they were religious men who thought they would be doing God a favor by despatching the apostle! The leaders of the Inquisition did not consider themselves inhuman fiends; they thought that they were truly religious. The lesson is obvious: religious energy and zeal, minus the love of God and man, becomes a curse to God and man. Compare 1 Cor. 13:1-3.

Hypocritical flattery. "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of man," they softly purred. A true statement spoke from false hearts! Christ sternly asked, "Why tempt ye me, ye hypocrites?" It is said that the old deer-stealers used to approach the herds with bundles of sweet hay upon their heads, in this way disguising the scent of the destroying enemy, so that the deer were thrown off their guard. Beware of the person who praises you overmuch, who overwhelms you with sugary compliments. Keen students of human nature claim that such an attitude is probably a cloak for malice or deception.

A cowardly design. With devilish cunning they professed honest doubt in order to throw Him off His guard and lead Him to make incriminating statements. Contemptible

cowardice! Writes a naturalist: "Cowards are like cats. Cats always take their prey by springing suddenly upon it from some concealed station, and if they miss their aim in the first attack, they rarely follow it up. They are all, accordingly, cowardly, sneaking animals, and never willingly face their enemies, unless brought to bay or wounded, trusting always to their power of surprising victims by the aid of their stealthy and noiseless movements."

A difficult question. "Is it lawful to give tribute to Caesar, or not?" A trap! An affirmative answer would have made Christ unpopular with the people who hated the Romans; a negative answer would have branded Him as unloyal to the government. The question revealed the existence of a vexatious problem that troubled zealous Jews, whose position was as follows: Israel is a theocracy, that is, a state governed by God, through His representatives. Since Jehovah is our real King, it surely must be treason to pay tribute to a heathen emperor. In other words the godly Jew could not see how he could be loyal **both** to God and to the Roman government.

That problem may become our problem. It ought to be possible to be loyal to **both** God and Caesar; but conditions may arise when we may be forced to make a choice. We live in days when the increasing power of the State threatens liberty of conscience. We all remember how at first the NRA disturbed us. German pastors are now faced with the choice of either subscribing to what they believe to be un-Christian principles in the Nazi program, or be branded as unpatriotic. In Russia, as we know, the Christians cannot be loyal to both God and atheistic communism.

A conclusive answer. Referring to Caesar's superscription on the coin, the Lord Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." In other words, they can be loyal to **both** God and Caesar. He as much as said: "The image of the emperor upon the coin which you use is an evidence of your subjection to the Roman government. Therefore give Caesar his dues. The Roman government gives you protection of property and administration of justice. It builds your roads and public works, and in general, serves you on a material plane. It is only fair that you acknowledge this service by paying taxes. You must be loyal to this government, as long as it does not claim service that belongs only to God. Remember that you can serve God without rebelling against Rome; on the other hand, you can rebel against Rome without pleasing God. As the penny bears the image of Caesar, so you bear the image of God—a sign of your subjection to Him and an index of your use. Render unto Him therefore supreme worship and spiritual service."

The Christian, then, has a duty to the government. He is bound to honor rulers, keep all laws (as far he can so without violating conscience) and **pray** and **pay** for his

government). But what if there is inevitable conflict between duty to God and duty to the government—so that the government demands that which conflicts with God's laws? Then there is but one answer: "We ought to obey God rather than men." The Christian conscience is God's private territory!

II. RELIGION AND LOVE

Matt. 22:34-40.

A vital question. "Master, which is the great commandment of the law?" asked a teacher of the Law of Moses. A question of tremendous importance, for knowing the greatest commandment to follow, a person will know the greatest thing to live for. And that has been the problem of the wise of many lands. "What is the **Summum Bonum**, or the Greatest Good?" Says the poet:

"Order," says the law court; "Knowledge," says the school; "Truth," says the wise man; "Pleasure," says the fool. "Love," says the maiden; "Beauty," said the page; "Freedom," said the dreamer; "Home," says the sage; "Fame," says the soldier; "Equity," says the seer; spake my heart full sadly: "the answer is not here." Then within my bosom softly this I heard: "each heart holds the secret—Kindness is the word!"

Christ's answer was: **Love** is the word.

A heavenward duty. The supreme, all-powerful, all-beautiful, all-wise Being merits the supreme, unreserved devotion of man's entire being. Love Him with the whole **heart**—sincerely and not with mere lip service. Love Him with the whole **soul**—not coldly or formally. Love Him with the whole **mind**—with a thirst for spiritual knowledge. Love Him with the whole **strength**—energetically and not feebly. Then it will be said of us as it was of Hezekiah, "He did it with all his heart, and prospered." 2 Chron. 31:21.

A man-ward duty. "And the second is like unto it, Thou shalt love thy neighbor as thyself." Notice the little conjunction "**And**." It is the divine blessing on the wedding of two duties—love to God and love for our fellows. And what God hath joined together, let no man put asunder! I John 4:20. Theological, technical definitions of love are so unsatisfactory. But we recognize it when we see it. "Do not be angry with me, brother—I have nothing," said a Russian reformer and novelist to a cold, gaunt beggar. The wan face lighted up, the blue lips parted in a smile. "But you called me brother—that was a great gift." Returning an hour later he found the smile still lingering on the beggar's face. Myer Pearlman

WELLINGTON, TEX.—We came here about one year ago and began a revival. In about 5 weeks 85 prayed through to salvation and many were baptized with the Holy Ghost. Our Sunday school grew so large we had to build a basement to take care of them. Our church roll went from 35 to more than 100. Recently Brother A. C. Bates held a revival for us. Many were saved and baptized with the Holy Ghost. At most of our regular services people are praying through. The assembly is still increasing. About May 20 we shall be in the evangelistic work again. We have a tabernacle 40x60. For reference, write to Brother James Hutsell, Slick, Okla.—Elgin Smith Evangelistic Party.

The Gospel in Foreign Lands

GLORIOUS CONVENTION AND MIGHTY HEALINGS

Louis C. Otero, Puerto Rico

So wonderful was our annual conference that I am unable to express all the spiritual benefits received. The Spirit of the Lord dealt with my heart to become a real watchman, and not just a sleepy one.

The first Sunday after coming from the conference I started a campaign in my own church. God opened the way that I might publish in the daily paper a note about the meetings. The results were splendid and the church was crowded night after night. The city soon opened its eyes to the reality of Christ and His power to save and to heal. The Lord blessed in a special way along the healing line and soon people were coming from near and far for deliverance from disease. Many who had been ill for years, and had been given up by their doctors were perfectly healed in answer to prayer. Some even came from far away cities, and those who could not come sent handkerchiefs to be anointed, later testifying that they were healed. Some were delivered from demon possession, and many who came for healing soon realized they needed salvation first.

Since the news of our revival has spread, many invitations to go out and preach and pray for the sick are coming in. Pray with us that God might sweep Puerto Rico with a real Holy Ghost revival.

NEWS ITEMS

A recent letter from Miss Lois Shelton dated February 12, tells of her safe arrival in Africa. Her address is Faloka Mission, Cape Palmas, Liberia, W. Africa. She says, "I am very glad to be stationed at Faloka with Miss Pickel. There are many encouraging features about the work here, and I feel perfectly at home."

Leland Johnson informs us that his new address is Post Office Box 721, Hong Kong, South China.

EARTHQUAKE AGAIN DESCRIBED

Mrs. V. Schoonmaker

"One of the biggest and most extensive earthquakes in history" is the description of Dr. Dunn, of the Geological Survey of India, of the Bihar earthquake.

It will convey some idea of the extent when one knows that the area of the greatest destitution is as large as the whole of Scotland, with five times the population of Scotland. In the towns of North Bihar there is probably not one masonry house which is undamaged, while thousands of homes are completely destroyed with not a wall standing. In one bazar in Monghyr the ruin was so great that for days it was not possible to see where the lines of the street had been amid acres of destroyed homes.

Some thousands of lives have been lost, and those thousands might have been tens of thousands, if the shock had been at night instead of midday. Altogether twelve towns with populations between 10,000 and 60,000 were wrecked. Over an area of 2,000 square miles half of the land has been flooded by fountains of water which poured out from fissures and gushers, and one sixth of the land is covered with a deposit of deep sand. Roads and railways are so damaged that outlying parts can only be reached by foot or by bicycle or bullock cart, and it will take months to restore communications.

CHILDREN ASK FOR SCRIPTURE

Miss Martha Kucera, one of our missionaries in South India, tells of the children sacrificing their usual treat of candy at Christmas time, in order that they might have a Bible. She says, "The children never get candy, since the people are so poor, except what we give them as a treat at Christmas time. The children, themselves, came to me asking that they might be given New Testaments this time instead of candy. Some of the boys and girls went to work in the fields like the grown-ups to save a few pennies to buy the Word of God. We offered them for half price or for whatever they could afford to give, believing the children would appreciate them more, if they had to pay something for them. The proceeds realized from these sales provided Bibles for the orphan children and those who were too poor to pay anything for them.

"There were over 200 people present, and each family has at least some portion of the Word of God. After the distribution they all raised their hands in praise and worship.

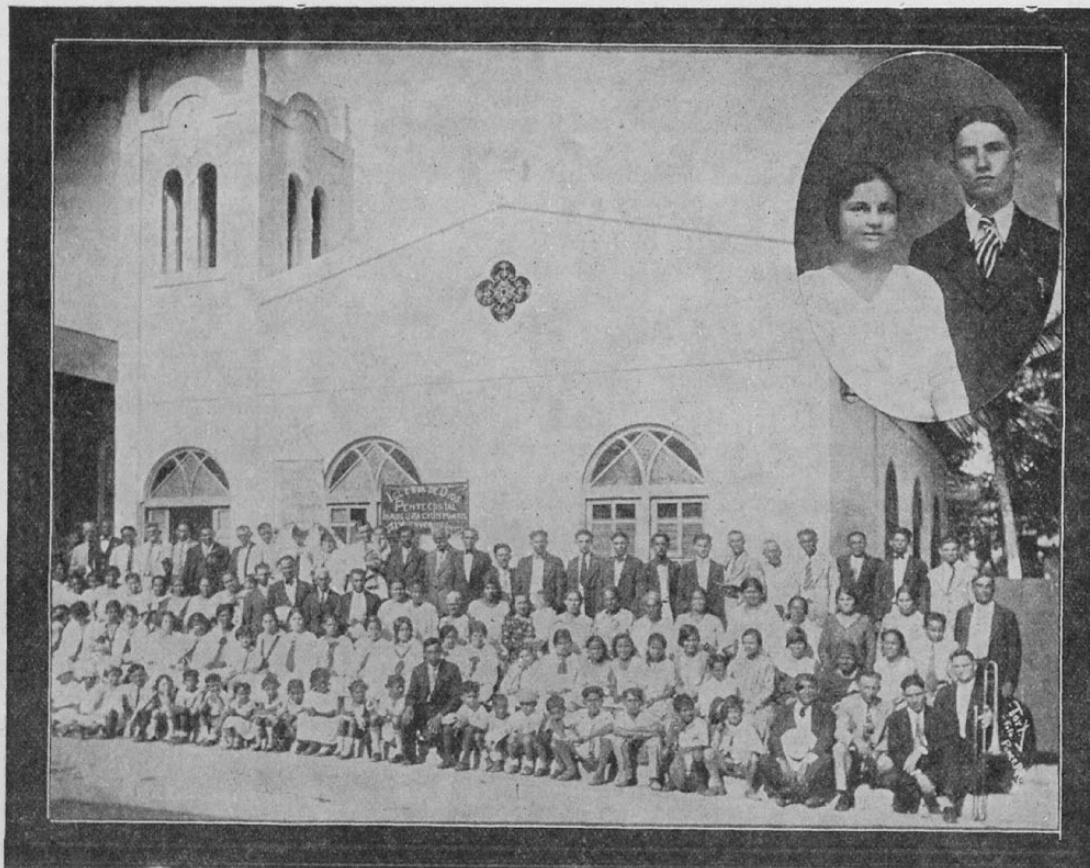
"Many who could not read before attended our night classes and in their old age they learned to read. Pray that the Lord may bless the Word to their hearts."

BRIEF NOTES FROM FAR AND NEAR South India

One woman was wonderfully delivered from demon possession, and she and her husband are now both saved. The woman was delivered from awful pain in her stomach which was due to her being poisoned by witchcraft, nearly robbing her of her mind. The demons left one by one as the whole church held on and prayed. She has complete victory now and both are very happy in the Lord. They were forced to leave their hut, as their master became very angry when they turned to the Lord.—Martha M. Kucera.

North China

We recently visited Miss Nicholson's station and found a hun-



Annual Workers' Conference, Puerto Rico. Inset, Mr. and Mrs. Louis Otero. Brother Otero is pastor of the assembly at Ponce, P. R.

gry flock ready to drink in the Word. On our return we had to ride a day and a half in a railway car with no heat, and often the mercury showed many degrees below zero. We nearly perished, but are praising the Lord for the opportunity to minister His Word.—Percy Bristow.

Persia

Last Sunday we had 75 in our Sunday school. The attendance is continually growing, and now our meeting place can't hold the crowd. Please pray that God may give us a mighty revival among these dear souls.—S. J. Kamber.



Typical village meeting in India

message. The blessed promise that His Word shall not return unto Him void holds good even for India. Please pray much for the salvation of the more than a million people of this district."

NEW OUTSTATION OPENED

Brother Hindle writes from North China: "I believe I was the first person to preach the gospel in the town of Tu Men Lu (which name being translated means 'Earth Gate Road'). The people received me openly and treated me kindly, and the response to the message was good. God has given us an open door there and we are trusting Him to bring forth fruit from His Word.

WINNING INDIA'S VILLAGES

Brother A. G. Ericson, from India, together with his wife and baby, recently spent a few days visiting here in Springfield. While here he gave us a glimpse of their work in Partabgarh District. He said, "The greater part of our work in Partabgarh is village preaching. We have found that the best way to reach the people is to go out very early each morning, going from village to village. As we arrive in a village we ask the first person we meet to call all the others together. Usually they all come, and

in real Indian fashion squat on the ground, waiting to hear what the strangers have to say. Perhaps someone will bring us a bed to sit on, which is not always so very clean nor free from its peculiar inhabitants, but we do not mind such small things. The thing that concerns us is to get the poor, ignorant people to understand the message of salvation. That sometimes takes a long time, but as we go back to the same places again and again, it is a glad day when we find that they have grasped the meaning of our

"Gashatay is still under the shadow of bandits, so please continue to pray for us. Since leaving home I heard that the soldiers had put the bandits out of business but no sooner had I heard this than I heard that the bandits had captured the chief official of Gashatay village and were holding him for a ransom of \$2,000. Mex. Only the power of Almighty God has kept us all these years, and we wish to give Him all the praise and glory."



The Poured-Out Life



This poem, dedicated to the memory of Brother John Torta who passed into the presence of the Lord from Liberia, March 15, 1934, was written by Brother Wesley R. Steelberg, pastor of the Assembly at Sacramento, California, which has very faithfully helped to support our Brother Torta during his ministry for souls in Liberia.

*God found him, a boy on a city street,
And He claimed his life for His own;
He fashioned and trained in His wonderful school
This soul for Himself alone;
He taught him sweet lessons of sacrifice,
Of patience, faith, and prayer,
And sorrow and loneliness, too, were his
As he learned the cross to bear.*

*And the Master poured in His life divine
To illumine the soul within,
Igniting a flame of passion and love
Lost souls for His Christ to win.
Then his heart beat strong with a fervor deep
And he pledged God's call to heed,
So to far Liberia sailed one day
To scatter the gospel seed.*

*There he crossed rough streams on God's mission bent,
There he sought God's truth to spread,
He taught the native on life's dark way
Or knelt by his dying bed;
There he labored with hand, and heart, and brain,
Building churches—and building men;
He poured out the life that to him had been given,
Thus giving it back again.*

*Yes, he poured out his life and spared it not,
No cost seemed too dear to pay
To reach the souls on Liberia's shore,
Though his life was fast ebbing away;
Then the summons came from the Father above,
"Come higher, thou faithful one;"
And our brother was borne to the Father's arms
To receive the King's "Well done!"*

*Our hearts are crushed as the tears slip down,
And we seek to understand,
Though we sorrow not as others do
Since he lives in that better land.
And we know that his life was not in vain
Though it seemed so quickly o'er.
For the poured out life is found again
On that happy golden shore.*



In the Whiten'd Harvest Field

CHARITON, IOWA—Evangelist Ben Compton was with us in a meeting in which 5 were saved and the saints were refreshed and spiritually built up.—Donald Skiles, Pastor.

GENOA, TEX.—We have enjoyed a great feast of good things under the ministry of Virgil T. Smith, of Houston. In a 2 weeks' revival some were saved and some were reclaimed.—William B. Melton, Pastor.

SPIRO, OKLA.—At Birch Chapel near Spiro we have just closed a 3 weeks' revival, Morris Lefkowitz, evangelist. Nine were saved; 3 received the Holy Ghost; and the church was stirred with a greater zeal to go forward. Council ministers passing this way will find a welcome.—U. V. Scroggins, Pastor, Route 1.

WEED PATCH, CALIF.—We are grateful for the ministry of Evangelist and Mrs. O. A. Severson, Kingsburg, Calif., the past 2 weeks. The saints were greatly strengthened by the Word given and the presence of the Lord was prevalent in each service.—Bill Costilow, Sunday School Superintendent.

POYEN, ARK.—We have just closed a 5 weeks' revival, conducted by Evangelist Joel Dove. Great interest was shown from the first and souls were fed from the Word of God. Several were saved and filled with the Holy Ghost, 12 of whom were buried with Christ in baptism. Thirteen united with the assembly.—Miss Ethyl Roland, Secretary.

CHICKASHA, OKLA.—Evangelist and Mrs. Bynum and Sister Irene Greene have just closed one of the best revivals Chickasha has had. During the first 2 weeks many who had been seeking for years received the Baptism with the Holy Ghost. After this many began to seek for salvation. Numbers united with the church. There were 45 saved, and 29 baptized in the Holy Ghost.—Earl F. Davis, Pastor.

LEVELLAND, TEX.—We have just closed a 5 weeks' meeting with D. E. McGinn and party in charge. God was in our midst to own and bless His Word. Fifteen were saved; 16 baptized with the Holy Ghost, 14 received into our fellowship. The church was built up in many ways. The saints are encouraged to move on. Ministers in the fellowship are invited to visit us.—L. R. Misener, Pastor.

MOUNTAINAIR, NEW MEX.—In February and March I spent 4 weeks in evangelistic work in our Spanish assemblies of Denver, Colorado Springs, and Pueblo. Our Spanish work in Colorado is rapidly increasing both in quantity and quality, under the leadership of Presbyter D. Bazan, of Denver. God has poured out His blessings on our services. At Mountainair we have erected a nice church where at present Brother and Sister Santisteven are in charge. The people are interested and God is blessing.—Kenzy Savage.

BLYTHEVILLE, ARK.—Our church has been greatly blessed and uplifted by the coming of Evangelists Meyer and Alice Tan Ditter for special meetings. Sinners were stirred and many came forward to seek the Lord. The special radio singing each day stirred and blessed the hearts of many who were not able to attend the evening services.—N. H. Rhodes, Pastor.

OTTAWA, ONT.—Evangelist H. C. McKinney, of Toronto, Editor of *The Pentecostal Testimony*, was with us at Bethel Tabernacle recently. The attendance was splendid. The meeting continued 4 weeks and quite a number sought the Lord for salvation. Nine adults were filled with the Spirit. This campaign has been a great blessing to the assembly, which is growing steadily.—C. B. Smith.

HURLEY, NEW MEX.—March 29 we met for an all-day fellowship meeting of the Southwestern Section of New Mexico. The meeting opened with a wedding. One of our pastors, Jesse A. Moore, and Sister Ola Barnet, both of Deming, were united in marriage, the writer officiating. Every assembly in the Section was well represented. The night service closed with many at the altar seeking the Holy Spirit.—Jesse B. White, Bayard, Pastor of Hurley assembly.

DOUGLAS, ARIZ.—Betty Howard, Child Evangelist, with her parents of San Jose, Calif., recently held a revival here. The meeting was well attended and the interest grew with every service to the close. Her Scriptural and inspiring messages were well received and they won the hearts of many. A goodly number were converted and the assembly as a whole was edified and spiritually built up. What her parents are adds to Betty's success in soul winning.—John Eiting, Pastor.

HUMBLE, TEX.—We have just closed a 2 weeks' meeting, Virgil T. Smith, of Illinois, Evangelist. Some were saved and reclaimed, one received the Baptism, according to Acts 2:4, and the saints were encouraged. Brother Smith was in the trenches in the World War at the age of 14 and was known as the youngest American soldier. He speaks of his travels and also world conditions in the light of prophecy. Address him for evangelistic meetings in care of F. G. Eiting, Presbyter, 4420 Gibson Street, Houston.—H. D. Anderson, Pastor.

SENTINEL, OKLA.—We praise the Lord for His presence with us in our fellowship meeting April 1. A large crowd attended, and everyone enjoyed a wonderful day with the Lord. We appreciated the presence and programs of the neighboring assemblies. Our next fellowship meeting will be at Redwood assembly, 5 miles east and 4 south of Cordell, May 6. Council ministers passing this way will find a welcome.—W. E. Brannan, Pastor.

PARK RIVER, N. DAK.—After fasting and prayer Evangelist and Mrs. Paul Middleton, Des Moines, Iowa, were called to conduct a revival. The Lord blessed their ministry to the good of the entire community. The interest was gratifying throughout the 4 weeks. Many Christians of other denominations attended and sought their "Pentecost." Our assembly has been practically doubled. During the campaign a business man in the town gave us 2½ fine lots for a new tabernacle. Money was quickly raised to pay some back taxes on the lots.—Joseph H. Syverson.

GOLDSBERRY, MO.—We recently held a 3 weeks' meeting in Red Oak where God mightily blessed His Word and 35 accepted Jesus as their Saviour. We then answered a long standing call to Goldsberry. Large crowds attended this meeting and many accepted Christ. Another church was started for the glory of God. The first Sunday there 53 were present at Sunday school and the attendance is constantly increasing. The last week of the revival, Brother and Sister Cline, of Bucklin, preached. Miss Gemmill was recuperating from an attack of appendicitis and a nervous breakdown, the Lord having raised her up by a direct miracle.—Miss Leta Heath, Assistant to Miss Margaret Gemmill.

ALTON, ILL.—Our first year on this field has just expired. During this period we have received 105 into membership. Evangelistic services are held every Sunday night and at almost every such service people have given their hearts to the Lord. During the year we have been blessed with the special ministries of Evangelists Rogers and Renfrow, J. N. Hoover, and Brother Holloway, Mobile, Ala., who has recently closed a very successful meeting with us. People are receiving the Baptism with the Spirit almost every Saturday in the special tarrying services. We are grateful also that in spite of the depression most of our brethren are now at work. This, we feel, is in direct answer to prayer. We are planning extensive tent campaigns during the summer.—S. Clyde Bailey, Pastor.

WASHINGTON HOSPITAL WORK—Since March, 1933, I have visited the sick in many hospitals in Washington, Oregon, and Idaho. In most of the larger hospitals I gave out Gospels, prayed for the afflicted and told them of Christ. I was also at Soap Lake, Wash., a small town where hundreds of people had come to be cured of various contagious diseases. Here I witnessed to many of the power of Christ to save and heal. We prayed for a man who had gangrene in his foot. He gave his heart to God and was healed. In a meeting in Spokane, as I quoted the Scripture, "With His stripes we are healed," a woman who had been afflicted with rheumatism for 15 years was instantly made well. I have seen many healed of different kinds of afflictions all over the country.—John Nicholich, Hospital Missionary.

HEALED OF INSANITY

Cornelia Jones Robertson writes from the House of Prayer, 1912½ Broderick St., San Francisco, Calif.: "We prayed for a man in Washington who was in an insane asylum, and he is wonderfully healed and restored to his family. We also prayed for a woman in New Jersey. Her mind is restored and the doctor says that they would not keep her much longer. The Lord blessed her husband by giving him work. Last week a lady from a Methodist Church was healed and received the Baptism. We should love to hear from those we pray for."

OAKLAND, CALIF.—In the First Pentecostal Church, Sister Emma Taylor began a campaign the first of February. God so blessed the giving of the Word that these meetings, by request of the audience, ran on for 2 full months. A number were saved and some received the Baptism. Sister Taylor has been engaged as speaker at our coming camp meeting at Santa Rosa, June 24-July 22. She may be reached through the First Pentecostal Church.—J. Narver Gortner, Pastor, 31st Street, near Grove.

BRIMSON, MO.—We have just closed a revival, Evangelist William Andrews, of Brookfield, in charge. During the 5½ weeks, God gave us a precious awakening. About 136 knelt at the altar for salvation; 23 were baptized with the Holy Ghost; 30 received Christian baptism; and 47 came into our fellowship. Sunday night of the fourth week we thought to close the revival, but the power of God fell and a godly fear swept over the sinners. A second sermon was preached and another altar call was given; 7 came for salvation and 25 hands were raised for prayer. The meeting ran another week; 33 came for salvation, and several were baptized with the Spirit. The Spirit fell on a number of fine young people who came to the meetings, and they became hungry and sought for the Holy Ghost.—Noah Mosier, Pastor.

ADDITIONAL RADIO BROADCASTS

The following table shows the place, call letters, kilocycles, days and hours of programs:

Watertown, Mass., (Babson Park near Boston), WBSO, 920, Sunday, 1:15 p. m., E. S. T.

Lancaster, Pa., WKJC, 1200, 2:30 daily except Sunday; Saturday 2:30 and 6:45 p. m., E. S. T.

Tulsa, Okla., KTUL, Sunday, 5:00 p. m., C. S. T.

Tyler, Texas, KGKB, 1500, Tues., Thurs., and Sat. 8:00 a. m., Sunday 1:30 p. m., C. S. T.

Sioux Falls, S. Dak., KSOO, 1110, Sunday 11:15 a. m., Tues. and Thurs., 4:45 p. m., C. S. T.

Seattle, Wash., KJR, 970, Friday 11:00 p. m., and Tues., Wed. and Thurs. over KVL at 12:00 noon, P. S. T.

Galveston, Tex., KFUL, 3:00 p. m., Saturday, C. S. T.

Lapeer, Mich., WMPC, 1500, Thurs., 4:30 p. m., E. S. T.

York, Nebr., KGBZ, 930, Sunday 4:30 p. m., and Mon. and Thurs. 8:00 a. m., C. S. T.

Vancouver, B. C., CKMO, 1410, Tues. 7:45 p. m., Thurs. 8:00 p. m., Sat. 7:30 p. m., P. S. T.

EVANGELISTIC MEETINGS

HORNELL, N. Y.—Glad Tidings Tabernacle, May 6—Mabel Willets, and Jean Moore, Evangelists.—W. F. Voodre.

NEW HAVEN, CONN.—240 Poplar St., May 10, 10 days or longer. John J. Smith (Happy Jack) Evangelist.—Arthur E. Shirley, Pastor.

FT. WORTH, TEXAS—First Assembly of God, May 6, 2 weeks or longer. S. G. Shields, Evangelist.—F. D. Davis, Pastor.

S. KNOXVILLE, TENN.—Blount Avenue, May 6—Evangelist and Mrs. James E. Hamill—J. C. Leatherwood, Pastor, 132 Moody St.

VANCOUVER, B. C., CAN.—Sixth Avenue Tabernacle, April 29, 3 weeks or longer. Hattie Hammond, Evangelist—H. Earl Winburn, Pastor.

CHRIST'S AMBASSADORS' RALLY
TOPEKA, KANSAS—May 4—Wanda Seybold, C. A. Secretary, 310 E. 12th St.

AINSWORTH, NEBR.—May 1, Evangelist and Mrs. P. T. King.—Melvin Brandt, Pastor.

SEARCY, ARK.—Courthouse, May 13—Francis-Ross Evangelistic Party.—Harold B. Francis, Evangelist.

WALKER, MINN.—May 6, 3 weeks or longer. Evangelist and Mrs. Paul Middleton.—S. E. Oliver, Pastor.

DUNCAN, OKLA.—All-day fellowship meeting, Banner Assembly, 7 miles west of Duncan, on good road, May 12. Basket lunch.—Pastor and Mrs. J. D. Birge.

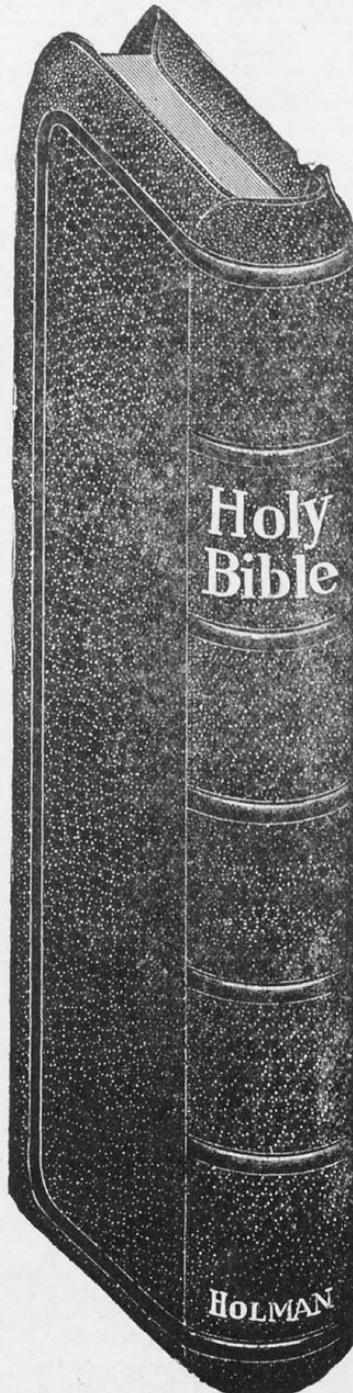
COFF, KANS.—District tent, April 29—Silas and Olive Garrett, Evangelists.—Jane E. Finnell, Pastor.

LORAIN, O.—May 6, 1829 E. 31st St., Estella Maffett, Evangelist.—Glenn M. Horst, Pastor, 1865 E. 34th St.

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Christ is tempted. He beginneth to preach.

13 ¶ Then cometh Jē'sus ¶ from Gal'ilee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And lea and dwelt i upon the se
14 But Jōhn forbad hīm, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. ¶ ch. 2. 22.	Zāb'u-lon ai 14 That it was spoken
	¶ Dan. 9. 24	

BLOOMINGTON, IND.—Month of May—Mattie Howard, Evangelist.—Fred H. Newbauer, Pastor, 105 W. Grimes Lane.

RUSSELLVILLE, ARK.—Evangelist Wm. B. McCafferty, will begin a revival May 9, for 3 weeks. Brother McCafferty is teaching in Southwestern Bible School, Enid, Okla.—L. L. Riley, Pastor.

NEW YORK, N. Y., Anniversary Revival at Glad Tidings Tabernacle, 325-9 West 33rd St., April 29-May 13; Evangelist, David H. McDowell. Further particulars from Pastor Robert A. Brown, 325 W. 33rd St., New York City.

SOUTHWESTERN BIBLE SCHOOL
ENID, OKLA.—Fifth annual commencement, Education Building, May 7, 7:30 p. m. Baccalaureate service in same building May 6, 3:00 p. m. Sermon by W. T. McMullan, of Okmulgee. Write for rooms.—P. C. Nelson, President, 316 E. Cherokee.

CONVENTIONS

FORT MADISON, IOWA.—Fellowship meeting May 2-6. Rally May 5.—George Shepherd, Pastor.

CHICAGO, ILL.—The Stone Church, 25th annual convention, 70th Street and Stewart Avenue, May 6-20, Loren B. Staats, Evangelist.—Neils P. Thomson, Pastor.

DISTRICT MEETINGS

KANSAS PRESBYTERY MEETING

WICHITA, KANS.—Headquarters, 1034 S. Market St., May 8-9. All communications should be in prior to these dates.—Fred Vogler, District Chairman.

DURANT, FLA.—Pleasant Grove camp ground, Tabernacle has new concrete floor, seats being constructed; South Florida camp meeting May 10-20. Make reservations early.—N. A. Bell, Secretary, 1907 N. B St.

ILLINOIS DISTRICT COUNCIL

GALESBURG, ILL.—Illinois District Council, May 8-11. All regular business will be transacted. Those desiring license or ordination should make application at once. Each church entitled to one delegate. Everett Phillips, Pastor, 439 Day St.—Arthur Bell, District Superintendent, Box 113, Belleville.

NEW ENGLAND DISTRICT COUNCIL
CHANGE OF LOCATION

FITCHBURG, MASS.—Changod to 844 Main St., May 8-9. Each assembly may send one delegate with pastor. All brethren in District please be present if possible. Bring instruments.—H. T. Carpenter, Secretary; Raymond G. Gordon, Pastor, 217 Westminster Hill Rd.

LATIN-AMERICAN DISTRICT COUNCIL
NOTICES

Annual meeting South Texas conference, Rio Hondo, May 11-12. Frontier Conference, Victoria, Tex., May 16-17. East Texas conference, Houston, May 22-23. North Texas conference, Ft. Worth, May 29-30. Central conference, Artesia, N. Mex., June 15-17. Colorado conference, Pueblo, July 15-17. All services and business in Spanish. I will spend most of the month of June in California among the Spanish churches.—H. C. Ball, Superintendent.

NORTH CENTRAL DISTRICT CONVENTIONS

Minnesota, St. Cloud, May 16-18. North Dakota, Bismarck, May 22-24. Lake Geneva camp and Bible conference, June 17-19. Special speakers, Dr. Chas. S. Price, and William I. Evans, Dean of Central Bible Institute, Springfield, Mo.—F. J. Lindquist, District Superintendent, 3015-17 13th Ave., S., Minneapolis, Minn.

TEXAS DISTRICT COUNCIL

FT. WORTH, TEXAS.—Rosen Heights Church, June 5-8. Each department of District work will be given time to take care of its interests. Officers to be elected for Christ's Ambassadors, Women's Missionary Council, and District Council. Meals on freewill offering plan. Let each assembly take an offering as soon as possible and send to the secretary of the District. Matters of great importance to be discussed. E. S. Williams, General Superintendent, Speaker.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth.

MARANATHA SUMMER BIBLE SCHOOL

The Maranatha Summer Bible School third term. Christ's Ambassadors rally May 30, for Eastern District Young People, followed by 6 weeks intensive Bible study; closing exercises July 15. Two courses include: Studies in Doctrine, Dispensations, Old Testament History, Acts, Hebrews, Personal Evangelism, Synoptic Gospels, Gospel of John, Church History, the Gospel in the Tabernacle. Daily lectures weekly by visiting Bible teachers in addition to regular courses. Cost of tuition and board for 6 weeks, \$35. Guests students and vacationists will be welcomed at \$1.00 a day.—Address Mrs. J. R. Flower, 301 Spruce St., Lititz, Pa.

OPEN FOR CALLS

Evangelistic or Pastoral
Pastor H. H. Wilson of Baptist Tabernacle, East Brady, Pa.: "Have received the Baptism with the Holy Spirit."

Evangelistic

James H. Taylor, 716 Adams St., Route 1, Delphos, O. Expect to start for Oregon about May 15, via Lincoln Highway. Tent or brush arbor meetings along the way. In Pentecost 12 years, 2 years in West Africa.—Jas. H. Taylor.

MISCELLANEOUS NOTICES

WANTED—Gospel tent 40x60 or larger, in good condition.—H. E. Hardt, 1133 Market St., Ashland, Pa.

WANTED—Evangelists and other full gospel literature, for free distribution, must be postpaid. Nettie Wilkerson, Arion, Ala., Route 3. C. Rodway, 2162 Ohio Ave., Klondyke, O. "Thanking all who have sent previously." Old song books, to be used in rural sections where there are no funds available for this purpose.—Pastor R. N. Miller, Route 3, Westfield, N. Y.

NEW ADDRESS—T. S. Miles, Box 254, Childress, Texas.

NEW ADDRESS—"We have accepted the pastorate here."—W. W. and Gertrude Childers, Cozahoma, Ark.

WORLD MISSIONS CONTRIBUTIONS

April 12-18 inclusive

- All personal offerings amount to \$865.71
- .16 Assembly of God Parma Mo
- .30 Children's Church Maywood Calif
- .50 Assembly of God Melcher Ia
- .60 Grantham Church Cottonwood Ala
- .75 Assembly of God S S Chattanooga Okla
- .80 C A's Assembly of God Altoa Kans
- 1.00 Robinson Point Assembly of God S S Dardanelle Ark
- 1.00 Pent'l S S Williamsville Mo
- 1.00 Assembly of God Merville Ia
- 1.00 Glad Tidings Mission Dayton Ky
- 1.00 Assembly of God Artesia N Mex
- 1.00 Callis Assembly of God Blue Ridge Tex
- 1.00 Assembly of God San Angelo Tex
- 1.00 Assembly of God Church Coleman Tex
- 1.00 Pent'l Church Moran Mich
- 1.00 Maple Grove Full Gospel Tabernacle Brainerd Minn
- 1.00 Gospel Tab Wood S Dak
- 1.06 Assembly of God Camden Ill
- 1.06 Assembly of God Obar N Mex
- 1.20 Faith Tabernacle Bayshore Fla
- 1.28 Bartons Chapel Murchison Tex
- 1.40 Gospel Tab Harlowton Mont
- 1.44 Assembly of God Campbell Mo
- 1.50 Pent'l Assembly London Ky
- 1.55 Assembly of God Hartford Ala
- 1.60 Assembly of God Malden Mo
- 1.62 Pent'l Mission Ukiah Calif
- 1.70 Cedar Hill Church Lockney Tex
- 1.75 Assembly of God Senath Mo
- 1.80 Pent'l Church Dorchester Nebr
- 1.92 Gospel Gleaners E Bakersfield Calif
- 2.00 Full Gospel Church Burnham Mo
- 2.00 Assembly of God S S Woodside Pa
- 2.00 Bear Creek Assembly Atlanta Ga
- 2.00 P A C Full Gospel Mission Montague Calif
- 2.00 Passover Prayer League Chicago Ill
- 2.00 Pent'l S S Sitkum Oreg
- 2.03 First Pent'l Church Columbia Pa
- 2.20 First Pent'l Church Brawley Calif
- 2.20 Assembly of God Church & S S Sidney Nebr
- 2.20 Hartford & Edenton Assemblies N C
- 2.21 Assembly of God Dexter Mo
- 2.22 Pent'l Mission Parkin Ark
- 2.26 Assembly of God S S Clarendon Ark
- 2.30 C A's Batan's Cross Roads Enterprise Ala
- 2.30 Full Gospel Tab Abilene Tex
- 2.37 Full Gospel Tab South Sioux City Nebr
- 2.42 Assembly of God Las Animas Colo
- 2.45 Assembly of God Afton Okla
- 2.50 Polytechnic Assembly of God C A Ft Worth Tex
- 2.50 Ladies' Mid-Week Prayer Band Kennett Mo
- 2.55 Assembly of God Mission Johnson City Tenn
- 2.60 Assembly of God Megargel Ala
- 2.62 Miller Assembly of God Hill City Kans
- 2.70 Full Gospel S S Bethalto Ill
- 2.72 Full Gospel Church Visalia Calif
- 2.75 Assembly Bratt Fla
- 2.85 Assembly of God & C A Bucklin Mo
- 2.87 Gospel Tab Stevens Point Wis
- 2.87 Full Gospel S S Exeter Calif
- 3.00 Ladies' Missionary Circle Picher Okla
- 3.00 The (Original) Church of God Wilton Maine
- 3.00 Radio Prayer League Soul Winners Denver Colo
- 3.00 Bay City Assembly Bay City Mich
- 3.00 Cottage Prayer Circle Ashland Va
- 3.00 Assembly of God S S Brave Pa
- 3.00 C A's Miami Okla
- 3.00 Glad Tidings Tab Reading Pa
- 3.00 Assembly of God Avant Okla
- 3.00 Assembly of God West Tulsa Okla
- 3.00 Highway Tab Maple Heights Ohio
- 3.00 Assembly of God Willow Springs Mo
- 3.10 Glad Tidings Assembly Idaho Falls Idaho
- 3.15 Oak Dale Assembly Repton Ala
- 3.17 Full Gospel Mission Wendell Idaho
- 3.20 Assembly of God S S Pearl Ill
- 3.21 Excell Assembly of God Repton Ala
- 3.25 Pioneer S S Erick Okla
- 3.25 Assembly of God S S Punta Gorda Fla
- 3.25 Assembly of God Uhrichville Ohio
- 3.25 Assembly of God Nelsonville Mo
- 3.30 C A's & S S Lee's Summit Mo
- 3.30 N Highland Assembly of God Columbus Ga
- 3.35 Assembly of God Geneva Ala

- 3.41 Assembly of God San Fernando Calif
- 3.45 Full Gospel Tab Half Moon Bay Calif
- 3.53 First Assembly of God Camden Ark
- 3.60 Young People Peak & Garland Full Gospel Church Dallas Tex
- 3.60 Banner Chapel Brewton Ala
- 3.60 Glad Tidings Tab S S Shepherd Mich
- 3.67 Assembly of God Puxico Mo
- 3.71 Bethel Church Patterson Calif
- 3.45 Assembly of God S S Scottsbluff Nebr
- 3.86 Assembly of God Oroville Calif
- 3.99 Pent'l S S Grand River Ia
- 3.99 C A's Rapid City S Dak
- 4.02 Gospel Tab Ft Morgan Colo
- 4.10 Pent'l Mission Key West Fla
- 4.20 El-Bethel Assembly New Brockton Ala
- 4.25 Full Gospel Assembly of God S S Columbia Tenn
- 4.28 Full Gospel Tab Selma Calif
- 4.32 Pent'l Church & S S Sachse Tex
- 4.45 Assembly of God Ovid Colo
- 4.45 Assembly of God S S Sharon Kans
- 4.60 Assembly of God Turner Oreg
- 4.70 Church of the Full Gospel Newport Oreg
- 4.71 Gospel Tab Thief River Falls Minn
- 4.80 Assembly of God Illmo Mo
- 4.87 Assembly of God S S Vernon Tex
- 4.89 Gospel Tab Sauk Centre Minn
- 5.00 Pent'l Mission Vale Oreg
- 5.00 Calvary Tab Waynesboro Pa
- 5.00 Assembly of God W M C Highlands Tex
- 5.00 Assembly of God Myrtle Point Oreg
- 5.00 Full Gospel Assembly Astoria Oreg
- 5.00 Assembly of God Church Westby Mont
- 5.00 Pent'l Assembly Pensacola Fla
- 5.00 Pent'l S S Mossyrock Wash
- 5.00 Full Gospel Tab Raymond Wash
- 5.00 City Rescue Mission Iron River Mich
- 5.00 N Side Assembly of God Church Missoula Mont
- 5.00 Assembly of God Muscotah Kans
- 5.00 First Pent'l Church Oxford Pa
- 5.00 Assembly of God St Louis Mo
- 5.00 Gresham Full Gospel Tab Chicago Ill
- 5.00 Assembly of God Brimson Mo
- 5.00 First Assembly of God New Orleans La
- 5.20 Full Gospel Assembly Church & S S Monrovia Calif
- 5.30 Pent'l S S Buffalo Wyo
- 5.34 C A's Crichton Ala
- 5.40 Assembly of God Florida Ala
- 5.48 First Pent'l Assembly of God Dinuba Calif
- 5.54 Mountain Missionary Work Mendota Va
- 5.60 Blue Lake & Trinidad Pent'l Missions Calif
- 5.65 Assembly of God Chaffee Mo
- 5.75 Pent'l S S Grafton W Va
- 5.75 Assembly of God S S Henderson Tex
- 5.77 Full Gospel Church & S S Los Banos Calif
- 5.82 Assembly of God Pine Bluff Ark
- 6.00 Bethel S S Glencoe Okla
- 6.00 Assembly of God Buxton N C
- 6.00 Full Gospel Mission San Luis Obispo Calif
- 6.00 Assembly of God Winter Haven Fla
- 6.00 Full Gospel Church Hereford S Dak
- 6.00 Community Full Gospel Church Grayhorse O
- 6.00 C A's Kingsburg Calif
- 6.00 Gospel Tab Hettinger N Dak
- 6.15 Full Gospel Church Longmont Colo
- 6.17 Assembly of God Spearman Tex
- 6.25 Calvary Pent'l Mission Antioch Calif
- 6.25 Christian Assembly Harrison Ohio
- 6.27 Assembly of God Cape Girardeau Mo
- 6.30 Pent'l Assembly El Cerrito Calif
- 6.35 First Pent'l Church Hollywood Fla
- 6.37 Granada Gospel Tab Granada Minn
- 6.38 S Austin Assembly of God Church Austin Tex
- 6.43 Assembly of God Chapel Coleman Mich
- 6.55 Denver Assembly of God Houston Tex
- 6.62 Assembly of God S S Hartford Ill
- 6.80 Assembly of God Church Carlsbad N Mex
- 6.90 Full Gospel Assembly & S S Vacaville Calif
- 7.00 Wildhorse Assembly of God Hominy Okla
- 7.00 Gospel Tab Helena Mont
- 7.00 First Pent'l Assembly Bridgeton N J
- 7.00 Assembly of God Highgrove Calif
- 7.00 Hayfield Assembly Winchester Va
- 7.00 Havenscourt Tab Oakland Calif
- 7.05 Full Gospel Assembly Decorah Ia
- 7.05 Assembly of God Creston Ia
- 7.09 Pent'l Church Bridgeport Wash
- 7.20 Pent'l S S Corvallis Oreg
- 7.35 Assembly of God S S Bismarck Mo
- 7.40 Assembly of God & S S Riverside Calif
- 7.50 Gospel Tab Grafton N Dak
- 7.50 Goulds Pent'l Church Goulds Fla
- 7.50 Ladies' Missionary Society Phoenix Ariz
- 7.58 Junior Church Assembly of God Springfield Mo
- 7.60 C A Hannibal Mo
- 7.67 Assembly of God Church & S S Borger Tex
- 7.96 Assembly of God S S Whittier Calif
- 8.00 C A's Bellflower Calif
- 8.00 Full Gospel Assembly Los Angeles Calif
- 8.00 Pent'l Church East Liverpool Ohio
- 8.02 Assembly of God Kennett Mo
- 8.10 First Pent'l Assembly Eaton Ohio
- 8.25 Full Gospel Church Tracy Calif
- 8.40 Full Gospel Tab Naugatuck Conn
- 8.50 Full Gospel Tab Appleton Wis
- 8.70 Glad Tidings Temple Lodi Calif
- 8.80 Assembly of God Edina Mo
- 8.98 First Pent'l Church Altoona Pa
- 9.00 Pent'l Assembly Throop Pa
- 9.00 Gospel Assembly Geneva Minn
- 9.50 Assembly of God Church & S S Holtville Calif
- 9.60 Assembly of God Collinsville Okla
- 10.00 St Paul Gospel Temple St Paul Minn
- 10.00 Bethel Tab Watsonville Calif
- 10.00 Full Gospel S S Kansas City Kans
- 10.00 Reston S S Lookingglass Oreg

- 10.00 Full Gospel Church Haverstraw N Y
 - 10.00 Assembly of God Ashland Ohio
 - 10.00 Full Gospel Church Morgan Hill Calif
 - 10.00 Full Gospel S S Tyler Tex
 - 10.00 Christ Covenant Church Chicago Ill
 - 10.00 Full Gospel Church Mallet Creek Ohio
 - 10.00 Assembly of God C A Galena Park Tex
 - 10.00 Glad Tidings Assembly Alameda Calif
 - 10.25 Full Gospel Tab Louisville Ohio
 - 10.26 Full Gospel Church Hamilton Mont
 - 10.30 Crusaders Assembly of God Springfield Mo
 - 10.69 Gospel Tab Berlin Wis
 - 10.70 Assembly of God & C A Bridgeport Nebr
 - 10.90 First Local Assembly of God Gooding Idaho
 - 11.00 Pent'l Assembly of God Hillsboro Oreg
 - 11.00 Grace Tabernacle Lyman Wash
 - 11.10 Busy Bee Band Windber Pa
 - 11.25 Full Gospel Tab Lindsay Calif
 - 11.31 Atwater-Winton Assembly Winton Calif
 - 11.61 Full Gospel Mission Bellevue Mich
 - 11.80 Pent'l Assembly of God & S S Walla Walla Wash
 - 12.00 Aspers Mission Gardners Pa
 - 12.26 Birthday & Miss Offerings Full Gospel Tab-ernacle Hollister Pa
 - 12.33 Assembly of God Parsons Kans
 - 12.50 C A's New Castle Pa
 - 12.50 Full Gospel Assembly & S S Kingsburg Calif
 - 12.68 Pent'l Mission Bangor Pa
 - 13.00 Full Gospel Tab & S S Crosby-Ironton Minn
 - 13.00 Assembly of God Noonan N Dak
 - 13.00 Maranatha Mission Ambley Pa
 - 13.20 Assembly of God Tab Byesville Ohio
 - 13.62 Pent'l Full Gospel Mission Coalinga Calif
 - 13.72 Assembly of God Baker Oreg
 - 13.75 Glad Tidings Church Reno Nev
 - 14.38 First Pent'l Tab Savannah Ga
 - 14.85 Calvary Pent'l Temple Aberdeen Wash
 - 15.00 Full Gospel Tab Lewistown Pa
 - 15.00 Calvary Mission Dover-Foxcroft Maine
 - 15.00 A Friend Colorado Springs Colo
 - 15.51 Assembly of God Santa Rosa Calif
 - 16.15 Church of the Full Gospel Paso Robles Calif
 - 17.39 Assembly of God Greenville S C
 - 20.00 McClellan Ave Assembly of God Detroit Mich
 - 20.00 Bethel Tab Frederick Md
 - 20.00 Full Gospel Tab Chicago Ill
 - 20.00 Christian Assembly Wausau Wis
 - 20.10 Bethel Temple Fresno Calif
 - 20.35 First Pent'l Church Pacific Grove Calif
 - 21.00 Assembly of God S S Broken Arrow Okla
 - 21.00 Full Gospel Assembly Yonkers N Y
 - 21.00 Pent'l Full Gospel Assembly Chula Vista Calif
 - 21.85 N Cumberland Assembly S S & C A Cum-berland Md
 - 22.00 Full Gospel Assembly of God Greendale Mich
 - 22.00 Assembly of God Central Park N Y
 - 22.34 Glad Tidings Mission Seminole Okla
 - 22.50 Full Gospel Tab Reedley Calif
 - 25.00 Assembly of God Wasco Calif
 - 26.00 Gospel Tab Freehold N J
 - 26.64 Trinity Full Gospel Church Pasadena Calif
 - 27.21 Calvary Tab Camden N J
 - 29.47 Bethel Tab & S S Havre Mont
 - 30.00 Pent'l Church Bradenville Pa
 - 30.00 Pent'l Tab National City Calif
 - 30.00 S Calif Bible School Miss Society Pasadena Calif
 - 31.63 St Cloud Gospel Tab S S St Cloud, Minn
 - 33.00 Stone Church & S S Birthday Off Wrights-ville Pa
 - 33.75 Full Gospel S S Auburn Wash
 - 35.00 Pent'l Mission Bellbrook Ohio
 - 36.50 Assembly & Group of Friends Ashtabula Ohio
 - 37.37 Assembly of God & S S Enid Okla
 - 38.39 Pent'l Tab & S S Anacortes Wash
 - 40.00 Bethel Pent'l Church Hagerstown Md
 - 40.00 Berean Assembly Los Angeles Calif
 - 40.00 Upton Ave Tab Toledo Ohio
 - 42.00 German Pent'l Assembly Benton Harbor Mich
 - 43.70 Full Gospel Tab Shawano Wis
 - 44.00 Full Gospel Tab Sioux City Ia
 - 45.60 Glad Tidings Tab Santa Cruz Calif
 - 45.78 Bethel Pent'l Assembly Juncau Alaska
 - 47.31 Full Gospel Assembly Maywood Calif
 - 50.00 Full Gospel Tab Napa Calif
 - 50.00 Four Fold Gospel Mission Wasco Calif
 - 50.00 Bethel Temple Dayton Ohio
 - 52.50 Full Gospel Tab Sacramento Calif
 - 53.25 Arkansas-Louisiana District Council
 - 54.25 Four Fold Church & S S Bellflower Calif
 - 71.00 Assembly of God Church & S S Topeka Kans
 - 72.00 Berea Tab Detroit Mich
 - 75.00 Evangel Tab San Jose Calif
 - 77.55 Full Gospel Tab Sacramento Calif
 - 85.00 Bethany Pent'l Church Springfield Mass
 - 86.00 Five Cent Club Peak and Garland Assembly Dallas Tex
 - 103.64 Central Gospel Tab Long Beach Calif
 - 125.50 Christian Assembly & S S Zion Ill
 - 193.25 Church of the Four Fold Gospel Battle Creek Mich
 - 159.00 First Pent'l Church & Y P S Lancaster Pa
- | | |
|--|-------------------|
| Total amount reported | \$4770.89 |
| Home missions fund | \$132.53 |
| Office expense fund | 73.89 |
| Deputation expense fund | 18.41 |
| Reported as given direct to mission-aries | 187.95 |
| Reported as given direct to home mis-sions | 18.85 431.63 |
| Amount received for foreign missions | \$ 4,339.26 |
| Amount previously reported | 8,557.60 |
| Total amount received for foreign missions to date | \$12,896.85 |

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ECHO, ARK.—We praise the Lord for the renewing in the Holy Ghost received in the recent revival conducted by Sister Ida McAdoo, El Reno, Okla. Even though the weather was bad numbers attended and 6 found the Lord. We have meetings Saturday and Sunday nights, and tarrying meetings Sunday evenings. Council ministers will find a welcome here.—Walter Hamilton, Deacon, Barber, Ark., Route 1.

DOMBEY, OKLA.—Assisted by an evangelistic party we have had a precious 3 weeks' revival at the Bunch Grass Schoolhouse. Five were saved, 2 were reclaimed, and 6 followed the Lord in baptism. We are expecting to have the church here set in order soon. Pastor King, of Liberal, expects to fill the pulpit part of the time until we can get a regular pastor. Council brethren coming this way, please stop and give us a meeting.—Raymond Leitzel, Evangelist.

TEXAS CITY, TEX.—A precious fellowship meeting convened at Trinity Tabernacle April 9, Presbyter F. G. Eiting, presiding. Sister Mollie Baird, Missionary to India, brought the morning message. Special inspiring songs were rendered in the afternoon, after which Brother W. H. Smith brought a message on prayer. The Christ's Ambassadors, led by Bernice Robinson, had charge of the evening devotional service, at which Brother Eiting spoke on the Holy Spirit. The entire day was one glorious spiritual feast.—Estol R. Mason, Secretary.

PONCA CITY, OKLA.—Our recent meeting, with Brother E. C. Tobey in charge, closed with good success. Some were saved, 4 or 5 were baptized with the Holy Ghost, and 6 united with the assembly. The last night of the meeting was a record breaker for these parts; about 14 were saved in that one service. The power fell on people all over the house and the meeting lasted until 2:00 A. M. Brethren passing this way, stop with us.—Ernest M. Adams, Pastor.

INDIANAPOLIS, IND.—March 4 the saints at Woodworth-Etter Tabernacle entered into a 4 weeks' open battle against sin and Satan. As the Word went forth Satan's strongholds were broken and many captives were set free. About 40 stepped into Calvary's tide where their hearts were cleansed from sin. Thirty-seven were baptized with the Holy Ghost, speaking in other tongues as the Spirit gave utterance. A goodly number were buried with the Lord in baptism. As a closing event, a Methodist preacher who for 20 years had "followed on to know the Lord," was baptized with the Holy Ghost as he stood to pronounce the benediction. Brother Thomas Paino is Pastor.—Clyde C. Goree, Evangelist.

DUNCANNON, PA.—We report victory in this place. Surely God has gone before us and much prejudice has been broken down. We have purchased a church building, and with the help of our neighboring assembly in Harrisburg, have just had a revival. Pastor Cook, and Brother Marlatt, both of Harrisburg assembly, preached during the revival. Twenty-six came to the altar for salvation, and most

of these pressed through and were saved. Three received the Baptism with the Holy Ghost. A Jew, his wife, his daughter, and his mother-in-law, have come into the glorious full gospel faith. We started Sunday school with 31 the first Sunday and 42 the next. The church was dedicated March 4 by the Eastern District Superintendent, J. Roswell Flower. We still have Sunday school and week night services in the old Methodist Church, 3½ miles northwest of Duncannon, where I have been pastor for nearly 2 years. Ministers in fellowship with the Council are invited to stop with us.—George W. Hanson, Pastor.

FORNEY, TEX.—We came to Forney last October for a revival and God wonderfully blessed our efforts. The meeting continued 3 weeks. Twenty-seven went their way through to God and a number were baptized with the Holy Ghost, according to Acts 2:4. Since the revival closed we have been meeting 3 nights a week in cottage prayer meetings, in which many have been saved. God has now given us a nice little building for worship. We plan on having Brother Edwards, Sectional Presbyter, to set the church in order soon. We invite Council brethren passing this way to stop with us.—Clifford S. Walker, Pastor.



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