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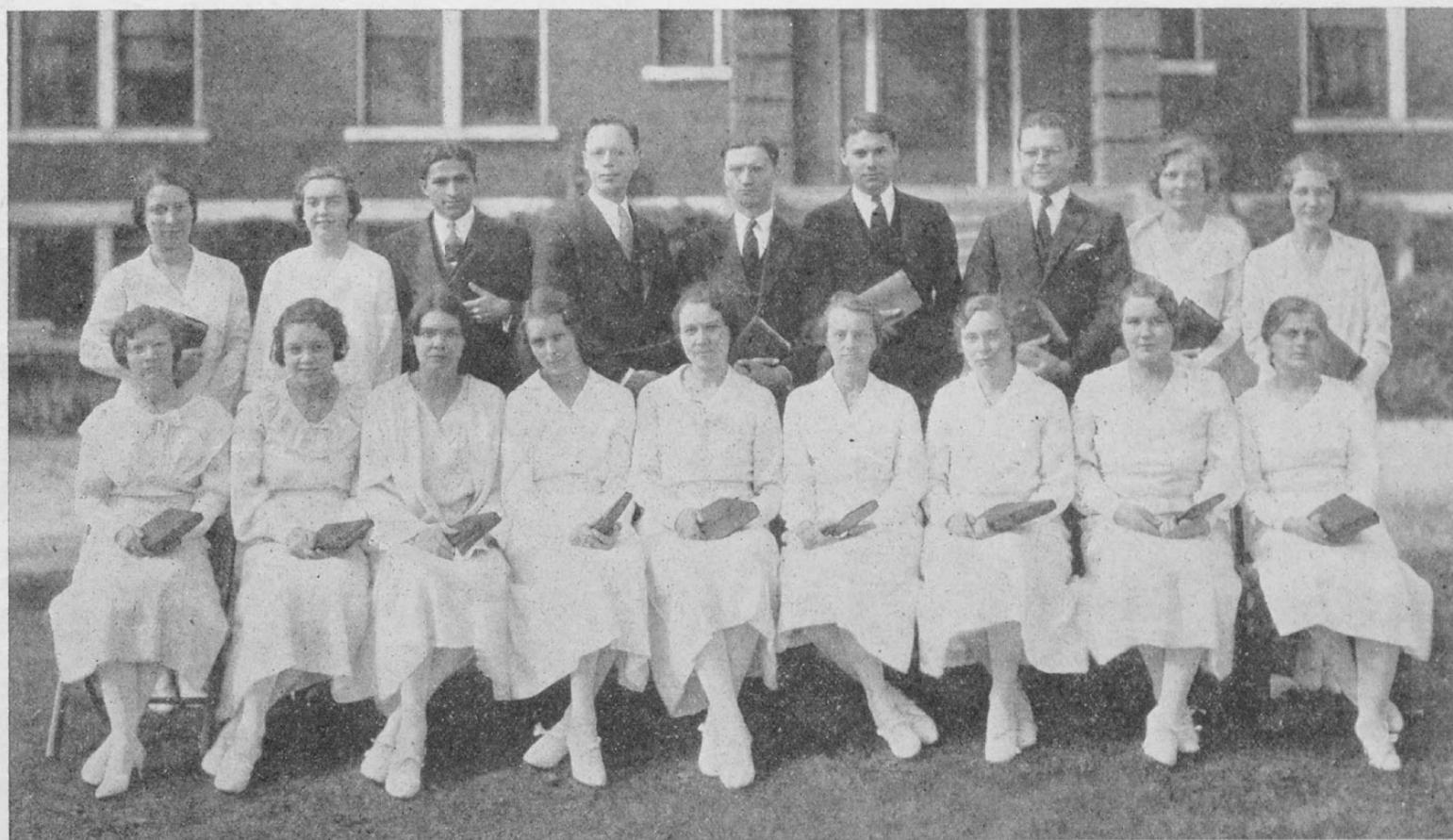


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Graduating Class, Central Bible Institute, 1934

## The Office and Obligation of the Ministry

Baccalaureate Address to the Graduating Class of Central Bible  
Institute by Pastor J. Narver Gortner, Oakland, California

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. 1 Cor. 4:1, 2.

As your lives are to be devoted to the work of the ministry in the homeland or

in the foreign field I purpose to speak to you of what ministers are and of what is required of them.

I. WHAT MINISTERS ARE. They are ministers and stewards, ministers of Christ and stewards of the mysteries of God.

1. They are ministers of Christ. The word rendered "ministers" here is not the word so rendered in verse 5 of the preceding chapter where we read, "Who then is Paul, and who is Apollos, but *ministers*, by whom ye believed?" There the word is *diakonoi*; here it is *hupereetas*.

There their relation to men is the theme; here their relation to Christ. This word *hupēretas* is a very suggestive word; it means, literally, under-rowers. We are on our way across the sea of life. The winds may blow, the tempests may rage, the ship may be violently tossed, but it will surely reach the haven on the other side. Ministers on this ship are "under-rowers." They are not in command of the ship. Christ is in command. They have no authority except the authority that has been delegated to them by Him. Let them beware then lest they become exalted in their own eyes. Let them recognize themselves, not as independent workers, but as under-rowers, "ministers of Christ."

Through Christ you have been saved from sin. Christ is the Saviour, and there is no salvation apart from Him. Recently in the city where I live there was a meeting in the interest of unity. There were three speakers: a Jewish rabbi, a Unitarian preacher, and the pastor of a Christian Church. Each man made an interesting speech. Each affirmed that the old days of controversy and prejudice were gone, and that now we are coming to a better understanding, and that henceforth we are to work together in peace and harmony, and emphasize only the fundamentals. But what are the fundamentals? Paul wrote, "Other foundation can no man lay than that is laid which is Jesus Christ." And if I read the Bible aright to build upon Jesus Christ is to build upon His deity. He said, "Upon this Rock I will build My Church."

"On Christ, the solid Rock, I stand;  
All other ground is sinking sand."

Certainly the Jewish rabbi and the Unitarian minister do not emphasize or believe in the deity of Jesus Christ; and evidently the Christian minister, if he believes in it, does not think it is one of the fundamentals. But how can one be saved unless he believes that Christ was, and is, the Son of God? Read John 20:30, 31. Those of us who have been saved have been saved through Jesus Christ, and a Christ who is not the Son of God cannot save anybody; therefore if we have been saved through Christ He through whom we have been saved must have been, and must be, the Son of God. And we know whom we have believed.

By Christ you have been baptized in the Spirit. He it was who poured out the Spirit at the beginning. This is evident. After the Holy Spirit had fallen upon the waiting disciples at the beginning Peter preached, and after emphasizing the fact that Jesus of Nazareth had been raised from the dead, raised up by God, "whereof," he declared, "we all are witnesses," he added, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the

Holy Ghost, He hath shed forth this, which ye now see and hear." If you have received the Baptism in the Spirit you received it from Him who baptized the believers at the beginning. Concerning Him John said, "He shall baptize you in the Holy Ghost."

Christ it is who has called you to be ministers. When He appeared to Saul of Tarsus He said, "I have appeared unto thee for this purpose to make thee a minister and a witness." And the word rendered "minister" is the one rendered "ministers" in the text, only it is in the singular, whereas in the text it is in the plural. Paul was not a self-appointed minister of Christ; he did not choose the ministry as a profession, as it is to be feared many do today: Christ chose Paul, and out of a bitter persecutor of the church Christ made a minister of righteousness. And He who called Paul has called you, if you have been called.

And so, saved by Him, and baptized in the Spirit by Him, and called by Him to the work of the ministry, you are *His* ministers, ministers of Christ, under-rowers, and should ever so regard yourselves.

Ministers are not only ministers of Christ,

2. They are stewards of the mysteries of God. What are the mysteries of God? A mystery in the sense in which the word is used in the Scriptures is a secret that has been revealed. The pagan mysteries were mysteries to the uninitiated, and we know very little about them today for the reason that those who were initiated into them were bound to secrecy as are the men who are initiated into the mysteries of Freemasonry which is perhaps the nearest thing we have today to the old pagan mysteries of the days of Paul. That the mysteries of God can be understood is evident from the fact that Jesus said to the disciples, "It is given unto you to know the mysteries of the kingdom of heaven" (Matt. 13:11), and also from the fact that Paul wrote, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing." 1 Cor. 13:2.

Paul speaks of "the mystery of His will" as having been *made known*—"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:9, 10); and he makes it very clear that to him had been *made known* by revelation "the mystery of Christ," namely, "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:3-6.

To the Corinthians Paul wrote, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor. 2:7. In writing to Timothy, a young minister, Paul gave instructions as to the character deacons must possess, and among other qualifications mentioned he emphasized that of "holding the mystery of the faith in a pure conscience." 1 Tim. 3:9. And it was to Timothy also that he penned this well known passage, "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. It has been believed that when Paul wrote that "*great* is the mystery of godliness" he was alluding to the famous Eleusinian mysteries which were distinguished into *mikra kai megala*, small and great, the latter of which were held in the highest reverence among the Greeks and Romans.

A careful study of the mysteries of God is bound to prove both interesting and helpful. And a knowledge of these mysteries every one of you should have, for you are to be stewards of the mysteries of God, and how can you be stewards of what you have no knowledge of? Two of the most interesting of the mysteries are the mystery of the rapture and "the mystery of iniquity." "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. "The mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way." 2 Thess. 2:7. You will find, I think, that every theme you may be called upon as preachers of the gospel to treat in the pulpit is related to some one of the mysteries of God, the mysteries of which you are to be stewards. Hence we see how great is the importance of a knowledge of these mysteries. Messages in tongues always relate to these mysteries. Paul wrote concerning the man who exercises the gift of tongues that "in the Spirit he speaketh mysteries." I conclude then that an interpretation of a message in tongues, if it is not related to some one of the mysteries of God, is not a true interpretation, and should be rejected as spurious by those who are authorized to "judge." 1 Cor. 1:29.

Having said that ministers are stewards of the mysteries of God, I purpose to speak now of

II. WHAT IS REQUIRED OF THEM. "It is required in stewards that a man be found faithful." You should be

faithful to Him who has appointed you, and you should be faithful to those to whom you minister.

1. You should be faithful to Him who has appointed you. He is your Master. You are not your own; you have been appointed to represent Him, and do the work He would have done. The ambassador who represents the United States Government at a foreign court is not at liberty to say what he may desire to say or do what he may desire to do; he has been appointed to represent his government, and he must know what the will of that government is, and act accordingly. Let him disagree with his government's policies, or let him express his own opinions or try to advance his own schemes, and what will the result be? His resignation will be called for, and if it is not forthcoming he will be relieved of his office. Faithfulness to the government he represents is expected and demanded. And faithfulness to the government of God, faithfulness to God, is expected and demanded of every minister of Christ, every steward of the mysteries of God.

This faithfulness involves four things: love, obedience, diligence, and zeal. Love, characterized as "the greatest thing in the world," is of supreme importance. Real love is accompanied by obedience. "This is the love of God, that we keep His commandments." And diligence in the performance of every duty must necessarily characterize the ministry of the faithful minister. How can it be said that he is faithful if he is not diligent, diligent in the study of the Word of God, diligent in prayer, diligent in the preaching of the truth, diligent in the sense in which the Master was diligent when He was here in the flesh—the Master who came to seek and to save that which was lost? Diligence and zeal are very vitally connected together. How zealous the Master was! The disciples on one occasion when the zeal of their Lord astonished them remembered how it was written, "The zeal of thine house hath eaten me up." If it had not been for the zeal that was in constant evidence in the ministry of Christ it is altogether likely that His ministry would not have excited such great opposition on the part of those whose hatred finally nailed Him to the cross. He was zealous. And you are to be His representatives, and to follow Him.

2. You should be faithful to those to whom you minister. This faithfulness includes

(1) Preaching God's unadulterated truth. And, I might add, preaching those phases of truth that God would have you preach.

(2) Rightly dividing the word of truth. In order that you may do this a knowl-

edge of dispensational truth is of paramount importance. Such a knowledge cannot be acquired without study. Turn your ears away from the ignorant in your congregation who say that study is unnecessary, that all a minister has to do is to open his mouth and the Lord will fill it. Put upon the wall of your study—have a study, and let it be a study, not a loafing place—the words that Paul wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(3) Reproving, rebuking, exhorting with all longsuffering and doctrine. And I would put the emphasis where it is to be feared a good many of our ministers fail to put it, namely, on the *longsuffering*.

(4) An earnest and prayerful striving to present every man perfect in Christ Jesus. The day of final reckoning is bound to come. We shall stand some day before the *beematos* of Christ, and they to whom we minister will stand there too. It will be "the day of Christ." It will be ushered in by the first resurrection and the rapture. While the storm of the tribulation shall be raging below the saints will appear before the *beematos*, the judgment seat, of Christ, above. You will be there, and all the saints to whom you minister, all who shall be found ready for the rapture in that day when the Lord shall appear to catch away His waiting people, will be there too. It will be the day in which rewards will be given to the faithful, and losses sustained by the unfaithful. How happy indeed will that minister be who in that day shall merit the approval of the Judge, and be able to present unto Him the people to whom he dispensed the Word—every man perfect in Christ Jesus! And heavy surely will be the heart of him upon whom the Judge will look, and say, "You are saved, but so as by fire; your works must be burned; your time was largely wasted; you built upon the right foundation, but your structure was wood, hay, stubble. You are saved, but I cannot give you the crown that otherwise you might receive; it must go to another. You are not lost, but your efforts have been for naught; your ministry has been a failure."

Members of the Graduating Class of 1934: "I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

### C. B. I. Commencement

Another year at Central Bible Institute has closed. On Sunday, May 20 our Brother Gortner preached the baccalaureate sermon, and the following night the graduating exercises were given. It was delightful to hear the beautiful singing under the direction of Brother Hatch. The first speaker was Joseph Flower,

the son of our Eastern District Chairman. He shows promise of becoming quite a preacher. Another speaker was Miss Irene Van Volkenburg of East St. Louis, Ill., who gave a delightful missionary message. In the audience we recognized a great number of former students and many of our ministerial brethren who came in for this occasion.

### Reunion of Former C. B. I. Students

Into the beautifully decorated east dining hall of Central Bible Institute eighty former students, members of the alumni of Central Bible Institute, gathered Tuesday evening, May 22, at seven o'clock. Brother Pearlman of the class of 1925, now one of the instructors at the Institute, presided over the happy occasion, during which testimonies regarding God's blessing upon them since their days at the School were given by the different members gathered. How our hearts were thrilled as those who had been in the harvest field for one, five, or nine years told how God had been with them and blessed them all the way.

Mid laughter, and tears too, experiences of the past were related. Together the students recalled precious and practical lessons learned during their days at C. B. I., not in the classrooms alone, nor altogether in the nights of prayer, when a few would meet in the chapel, dining-room, kitchen or some sheltered nook, but also in the duties and homey tasks about the building. Tribute was paid to the faithful teachers who have meant so much in the lives of each one.

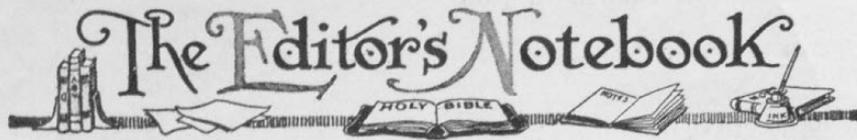
Especially were the testimonies of graduates home on furlough from the different mission fields appreciated. Of these, Sisters Mollie Baird, Dessie Knight and Silvie Davidson from India; Pearl Pickel from Liberia, West Africa; Helen Gustafson, N. China; and Brother and Sister Norman Barth of Japan were present.

Since Brother and Sister Boyd are going to carry their teaching ministry out into the different churches on the field, a vote of appreciation for their past work at C. B. I. and best wishes for the Lord's blessing upon them as they enter their new work, was given; also for Miss Mildred Trygg as she enters her new ministry.

Testimonies were interspersed with choruses. And of course the famous Hallelujah Chorus was sung.

A climax to the whole evening was the beautiful lawn wedding of Sister Mildred Trygg, '27 and Brother Roy Smuland, '25. As the service was read and the vows taken, more than one was wondering how soon our Heavenly Bridegroom would come and the C. B. I. alumni meet for one grand reunion and fellowship meeting in glory.

# The Editor's Notebook



## Weighty Trifles

One of the 66 books of the Bible—the epistle of Paul to Philemon—is devoted to the theme of the care and welfare of a runaway slave. Some might think it altogether out of order to devote so much space in the Bible to what they would consider so “unimportant” a subject. Said Lord Lubbock, the naturalist, when someone complained of the time he gave to “insignificant” things, “There are no little things—only little minds.” MacIntosh says, “The trifles of time are the importances of eternity,” and this short epistle of Paul’s concerning this “in times past unprofitable” slave goes far beyond the concern of a fellow prisoner of his; it is a blessed revelation of what some might call “the spirit of Christianity,” but what we should much rather call, “the Spirit of Christ” who indwelt the heart of the apostle. And as we read this epistle we should bear in mind that other word of the same apostolic writer, “If any man have not the Spirit of Christ, he is none of His.” Romans 8:9.

## An Answer to Prayer

We do not know all the story of Onesimus. We may infer from this epistle that he stole money from his master Philemon, and ran away to Rome, the “gay Paree” of his day. Away from the godly atmosphere of Philemon’s home, he doubtless went deep into profligacy and sin. We are not told what crime he was charged with when he “happed” to be thrown into the same prison in Rome where Paul the aged was. Paul tells Philemon in this epistle that he was always making mention of him in his prayers, and so we need not wonder that God was taking care of Philemon’s interests, even in the matter of a runaway slave’s being restored, and restored “not now as a servant” but as a “brother beloved,” as one now washed in the precious blood of Christ. Thank God, there is One in the glory greater than Paul, who has all our interests on His heart, who ever liveth to make intercession for us. Did you ever thank Him for putting your name on His prayer list?

## A Ministry of Kindness

Can you picture Onesimus in that prison—his woe, his “wounds without cause” that come in the wake of profligacy (Prov. 23:29-35), and his utter dejection? He is now completely disillusioned as to the “sweetness” of the freedom he had so longed for when he ran away from Philemon. The trouble was that he had not run away from Satan, and he was no

doubt in deeper servitude to him in the wicked atmosphere of Rome than he ever had been in that home where prayer was wont to be made, from which he had run away. But in the prison in Rome was one whose heart was always constrained by the love of Christ, who, like his Master, was always seeking an opportunity to do good. I have wondered if Paul did not commence his bombardment at the stony citadel of the heart of Onesimus by some small ministry of kindness. A convict who was an atheist and who remained completely unmoved by all the persuasive arguments of a godly prison worker, became greatly touched when this worker stooped down and bound up his wounded foot. As the worker stooped to perform this good Samaritan act, a hot tear that could not be kept back fell upon his head. This gesture of practical Christianity became an open wedge for the gospel.

## A Question of Restitution

We do not know the “how” of the new birth of Onesimus. The apostle just asserts the fact of it. We can gather that the repentant slave must have made a full confession of his sin. One problem must have been uppermost in his mind, and to his spiritual “daddy” he probably put the question more than once, “How can I restore that which I stole from my master?” A gracious revival came to a Bible school and many students were under deep conviction. Some of them traveled long distances to make confessions and to pay back money and other things they had stolen. But there was one student who before he was saved had kept his family in New York City by living as a pickpocket. He went to the Lord and said, “Lord, many of the students are making restitution, but what can I do? How could I find all the scores of people whose money I have stolen, and even if I could find them all, how could I get the money to pay them all back?” The Lord gave him a vision of a slate and a sponge passing over it making it absolutely clean. Thus the Lord made him to know that He had blotted out all his transgressions as a thick cloud.

## “I Will Repay”

And Paul would quiet the troubled heart of the now redeemed slave. I can hear him say, “I know your master, Philemon, and I know the love of his heart. I will dictate a letter that you can take to him when you return to Colosse, and in it I will write these words with my own hand concerning you, ‘If he hath wronged

thee, or oweth thee ought, put that on mine account. . . . I will repay it.’” A young man was under deep conviction of sin, and was troubled because he had stolen a hundred dollars and did not have money to repay it. He confessed his sin to a godly man who said, “I will lend you the money to make restitution.” He did, and the young man restored what he had stolen from his former employer. The Lord enabled him to earn that hundred dollars in a very short while and repay the loan. But Paul the aged went one better than the godly man who lent the money. It is evident that he had no money, but he hoped shortly, in answer to the prayers of Philemon and others, to be set at liberty, and so in this letter he says in faith, “Prepare me a lodging.” I believe the aged Paul had in mind plying his needle at his old trade of tent-making in order to make enough money to pay off the debt of this slave he had begotten in his bonds. That is an exhibition of the practical love of the Spirit of Christ who filled the heart of Paul.

## The Essence of Holiness

The apostle writes this letter to a man who had been wronged. But he counts on this fellow saint of his showing a like beautiful spirit to the returning slave, and so he says, “Having confidence in thy obedience I wrote unto thee, *knowing that thou wilt also do more than I say.*” He counted on Philemon being so filled with the love and kindness of his Lord that he would do, like his Lord, the “exceeding abundantly above all.” I have sometimes heard the expression, “That man is holy but hard;” which statement seems to me to be as absurd as saying, “That man’s heart is white but black.” Holiness is the very nature of Him who “is love,” and a hard heart of stone is as far removed from holiness as the star Arcturus from the earth. Said an old preacher to his flock as he leaned over his pulpit, “If you are not very kind, you are not very holy.” Practical holiness—and there is no other kind—is practical love. And this epistle is surely more than a matter of Paul’s writing a letter to Philemon about a family matter. It is the Spirit of God bringing a message to you and to me to be loving and kind and helpful to all with whom we come in contact, even to those who have wronged us and harmed us, who have been inconsiderate to us, and who may owe us much.

## Passing It On

Martin Luther in writing on this epistle said, “To my thinking we are all God’s Onesimi.” All have a great debt. We could well ask one another, “How much owest thou my Lord?” But when we had nothing to pay He frankly forgave us all. And more than that, He longs for us to be so imbued with His loving, seventy-times-seven-forgiving spirit that we will

be kind, and tender, and loving to all who have ever trespassed against us—not like that servant of Matthew 18 who grabbed his fellow servant by the throat demanding, "Pay me that thou owest." Ransomed, healed, restored, forgiven, our one business in life is to show forth the loving kindness of Him who has forgiven us so freely. I remember saying to a saint who had shown me many kindnesses, "How can I ever repay you for all your kindness to me?" "Pass it on to the other fellow," was his terse reply.

### A Communication of Faith

Note that 6th verse of Philemon: "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." I can remember hearing a Christian worker give his testimony: "I was so low down in sin that it seemed I could

never exercise faith for my own salvation. But a man of God knelt by my side and said, 'I have faith that God will save you,' and it seemed as if his faith was communicated to my heart. I believed and was saved." There are many people around today who seem to have lost out in faith. Oh to be so overflowing with the faith of God that we can communicate it to these needy souls. I have seen some ministers who preached Christ in such a way that it seemed as if faith in Him spontaneously sprang up in the heart of those who heard. Doubts have to flee before the preached word of faith. From this text we see that all the glory must go to Christ for such a ministry, for, after all, He is the Source of every blessing, and we can only communicate His faith to others as He Himself fills our heart with this glorious and blessed gift of the faith of God.

## The Passing and the Permanent

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

### Military Training

*Pathfinder* informs us that 4,500,000 boys and girls in Russia will undergo military training. This is one phase of the Communist preparedness campaign.

### The World's Destiny

"There is no question in my mind that the human race is moving toward ultimate salvation, but it will come only after much suffering," said H. G. Wells.

This noted historian (who does not accept the inspiration of the Bible) has corroborated the Scriptural forecast which is, Millennium after tribulation.

### A Sinister Race

A news despatch from Geneva informs us that "Expert observers, pointing to reports coming in from world capitals, expressed belief that the long-feared armaments race actually is in progress. They attributed the situation principally to Japan's far eastern policy and the Franco-German deadlock."

The rider on the pale horse (death) always wins that kind of race!

### Five-Year Plan

"The sad fact is that, economically speaking, the 'five-year plan' in Russia has been largely a failure," writes McNeil in *Copper's Weekly*. "So far as the economic situation of the Russian peasant is concerned it is growing worse instead of better. Outside of China no people in the world are living so near the starvation line as these Russian peasants and no people anywhere are enduring more merciless tyranny."

There can be no "heaven on earth" for a government who would banish God and heaven.

### National Ambition

An English writer states that "The fact that Japan has never been beaten in armed conflict, having actually, single-handed, overcome one white Power—Russia—in 1905, coupled with the Shinto belief that 'the Japanese race was placed on earth as a realization of the life of the gods, and is possessed of their divine attributes,' as a famous Japanese professor has declared, are never-failing sources of confidence."

Does this imply ambition of world-empire? When Satan wants to cause trouble among the nations he dangles this ambition before some individual or nation. See Matt. 4:8.

### Creating the Superman

According to the *Prophetic News*, Professor Bogert, of Columbia University, made the following statements at the American Chemical Society's conference. The superman foretold by Nietzsche will not await the slow process of evolution, but will be produced by chemical means, he claims. "The time must come, when the chemist will be able to make substances that will greatly increase the thinking powers of the brain as well as the strength, health, and beauty of the body.

"We are now able to synthesize drugs that affect human personality. Instead of drugs producing stupor or bringing such qualities as cruelty and violence to the surface, we shall have drugs that will enhance alertness and intelligence and create synthetic supermen."

But the Bible teaches that Antichrist will be created by the "chemistry" of Satanic inspiration. Rev. 13:2.

### Whither America?

The following statement was made by Judge Walter C. Lindsey before a conference of the nation's foremost educators and social leaders.

"America—a nation of kidnapers, gun-toting bandits, bootleggers, jazz-made idlers, immoral divorcees and blood-thirsty lynchers.

"America—where the cost of crime annually is in excess of \$12,000,000.

"America—where half of the two hundred thousand prisoners in Federal penitentiaries and jails are under 25 years of age."

Pray for revival!

### Anti-Semitism

Will U. S. have any connection with "Jacob's Trouble"? Harry Elmer Barnes, noted sociologist, claims that if the New Deal fails "We shall have a very reactionary form of Fascism. This will promote nationalism and repression, and all minority groups, including the Jews, will suffer. There will probably be a special effort to make the Jew the goat because of the prominence of Jews in the Roosevelt administration. I do not see how American Fascism could last more than four or five years, so I would look for a short and severe period of anti-Semitic repression."

### Special Evangel Campaign

A special campaign is now in progress to secure new subscriptions for the *Pentecostal Evangel*. We are offering the paper from now until the end of the year for the sum of fifty cents. One brother in Great Britain to whom we wrote of this special offer sends us forty names and a check to send the *Evangel* to these friends of his until the end of the year, and he tells us he may send us in some more names. We hope that a good many of our friends in this country will do likewise.

We are greatly encouraged because the subscription list for the *Evangel* now stands at 43,662, the highest on record. But why not aim at 50,000 this summer? This will be an easy matter if all our readers help us to get new subscriptions at this new special rate. (Please add 25 cents extra for postage outside U. S. A.)

A brother from a leading denominational publishing house dropped in to see us a few weeks ago, and he was amazed to find what our circulation was. Their denomination has been in the field for more than a hundred years and the circulation of their official organ is only 15,000. He could not understand how it was we Pentecostal people, who only organized twenty years ago, could get such a large circulation for our paper. We must give the Lord all the credit for this. This Pentecostal revival that we are enjoying is the Lord's doings, and it is marvelous in our eyes.

# Famines and Pestilences

A Radio Message by Frank M. Boyd

In our last week's message we referred to Christ's prediction in Matthew 24th chapter of the course and end of this present age which is to be consummated by His personal return. Among the signs characterizing the age, in addition to wars, are famines and pestilences. A skeptical, atheistic world and even modern ecclesiasticism disbelieves that these calamities have any connection whatever with God's moral government or can be even remotely considered to be a manifestation of divine judgment.

True, God is not the author of evil. Every phase of evil came as a result of the disobedience and fall of the highest in rank of God's angels, Satan, "the anointed cherub," and his rebellion against God and opposition to His purposes. Consequent upon man's yielding his will to Satan that rebellion has reached and continues in the realm of humanity also. God has, however, made distresses of various kinds to be the sure result of the transgression of His laws, moral, spiritual, and natural.

Thus He permits calamities, such as famines and pestilences to reach man as a judgment for his ingratitude, self-sufficiency, and godlessness. They may result from what would seem to be purely natural causes, as lack of rain, too much rain, insect plagues, economic disorder, etc., but none the less, Holy Writ declares that they are the effect of God's anger against sin. By the way, who controls the rain? God sent the prophet Gad to David to give him the option of famine or of being pursued three months by his enemies for his sin of vanity and self-sufficiency in numbering the people. In the reign of the wicked king Ahab God called for a seven years' famine as a judgment for their idolatrous Baal worship. The prophet Ezekiel warned the kingdom of Judah that because of their frightful apostasy and idolatry: "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee." However, God's judgments are remedial.

Now what of these famines and pestilences as signs of the end of the age? We showed last week how the signs mentioned by Christ would not only be current during the age, but intensified at the end thereof. Such is the case with war and let me remind my hearers that war, famine, and pestilence are a related triad of evils. True there have been famines and pestilences throughout the Christian era like those which have occurred in modern times in India and in the river valleys of China, but the years

1920-1921 witnessed the worst famine known to modern history in Russia, a civilized country, and the fact is that bread lines and food shortage still continue there. In those years appalling news came of the population of nine or ten provinces in the Volga Basin leaving their homes in panic-stricken exodus driven by the terrors of starvation and also by the fear of divine vengeance upon the country for the sins and atheism of the present Soviet rulers.

One relief worker of the groups sent from the United States to relieve the distress states that he had knowledge of 35,000,000 adults starving and the actual mortality reached several million. The people died like flies from eating of wood bark, melon rinds, and clay. These reports were reluctantly confirmed by the Soviet Government itself. What happened in Central Russia was said to be the repetition on a gigantic scale of the flight of the French peasants before the German invaders. Wagons were piled high with household goods, children and the aged, drawn by skeleton horses and oxen with bones showing through their skins.

The Russian newspaper *Economic Life* described conditions in Petrograd in the following language: "The fate of the city is so tragic that no comparison can be found in the world's history." Cholera followed in the wake of the famine and added its frightful toll of human life.

Lest we forget. Have we so quickly banished from our minds the influenza epidemic of the years 1918-1920? The last great previous pandemic of this scourge occurred in 1890-1892. In 1890 the deaths directly attributable to influenza in England and Wales registered 271 per 10,000 population. The epidemic of the war years far exceeded the nineteenth century one in its almost world-wide extent and in its toll of death, which for the United States alone reached five times the casualties of our soldier boys in battle. Dr. Herman M. Biggs, one of the most eminent pathologists in the United States, made some very significant statements in the *Review of Reviews*

for January 1919. "It is a matter of common knowledge that extensive advances have been made in the last thirty years in our knowledge of bacteriology, and the relative micro-organisms to the infective diseases, and that this knowledge in respect to so many other diseases has brought about an enormous reduction in the sickness and death rate caused by them, and has placed in the hands of public health officials adequate measures for their control. How then should it be possible that in spite of this knowledge every country in Europe and North America should experience an epidemic which has been attended with the greatest loss of life, that has occurred in any century? Files of the daily papers during the month of October 1918 give full indication of the almost hopeless, helpless attitude of the authorities toward the outbreak."

These statements of Dr. Biggs mark the striking aspect of such visitations. Giving full credit for all the knowledge and skill of medical science these major calamities repeatedly baffle the ability of man to cope with them. Despite the really marvellous human accomplishments, how helpless we are after all!

Some of us will recall the reports from our great Eastern cities such as Boston and Philadelphia of unburied dead, crowded mortuaries, many sick and most of the others nursing the sick in their homes. In Philadelphia the death rate was 95 per 1000. The total number of deaths resulting will never be known even approximately.

Why recall all this? Simply to remind us that the world's evils cry loudly to heaven for divine interposition and power to abolish them. Tragedy of all kinds stark and bare stalks through the land. How hopeless and despairing would it all be had not "Christ abolished death and brought life and immortality to light through the gospel." How tragic the destruction wrought by Satan, the enemy of God and mankind. How deplorable the misrule of man through the centuries and how desperate the plight of humanity were it to continue. But the sands of God's prophetic hourglass are about run out, man's day is near its close and the government is soon to be on the shoulders of Christ, the King of kings. All signs point to the end of this age and to the imminent ushering in of a new and glorious order of righteousness and peace.

## -:- Business for God -:-

During the past few days, from May 17-22, a special session of the Executive Presbytery of the Assemblies of God was held at Springfield. We were glad to

have with us Brother J. R. Flower, Asst. Supt. of the General Council and Superintendent of the Eastern District Council, Brother J. N. Gortner of Oakland,

California, and Brother C. A. Lasater of Ft. Smith, Ark. The five days of meeting were days of blessed fellowship with Him whom we recognize as the Head of the Church.

### *New Fellowship Ties*

A letter written by Donald Gee concerning his visit to South Africa was read. Brother Gee referred to the desire of the Apostolic Faith organization of South Africa to have a tie of co-operative fellowship. The Apostolic Faith brethren of South Africa stand for practically the same things as the Assemblies of God in this country, and while an organic tie would not be practical, a tie of spiritual fellowship is most desirable. This Pentecostal work is now in every part of the world, and the brethren expressed themselves in hearty sympathy in having ties of love and fellowship with those of like faith across the seas.

### *Our Educational Needs*

We were very glad to have Brother P. C. Nelson, the President of the Southwestern Bible School with us in many of the sessions. Brother Nelson expressed himself of the opinion that there was need for a forward move on the part of the General Council on educational lines. He felt that we were not meeting the needs of our constituency with the present facilities we have for education. There are people throughout the country who are feeling that they cannot send their children to the high schools and colleges in view of the fact that so much is being taught that would undermine their faith. The spirit of atheism and communism seems to have taken possession of a great many of the institutions of learning throughout the country. He recommended the establishing of a commission whose duty it would be to study the matter of the educational needs of our fellowship, who would act as a committee of reference and counsel in order to protect the fellowship from unnecessary duplication and expenditure of money. He emphasized not only the need of Bible training but also of literary training, and that it would be important for us to consider the education of young people of high school age, for today there is a very low moral condition and much anti-Biblical teaching in a large number of the high schools throughout the land. He felt especially burdened that all these students should receive an education at a minimum of cost.

### *Committee Appointed*

A committee was appointed whose duty will be to prepare articles for publication in the Evangel and other publicity in order to present to our constituency the need of developing educational institutions in our fellowship. Brother P.

C. Nelson was appointed chairman of this committee; other members are Brother Fred Vogler, Superintendent of the Kansas District, Brother David Burris, Superintendent of the Arkansas District, together with Brother E. S. Williams, and Noel Perkin of the Executive Presbytery.

### *The Varonaeff Family*

Our readers will probably know that Brother John E. Varonaeff our missionary in Russia has been in prison now for the past four years, and his wife is also in prison. There are six children in the family and out of sympathy for the parents we are seeking to arrange proper care for the children, all of whom are now out of Russia. We are anticipating bringing the two youngest to America at this time.

We have heard that there are many changes taking place in the Soviet government and among those imprisoned many are now being released. Our Brother Varonaeff has served four years out of his eight year term. Let us pray that the government may look upon his release with favor. If such were the case it would seem that it would be wise to bring him to this country where he would have a considerable ministry among his Russian brethren here, and he would be free to preach the whole gospel without any reservations.

### *International Fellowship*

Brothers Paul Peterson and Gustav Kinderman of the R. E. E. M. were with us in some of our meetings, and Brother Kinderman expressed it as the desire of some of our brethren in Germany that representative brethren should be sent to visit them. There are those in Germany who are in full sympathy with the principles of the Assemblies of God. He stated that there is the fullest religious liberty in Germany at this time, and the Pentecostal saints have absolute freedom. However if any preacher in Germany speaks anything against the government he is hurried off quickly to a concentration camp. Some who have said that the Nazi flag was the mark of the beast are being allowed time in the concentration camps provided by the German government to consider whether they were wise in making this statement.

### *Reduced Rates at C. B. I.*

It was agreed to reduce the rate for board and tuition at Central Bible Institute to \$4.75 per week, or to \$160.00 for the school year if the same is paid in advance. This amount is to cover all expense with the exception of laundry, the books required, and the lesson notes. The school term at C. B. I. is 33 weeks. There is a splendid faculty, comfortable accommodations, and excellent board, and the brethren feel that these new terms will enable many who otherwise could not obtain Bible training to receive the

same. We believe it will be a good investment on the part of many of our assemblies to send us some of their promising young people to train for the work of God.

### *Expression of Appreciation*

We are very sorry to lose some members of the faculty who have done splendid work for many years at C. B. I. Brother and Sister Boyd are feeling the call of the field and are already booked for Bible conferences in a number of assemblies. Miss Mildred Trygg, who has been registrar of the school for many years, was married on Tuesday night to Brother Roy Smuland, one of the former graduates of the school, and is joining him in his ministry. An expression of appreciation for their faithful services was extended to them by the Executive Presbytery.

### *New Members of Faculty*

Brother Arthur Graves and his wife of Dallas, Texas, came before the Presbytery and arrangements were made for them to join the faculty of the school this coming fall. We shall be glad to have them on the faculty for we have learned to appreciate them as very able Christian workers. Our Brother Graves will be Dean of men and will be taking the subjects that Brother Boyd has been teaching, and Mrs. Graves will be taking the position of registrar of the school.

Other members of the faculty are remaining, including Brother and Sister Carl Hatch, who have done splendid work in the school as directors of the musical activities.

### *Missionary Matters*

A considerable part of the time was spent in the consideration of many missionary matters. It was urged that the General Superintendent and the Missionary Secretary visit some of our missionary fields and if possible meet the brethren of Great Britain, Germany, and other European countries who have already expressed themselves as desiring a closer fellowship with the American Pentecostal brethren.

### *Special Presbytery Session*

The matter was discussed as to whether it would be wise to call a session of the General Presbytery in the fall. It was felt that at present there were not sufficient matters of vital importance to warrant such a call. However the matter was left in the hands of the Executive brethren at headquarters to make such a call if they felt the same was necessary.

Help us spread the Pentecostal message. Send the Evangel to a number of friends—from now until the end of the year for fifty cents.

## A Three Minute Sermon

### "Thou Gavest Me No Kiss"

The things that are seen are temporal, but the things that are not seen are eternal. The most precious of the unseen is Jesus, whom having not seen, ye love. He is pleased with faith. His heart is thrilled because of those who love Him and have not seen Him. He hears the faintest expressions of love.

He said to Simon, "Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman, since the time I came in, hath not ceased to kiss My feet." Luke 7:44, 45.

Though Christ may be intangible to us, He wants tangible love. "Thou gavest Me no kiss!" He can say that today. Many Christians have Christ as a guest, but not a welcome one.

Affection given to Jesus Christ is not wasted, though the Object of our affection is invisible. He loves to be in the midst of His people—where two or three are gathered together. He longs for the companionship of His people, and when He is with them He wants their devotion.

"Thou gavest me no kiss!" That means He wants the heart's whole affection and devotion. Thou shalt love the Lord thy God *with all thy heart*. You can be extravagant with Jesus Christ. "To what purpose is this waste?" asked the indignant disciples. Matt. 26:8. Waste, because it had been given to another and not to themselves. "This ointment might have been sold for much and given to the poor," they complained. The answer was, "Ye have the poor always with you." Many Christians today are devoting their love all to the poor and not to Him. Christ has needs as well as the poor. Put these things in the right place, in the right proportion. Christ surely deserves the first place rather than the second.

The ointment anticipated the burial. The women were too late at the tomb with their spices. Mary was on time with her box of ointment. The most expensive is not too much for Jesus—the heart's love in its richness, its fullness, its expansion.

The enemy is always ready to detract. Why this waste? Do not listen to the enemy. Empty out the whole wealth of your affection, adoration and love at the feet of Him who so loves you. Amen.

God keeps a school for His children here on earth; and one of His best teachers is named "Disappointment"; he is a rough teacher, severe in tone and harsh in his handling sometimes, but his tuition

is worth all it costs. Many of our best lessons through life have been taught us by that same stern old schoolmaster, "Disappointment."—A. G. Ward.

## The Way of Salvation

### An Infidel Saved

He was acquainted with several modern languages, and read in these the principal works in which Christianity is assailed. After eleven years of profoundest infidelity he had his attention drawn to the career of the apostles, and to the evidence afforded by the extraordinary labors, sufferings and successes of these twelve men.

A Bible, bequeathed to him with a dying request that he would read it, he received with thankfulness. He read it, and found much to admire in it, but he never for one moment doubted that he was right in his views regarding it, or suspected that it was really a revelation from God.

One night, just before retiring, he said aloud, in his room: "If there is a God that notices the desires of men, I only wish that He would make known to me His will, and I shall feel it my highest privilege to do it, at whatever cost."

Two or three days later he went to a library, from which he was accustomed to get books, asked for a book, and, receiving one, put it under his arm, and returned home. He found, to his surprise, that it was *Paley's Evidences*, a very different book from the one he had asked for. He could not go back to the library that day. Before putting it away, however, he glanced at the first sentence and was arrested by it.

He read page after page, and to his surprise he found that he was beginning to take a new view of the evidences. He went away for a few days, and on his return read the book carefully. When about half way through the volume, he offered the prayer, "Help Thou my unbelief." When he had reached the last sentence his doubts were all removed; he was perfectly convinced of the truth of the Scriptures.

He was led to profess publicly his faith in Christ, and after some years to become a missionary in India. These are his own confessions, and he was none other than George Bowen, who, for the rest of his life, lived and worked in Bombay, dwelling alone among the natives in the most squalid quarter, editing the *Bombay Guardian* and writing some of the choicest books of meditation in our language.

Do you doubt that Jesus is able to save you? Pray the prayer of this man, and you will find that God will make Himself known to you.

## Seed Thoughts

Gathered by Alice E. Lyce

"I will therefore that men pray *everywhere*." If you are in a place where you cannot pray, depend upon it that you are where God would not have you to be.

"Take care of the church of God. Behave thyself in the house of God." 1 Tim. 3:5, 15. Two good mottoes for the guidance of those who come to the material building; but how much more for those who join themselves to the *spiritual* temple. Eph. 2:20-22.

When may a revival be expected? Finney gives six answers to this question.

First, when the wickedness of the wicked grieves, humbles, and distresses Christians. See Eze. 9:4; Psa. 119:53, 136; Jer. 13:17; 2 Cor. 12:21.

Second, when Christians have a spirit of prayer for a revival, it is sure to come.

Third, when ministers and others make definite efforts for the conversion of sinners. This can be aided by *every member* putting forth earnest labor to bring them under the sound of the Gospel.

Fourth, a revival may be expected when Christians begin to confess their sins to one another, not in a general way, but with definiteness and real penitence.

Fifth, when Christians are found willing to make the sacrifice necessary to carry on the revival when it comes.

In the sixth place, a revival may be expected when ministers and Christians are willing to have God promote it by what instruments He pleases. "Do you need a revival here? Do you expect to have one? If you do not have one, it is only because you are not praying for it, not anxious for it, nor putting forth efforts for it."

The same writer gives a list of seven sins of omission and seven sins of commission which are able to hinder a revival from breaking out. May the Spirit convict us as we ponder over them, for they are all *in the church*.

The sins of omission are: (1) Want of love to God; (2) Neglect of the Bible; (3) Unbelief; (4) Neglect of prayer; (5) Want of love for souls; (6) An unholy life in those who profess to be Christians; (7) Neglect of self-denial for the salvation of others.

The sins of commission which hinder revival are: (1) Worldly-mindedness; 1 John 2:15, 16; Jas. 4:4; (2) Pride; (3) Envy; (4) Censoriousness, or a criticizing spirit; (5) Levity, or lightness and trifling in the presence of God; (6) Robbing God in tithes and offerings, or in the use of our time; (7) Bad temper. May the Lord help us to *confess* our sins as He reveals them to us.

# The Sunday School Lesson

## The Risen Lord and the Great Commission

Lesson for June 17: Matt. 28:1-10, 16-20.

When Christ cried from the cross, "It is finished," the Jewish leaders must have said, "Well, we are glad His troublesome ministry is finished"; the discouraged disciples must have said, "Alas, our Master's ministry and mission is indeed finished; He is dead, crucified like a common criminal." In this lesson we shall consider the event which convinced both Christ's friends and His enemies that His real ministry had just begun.

### I. THE RISEN LORD

Matt. 28:1-10

**His faithful disciples.** Early on the first day of the week two of Christ's women disciples (there may have been more, or perhaps there may have been two companies) came to the tomb. They had come to embalm the body of their Master—an indication that they did not expect His resurrection. The shock of Calvary had for a moment driven from their minds His prediction of resurrection, just as in our experience some sudden sorrow eclipses for a moment God's bright promises. But this unbelief serves at least as a background for their faithfulness; though He was dead, as they thought, they had come to render love's last service.

**His heavenly messenger.** (1) The empty tomb. "And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." This large stone had been rolled back, not to let Christ out (the resurrection body is not subject to natural laws), but to let the women in. From that empty tomb comes full assurance of immortality. A fable relates that a fox once came to a cave into which many foxes had entered. He was about to enter when he noticed that all the footprints pointed one way. All were turned inwards; none were leading out of the cave. The grave is a great cave whose entrance is marked by man's footprints. All lead in; none out. But Christ set His feet the other way; and now, if we go into that cave, Death shall not permanently keep us there. Rev. 1:18; 1 Cor. 15:55. (2) The satisfactory explanation. Said the angel: "Fear ye not: I know that ye seek Jesus, which was crucified. He is not here: he is risen, as he said." There has been more than one attempt to bury Christ. Infidelity has attempted to bury Him under a mass of plausible arguments and blustering denials; but as we survey that verbal grave we can triumphantly say, "He is not here: he is risen!" The Roman church had well-nigh buried the living Christ beneath a pile of ritual, dogma, and tradition; came Luther who scornfully cried, "He is not here: he is risen!" Today some sections of the professing church would place the living Christ in a grave of formality, rationalism, and modernism; but we shake our heads and say, "He is not here: he is risen!" (3) The happy errand. "Tell his disciples that he is risen from the dead: and behold he goeth before you into Galilee: and there ye shall see him."

The Good Shepherd had been smitten at Calvary, and the sheep had been scattered. Now the Shepherd has been restored; He prepares to unite and encourage His flock; and what better place could He select than Galilee, the old pasture ground!

**His personal manifestation.** "Jesus met them, saying, All hail" (that is, rejoice over my victory)! Since Christ is risen we may expect Him to manifest Himself to us spiritually, so that people can say of us too, "Jesus met them!" When will He meet us? When, like these women, we are walking the road of obedience, devotion, and consecration.

### II. THE GREAT COMMISSION

Matt. 28:16-20.

**The occasion.** "Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them. And when they saw him, they worshipped: but some doubted." This is probably the occasion on which the Lord was seen of the 500 brethren mentioned in 1 Cor. 15:6. "I am somewhat disappointed at the fact that 'some doubted,'" someone may say. But instead of depressing, these words should stimulate our faith. For two reasons: (1) They remind us that when we read the Gospel narratives we are listening to men who recorded, without bias, the absolute truth. No pious forger would have recorded the doubt of the disciples. (2) This momentary doubt (Compare John 20:24-29) assures us that the first disciples would never have believed and preached the resurrection of Christ without the most convincing evidence. Thus, theirs was a doubt that produces faith! But let us remember that they doubted, not because the resurrection of Christ was not good news, but because it seemed too good to be true. And that is why many modern people disbelieve the gospel. To such Christ says, "If it were not so I would have told you."



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**The announcement.** "All power is given unto me." Jesus of Nazareth claims to be Lord of creation, King of the universe, and Ruler of all mankind! Why "given" if He was always the Son of God and therefore always possessed that power? See Col. 1:15-17; John 1:1. Answer: He won by effort what He possessed by right. We may compare Him to one who, though born a multi-millionaire, freely gives up all his wealth in order to earn wealth by his own merit and effort. The Son of God has won His authority over men by bearing their sins and burdens and dying for them. This is what John means when he tells us that "In the midst of the throne . . . stood a Lamb as it had been slain." Rev. 5:6. In other words, the throne of the universe was gained by sacrificial love.

**The command.** Because of power the Lord enjoins the following activities: (1) Evangelization. "Go ye therefore and teach (make disciples of) all nations." Said a person to a Salvation Army captain, "I admire your work but I dislike your drum." Answered the worker: "Sir, I don't like your bell." "What, not like the bell that says, 'Come to the house of God?'" "The bell may say 'Come,'" said she, "but the drum says, 'Go and fetch them!'" Christ's command, "Go," is a call to aggressive evangelization. (2) Organization is implied in the command to add converts outwardly to the church by "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." How reconcile this with Peter's command to be baptized in the name of Jesus Christ? Acts 2:38. Both formulas (if Acts 2:38 can be considered a formula) are fundamentally the same, for Peter's command implies the three Persons of the Trinity. We are told that Israel was "baptized unto Moses" (1 Cor. 10:2), which means that under the leadership of Moses they had passed from Egypt's bondage to live a new life; but their experience included the call and purpose of Jehovah and the power of the Spirit. In like manner to be baptized in the name of Jesus means that under His leadership we have supernaturally passed from the old life of sin to a new life of righteousness; but, included in that experience is God the Father who sent the Son to redeem us, and the Holy Spirit to regenerate us. Notice incidentally an evidence of the divine nature of Jesus. Some may say He was only an inspired prophet. Well, how would this sound: "Baptizing them in the name of the Father, and of Isaiah and of the Holy Ghost"? Some assert that He was only a Teacher. How would this sound: "Baptizing them in the name of the Father, and of Ezra, and of the Holy Ghost"? Absurd and blasphemous! No, absolute Deity is the qualification for membership in the triune fellowship. (3) Instruction. "Teaching them to observe all things whatsoever I have commanded you." Christ is not only the Saviour of men, but also their Teacher. We need His teachings as well as His power.

**The promise.** "And lo, I am with you always, even to the end of the world (that is, age)." His prophetic name, Immanuel ("God with us") is to be realized to its fullest extent. He who was once limited to one land has ascended to the "broadcasting station of the universe," from there to "broadcast" at all times in all places and to "whosoever will" His saving, sanctifying, and inspiring Presence.—Myer Pearlman.

# The Gospel in Foreign Lands

## INDIAN CHRISTIAN CONVENTION

J. H. Boyce

We have just closed ten strenuous but glorious days of convention with our Indian workers and Christians here in Siswa Bazar. All through this time we lived in tents, sweltering in the fierce heat and the life-taking hot wind, which in Hindi is called "the Loo."

Our convention was twofold in character as we had a splendid opportunity to present the gospel to the town of Siswa Bazar and near-by villages, as well as having meetings for the deepening of the spiritual life of our native workers. Our special speaker for the entire time was Brother Jeevaratnam, an Indian Christian from South India, although able to speak English. Through his able interpreter he was able to speak effectively to our North India people.

Brother Jeevaratnam was converted at an open air meeting in England about eight years ago, was later filled with the Holy Spirit and attended Bible school in London for two years. God is graciously using him in many parts of India, but his burden is for his own people of South India, that they may receive this wonderful life-changing experience called the new birth and the Baptism in the blessed Holy Spirit.

On bazar day we all went with our special speaker and held two meetings for the crowds who came to market. Our Brother Mueller's trombone was a great attraction as it sounded out the gospel in song, and the people were greatly impressed by our devotional hymns. My heart went out to one and all in prayer that God would surely do something in their hearts that would save them for time and eternity.

The greatest need of the hour for these perishing souls is prayer and the ministry of the Word in the power of the Holy Ghost.

## DOINGS IN PURULIA

M. L. Ketcham

At the present time we are conforming our activities to the weather, and are going out on preaching trips early in the morning and late at night. At night our services are in the nature of a stereopticon lecture as the message is made more simple to the people when they can see pictures to illustrate it.

It falls to my lot to transport the heavy and bulky equipment to the various places of meetings. With the magic lantern in its case with slide box and gas generator strapped on the back of my cycle; on the bar an Indian boy with half a dozen twelve-foot

bamboos and the screen; and myself on the seat, pedaling through sand, and trying to steer clear of cows, goats and people, we appear as quite a self-contained cycling outfit.

Books and magazines have been coming in for the book room and we are ready to open it as soon as we can provide furniture.

One of our great problems at this time is some means of transportation. Our car is stored in the garage for the want of petrol (as gasoline is called here). Miss Simpson's rickshaw is likewise stored for want of pullers; and our modern bullock cart (our greatest pride) is laid aside because we have not been able to buy a team of bullocks, and we cannot afford to hire a team very often. This leaves us with only our cycles for transportation in the work, and most of the time

us for money for completing an addition to the orphanage. The walls are up, the roof frame is installed, but there is no money for roof and floor and plaster. Our girls are crowded and need this extra room.

## TYPICAL MARKET-DAY MEETING

A glimpse into a village meeting in South-west China is given to us by Miss Grace Agar in a letter in which she says: "Yesterday a visiting lady missionary and I went with three Chinese friends to a Mohammedan village of about 2,000 inhabitants. It was market day and the country people from far and near gathered for trading.

"We hung up our song sheets by a closed shop while a kind Mohammedan friend brought benches for us, and thus our meeting began. Our Chinese helper, Mr. Feng, preached and the two Chinese women then went among the shops and along the streets selling Gospels and giving out tracts. Now we are praying that God will cause the seed sown in the many hearts to take root.

## A Scene in Yunnan

"How we enjoyed the walk from the train to the village, across the country of green velvety, wavy fields of bended barley heads; the fallow rice fields, standing in water; the fields of rustling sugar cane; the plantain; the mulberry and fig trees leafing out, tender and green with their new leaves; clear streams flowing.

"The road was sunbaked, yellow clay, beaten hard by constant travel; ox-bells tinkling in the distance; a water buffalo with broad horns, standing so still on

a bank, his head raised high, taking the air; white cranes standing so quietly in the sparkling ponds; fields beautiful with purple clover and fragrant with bean flowers; wild roses so lovely and pink. In the distance hills rise range after range to at last blend into the distant mountains. Narrow footpaths wind their way along the mountain side, worn by the feet of China's aborigines, leading to their villages, hidden among the mountains. These mountains shelter many of these people who are being continually pushed farther back by the less primitive Chinese."

## "WE ARE ALL COMING AFTER JESUS CHRIST"

Very encouraging reports are coming to us from the work in Mossi Land. Miss Hill, writing from Tenkodogo, says: "The Lord hath done, and is doing, great things, whereof we are glad. Over and over again we are made to marvel at the power of the gospel



Preaching to the crowds during the Indian Christian convention at Siswa Bazar, North India. Brother Mueller standing at the right.

the weather is too hot to travel many miles without endangering oneself to sunstroke. Our desire now is to get either a pair of bullocks or else a motor cycle with side car, so that we may continue to reach the many people around us.

I have recently completed some repairs on the orphanage. The roof of galvanized iron sheets had been hastily put on over wooden beams. The white ants turned the wood into piles of sawdust with the result that the roof sagged and leaked badly. During the rains we almost need a bucket brigade to keep the babies from drowning. Now, however, the new roof is on and waterproof.

This roofing work was a warm experience and I have more than one blister on my body to proclaim the fact that those tins were hot to the touch. Yet the Indian coolies, who were helping me, trotted around on the iron sheets in bare feet without any complaint.

We should be glad to have you pray with

and the grace of God in the lives of these who have been rescued from the depths of sin and degradation.

"Within the last five months there have been about 85 souls in the surrounding villages who have bowed at the foot of the Cross, asking pardon for their sin. In one village the first one to decide for Christ was an elderly man who had been a Moham-medan about twenty years. Another younger man in the same village had been a Moham-medan nine years. A number of others in the same village had put their trust in witch-doctors and had been accustomed to making sacrifice to the spirits of the dead, but the gospel proved to be 'the power of God unto salvation' to all classes alike.

"Recently when we were visiting that village, a number had gathered for a service. The converts were given witness to what God had done for them; not only giving them pardon for their sin, but delivering them from tobacco, kola-nuts, etc., when an elderly man who was a sinner interrupted by saying, 'I told these men that if God delivered them from tobacco and kola-nuts and all these things, I would become their teacher.' Then he rose to his feet and calling our attention to his trousers which were nothing but rags, he said, 'Look! This is what drink has done for me; it finishes my money and is ruining me. Drink, tobacco, and kola-nuts are ruining me. Look at my bag! (holding up a leather bag used for carrying various things). It was full of money but it is finished now. I have no money for food or clothes. That is what drink does for me.'

"Another old man with grey beard spoke and said, 'We know it is the power of God that has helped these men, and since we have heard Jesus Christ's news and have seen God's power, we are all coming after Jesus Christ only and nothing else.' A few minutes later both of these old men and one young man were to be seen kneeling, seeking God for forgiveness of sins and for His power to deliver them from their sinful habits. Needless to say, our hearts were rejoicing and I'm sure there was rejoicing in heaven too. After prayer they spoke of the wonderful joy that filled their hearts which were now made light since the load of sin was gone.

"Upon our arrival at this village, a woman from another village still farther away was among those who came to greet us. After a few minutes she said with great emphasis to the others standing near, 'I am going to hear God's news today! They have not yet come to our village and we haven't been able to hear before, but I am here today and I am not going home till I hear. I am going to find out what this news is and I am going to ask pardon.' She persuaded the other village women who were with her to put their baskets down from their heads and stay to listen. That eager heart is only one of many whom we are endeavoring to reach with the glorious tidings of salvation. Scores of villages lie all around us, many of which are still untouched and thousands of souls are waiting for the Light."

#### HOLY SPIRIT FALLS IN CUBA

Francisco Rodríguez, pastor of the mission at Santa Amalia, Habana, Cuba, writes: "We have just closed a week's campaign, during which time God met with us in an unusual way. The night before the campaign started two young girls received the Baptism

with the Holy Ghost. On the following night another woman had the same experience and after that two other girls fell under the power of God, speaking in other tongues.

"About 15 came seeking the Lord as their Saviour and some were healed. A young man who has been one of our worst enemies has been saved. Pray for him. Another man was healed of a terrible disease and is now serving the Lord.

"Another station has been opened in a home in a very good section. Pray that we might rent a hall there, that the meetings may go on. The house is too small. There are many hungry souls here who are seeking the light."

#### PROGRESS IN POLAND

Brother Clause writes: "Slowly we are gaining ground here in the Posen District. We have been invited to hold meetings in two different places, one of which has had no gospel services for about three years. One girl in this place has been recently saved and her brother restored.

"A strange condition exists here in that the pastors allow their people to live on in sin, never correcting them, but as soon as the people come to our meetings and get saved, the pastors begin to warn them to stay away from us. The blind are leading the blind and both falling into the ditch.

"Yet there are many honest hearts who gladly accept the truth when it is preached. The people here need Bible teaching, and it has been sorely neglected during the past years, consequently there has been no progress until recently. The Bible course that Brother Schmidt gave here proved a great blessing. Six souls were saved last month and one reclaimed."

#### "BEFORE THEY CALL I WILL ANSWER"

Miss Felch writes from India: "One Friday two children were brought to me that I might care for them, and knowing how low funds are, I lifted my heart to the Lord, telling Him that these children had come and asking Him for extra means to care for them. On Sunday mail came from America bringing me \$15.00. What a wonderful God we have. I do thank Him for those in the homeland who are prompted by the Lord to give and who do not fail Him when He speaks, and so the offering reaches us just in time. It truly is wonderful to be workers together with Him.

"I often think of the widow of Zarephath and Elijah. They were workers together with God and their needs were supplied. The cry of my heart is to know Him better and to be ready when He comes."

#### NEWS NOTES FROM SIERRA LEONE AND LIBERIA

Mr. and Mrs. Dewey Crabb, new missionaries to Sierra Leone, write: "We just held our first baptismal service since coming here, baptizing thirty-two on April 5. The Lord gave us a wonderful service with many slain under the power of God, and one received the Baptism in the Holy Spirit."

Miss Ada Gollan of Liberia writes: "Our hearts are truly encouraged at the faithfulness of our native Christians in their desire to give the gospel message to the surrounding towns, and to know the people are hear-

ing the Word gladly. How we praise the Lord for receptive hearts in so many of the tribes. The girls whom we are reaching are pressing on in the Lord, and our mission people are standing faithful and true in the midst of persecution.

"We are much concerned over the Catholics coming into our territory. They are giving the natives gin and tobacco in order to win them over. How we need prayer that the Word of God may go forth in power in this dark land of sin."

#### ARE NATIVE CHRISTIANS EFFECTIVE AS GOSPEL WORKERS?

Mildred Ginn

A united Christian convention has recently closed in Mavelikara, South India, which gave a very encouraging answer to the above question. The convention lasted eight days, during which time about thirty services were held. It was sponsored, financed, and conducted by the native Christians and, except for four Pentecostal missionaries and one Salvation Army missionary, who were invited speakers for seven of the meetings, all of those who ministered were Indian Christians. Three laymen, who have recently been converted from the Jacobite Syrian Church (similar to the Roman Catholic) were the chief sponsors, with the help of one of our Indian workers.

The crowds were tremendous, and in spite of rain pouring down they came by hundreds and thousands. The workers had to hire boats to convey the people across the flooded stream, and after the people arrived at the place of meeting they had to stand under umbrellas because of the leaks in the roof.

While most of the Indian speakers were not Pentecostal by profession, many of them testified to a true Pentecostal experience, and their ministry was spiritual and inspiring. I noticed, however, that all of these men bore the marks of advanced years, two of them being over seventy years old, and the questions that came to my mind, and are still bearing on my heart are: Who is going to take the place of these old warriors of the Cross? Who is even now shepherding the hungry flocks that came for miles to listen to their message? And who is going out to reach that vast untouched portion of heathendom that is yet to be awakened to their need of Christ?

We are not asking for an army for foreign missionaries to undertake this great task, for we see among "India's own" splendid material for the spreading of the gospel. Many are desiring to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth. Trained and filled with the Spirit, and held up with prayer by those in the home land, the Indian Christians make very effective gospel workers.

Wolves in sheep's clothing are rampant in this land, and we often tremble for some of the young workers even now in outstations who are so inexperienced in the Word, zealous but undisciplined. Pressed by this great need, we are opening a Bible school next June for the training of workers. Pray with us that God will bless and supply the needs for necessary buildings, support of students, etc.; and rejoice with us for the stirring of the Spirit of God in the hearts of many. May God enable us to give them the Water of life.

# In the Whiten'd Harvest Field

TEXAS CITY, TEXAS.—We have just closed a successful revival in which some were saved, some reclaimed, and 9 adults received the Holy Ghost Baptism, according to Acts 2:4.—F. R. Anderson.

SIGRET, OKLA.—We have just closed a 2 week's meeting at Lone Mound, in which 4 were baptized with the Holy Ghost; 19 were saved; and 20 followed the Lord in water baptism.—Evangelist and Mrs. L. L. Shafer.

WILDWOOD, FLA.—The Wildwood assembly has dedicated a nice new church building. We have between 80 and 90 members. About 76 have received the Baptism with the Holy Ghost since Miss Myrtle Snair came to labor in this community.—Mrs. James N. Ford.

WRIGHT CITY, OKLA.—The last Fifth Sunday meeting was wonderfully enjoyed by all present. There were 32 ministers present and 17 Sunday schools were represented. Two were filled with the Holy Ghost that day. The church is still growing.—L. A. Toller, Pastor.

NEBRASKA CITY, NEB.—We have just closed a successful 4 weeks' campaign in charge of Evangelist Ora De Von, of Sandusky, O. Some were saved and reclaimed, and others received the Baptism with the Holy Ghost. The Holy Spirit was present at each service.—Inez Ferrias, Pastor—Evangelist, Cathryn Thorne, Assistant.

STONEHAM, COLO.—We came here about a year ago. God has saved about 45 since that time. Some entire families have stepped out for God. We have just had a 2 weeks' meeting conducted by Brother Sherman, of Denver, in which the Lord met with us every night. Four were saved and 9 were baptized with the Holy Ghost.—Oscar J. McGahey, Pastor.

BRYAN, TEXAS—Sept. 15 we began holding meetings in the city library building. We organized an assembly with 26 members, and started a building campaign. The last of January we moved into our own new building. In April we had with us District Presbyter and Mrs. R. E. Parten for a revival, and 33 souls were saved. Brother Parten placed the work in the Council, with 48 charter members. God is blessing and the work is growing. We now have 54 members.—Pastor and Mrs. Orin T. Finch.

WILLOW SPRINGS, MO.—We had a precious fellowship meeting recently at Wolf Creek. Due to a misunderstanding as to the date of the meeting it convened May 8 instead of May 15 as had been announced. But a splendid season of fellowship and blessing was enjoyed by those present. Evangelists G. P. and V. L. Hertweck were the speakers at the morning and evening services. The next fellowship meeting of this section is to be at Willow Springs, June 12.—Frank Hamilton.

NEW KENSINGTON, PA.—We have just closed our first missionary convention of the assembly here. Missionaries participating were Miss Ida George, of French West Africa, B. T. Bard, of China, and Brother and Sister N. H. Barth, of Japan. Through these services God encouraged us much, both as to foreign fields and the local work.—A. W. Buckley, Pastor.

DANVILLE, N. H.—We have just finished a 2 weeks' revival here, and God wonderfully blessed those who listened to the preaching of the full gospel message. A large crowd attended almost every night. Much prejudice against Pentecost was broken down. Large crowds are attending the street meeting each night, and the town is becoming deeply interested in the Word of God.—Arthur Robinson, Evangelist, Lynn, Mass.

QUINLAN, TEXAS.—April 9 Margaret Edwards, of Greenville, was called to continue our meeting. We expected her to be here for only 10 days, but the interest kept growing and at the end of 4 full weeks 31 had given their hearts and lives to God. Among these was the assistant Superintendent of the local Baptist Church. Seventeen believers were led down into the baptismal waters; and 26 united with the church.—E. L. Terry, Pastor.

SPRINGFIELD, MO.—Evangelist and Mrs. Watson Argue have just concluded a very successful 4 weeks' revival here. The conversions numbered 105, besides numbers of children saved in the overflow meetings for children, conducted by Mrs. Argue every Sunday night. Twenty were baptized in the Spirit, 68 in water, and 67 were received into church membership during their stay here. The evangelists took particular interest in our Sunday school and on the last Sunday of the revival the school had an attendance of 801. Brother Argue's addresses to the high school youths of the city, and Sister Argue's work with the Children's Sunshine Choir (of about 150 voices), made due contribution to the success of the campaign.—Ralph M. Riggs, Pastor.

CENTRAL DISTRICT COUNCIL  
KALAMAZOO, MICH.—The Central District Council held its annual business session May 1-4, in Masonic Temple. Over 300 ministers, delegates, and visitors attended.

The spiritual atmosphere of this Council was wholly Pentecostal. The ministry of the General Superintendent Ernest S. Williams, was an inspiration to all. The business sessions were marked with a spirit of oneness of mind.

The results of the election of officers were as follows: District superintendent, G. F. Lewis; assistant superintendent, A. B. Cox; secretary, J. D. Menzie; Treasurer, D. G. Scott; general presbyters, J. R. Kline, J. P. Kolenda, O. E. Nash, S. R. Fostekew, Jas. G. Williamson, Adolph Peterson. Brother O. E. Nash was elected executive presbyter.—J. D. Menzie, Secretary.

DALLAS, TEXAS.—Recently Evangelist and Mrs. Ray Soper conducted a revival here in which about 25 were saved and reclaimed, and 6 received the Baptism with the Holy Ghost, as in Acts 2:4. On the closing night an overflow crowd was present, and 7 wept their way through to Calvary. The Lord has laid it on the hearts of the people soon to start building a new tabernacle here on the South Side.—J. M. Hart, Pastor.

SANTA CRUZ, CALIF.—Glad Tidings Tabernacle is in the midst of a season of spiritual refreshing. It came suddenly, but was preceded by a long period of preparation. For a year and ten months prayer, deep heart searching, and Bible study had been in progress, laying a Scriptural foundation for a great revival. So when the fire fell it fell instantly and burned powerfully. Evangelist Rachel Sizelove and her husband came to us unexpectedly. Sister Sizelove spoke with an unction from on high and the Lord honored every service. Souls were saved and believers were baptized and healed. Most of these were new people. A good number of the saints were filled anew with the Spirit. We are rejoicing over the answer to our soul travail.—R. H. Moon, Pastor.

OSAWATOMIE, KANSAS—We praise the Lord for what He has been doing for us the past year. We accepted the work here last June, pitched a tent, and started a revival which continued till October. A goodly number were saved and reclaimed. The people felt that we needed a church of our own, so we built a tabernacle 32x60. In all departments of the church our work is moving on for God. We have just closed a 6 weeks' revival that proved a blessing to the church. A number were saved and added to our fellowship. Miss Joy Gorley was with us for 2 weeks, then Evangelist and Mrs. Ralph Salzman held a meeting for 3 weeks. Evangelist and Mrs. Fred Mayfield were with us for one week. God blessed the ministry of all these evangelists.—Oscar Davidson, Pastor.

DALLAS, TEXAS—This has been one of the greatest years of my ministry. The last 3 have been spent in evangelistic work. We have carried the gospel into 31 cities and towns. God gave us some good revivals at Wilson and Ardmore. I have just closed my third revival in Dallas—in South Dallas. A number were saved and several were filled with the Spirit. One sister who had been on crutches for 4 months suffering from an auto accident, was completely healed. She left her crutches at the church and walked home 14 blocks. She came back the next night after doing a big washing. A boy with a broken leg, which had given him trouble for 7 months, was healed. The next morning the piece of bone that had caused the trouble had worked out. He is now well. A Salvation Army officer was filled with the Spirit. I can respond to other calls.—J. R. Richardson, 513 Center St.

## SOUTHWESTERN BIBLE SCHOOL

ENID OKLA.—The commencement exercises of Southwestern Bible School, May 7, were held in the Education Building. This marked the close of the 7th and best year in the history of the school. There were 128 who completed the first year's work; 30 the second year's work; and 17 the 3 years' course. Pastor W. T. McMullan, of Okmulgee, preached the baccalaureate sermon. The eighth year is to open Oct. 2. Those desiring information should write the president P. C. Nelson, 316 E. Cherokee St.

INDIANAPOLIS, IND.—Brother Loren B. Staats, Blue Rock, O., has just completed a successful 4 weeks' revival at the Laurel Street Apostolic Church. Many were saved and reclaimed, and the Lord poured out His Spirit in a mighty way. A great number went away from the services shouting the victory over ailments with which they had suffered for many years. The crowds overflowed the church and many, for lack of standing room, were turned away. The saints were greatly revived and the fire of God continues to burn on in their souls.—J. L. Price, Pastor.

FREDERICKSBURG, VA.—May 13 we closed a glorious 6 weeks campaign. We began the meeting on the north side of town, but moved it to a large hall on Main Street. Then we began street meetings. Many nights the hall was filled to capacity. Many souls were saved and 8 were baptized with the Spirit, as in Acts 2:4. The Lord healed a brother of rheumatism, of long standing. The gospel was appreciated by many. This is a new work, in charge of Pastor and Mrs. H. H. Graf, and Miss A. Schuette.—L. W. and Eunice Martin, Evangelists.

MUSKOGEE, OKLA.—Evangelist Morris Kullman was with us recently for 10 days. Many who had not heard the full gospel preached in this manner before, because interested. The altars were filled every night with people hungry for God. One night 20 were tarrying for the Baptism with the Holy Spirit. The lectures from the big charts each morning were also well attended.—T. E. May, Pastor.

BRIDGEPORT, CONN.—We have just closed one of the best revivals we have ever experienced. The meeting was conducted by Evangelist Glenn D. Jones, Jamestown, N. Y. We praise God for the mighty outpouring of His Spirit; for the souls saved and baptized with the Holy Ghost; and for the prayers that have been sent up for Bridgeport.—H. L. Ettinger, Pastor.

FARBER, MO.—Evangelist Carolyn Unruh, and Hirtha Miller, Song Leader, have been with us 3 weeks. God has been present in power breaking down prejudice in this new place. The last night 15 came for salvation and the next day two others sought the Lord. We secured the Christian Church for the meeting.—S. D. Smith.

## WITH THE LORD

Notice has just been sent in by our Brother J. E. Rasmussen of the death of R. W. Greenman, traveling railroad evangelist, who passed

on to his reward April 17, at Oakland, Calif. Brother J. Narver Gortner participated in the funeral services. We desire to express our sympathies to his bereaved companion.

## Forthcoming Meetings

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

ALEXANDRIA, LA.—Open Air, June 15—; A. N. Burns and Party, Evangelists.—A. N. B.

ABILENE, TEX.—Tent, June 10-24, Chas. C. Robinson, Evangelist.—Cleve ("Keetah") Jones, Pastor.

HAMILTON, MO.—June 3—; Wm. L. Andrews, Evangelist.—N. Verna Sigman, Secretary.

DOTHAN, ALA.—Harper Joy Assembly, June 9—, Evangelist and Mrs. F. L. Cook.

GALENA PARK, TEXAS—June 10, for 3 weeks. W. B. McCafferty, Evangelist.—M. B. Netzel, Pastor.

RINGLING, OKLA.—June 9—, E. R. Winter, Evangelist, assisted by Ferren Band, of Olney, Texas.—J. C. Helms, Pastor.

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

BRIDGEPORT, CONN.—Tent meeting, sponsored by United Pentecostal Church, June 10. Mary Louise Paige, Youthful Evangelist.—H. L. Ettinger, Pastor.

GREENFIELD, MASS.—June 13, All day meeting; Bring instruments. 362 Deerfield St., W. C. Harper, Pastor.—Raymond G. Gordon, District Secretary.

MOOSIC, PA.—Springbrook Avenue, June 10-24, Eta Reckley, Evangelist.—J. E. Jenkins, Pastor, 529 Minooka Ave.

BELLBROOK, O.—June 10-July 1, Basil E. Hillman, Evangelist.—Mrs. Flora P. Schlemmer, 4317 Farnham Ave., Dayton.

TRENTON, N. J.—Gospel Tabernacle, June 12, for at least 2 weeks. E. Bartlett Peterson, Evangelist.—E. T. Quanabush, Pastor.

HARTFORD, CONN.—Park and Washington Streets, June 6-24; Glenn D. Jones Evangelist.—Kenneth C. Pyne, Pastor, 315 Park St.

MANHATTAN, KANS.—May 30, Bible study and evangelism. Frank M. Boyd, of Central Bible Institute, Evangelist, assisted by Salvatore Noferi, Violinist.—Chas. E. Pigg, Pastor.

SUMMER BIBLE SCHOOL AND REVIVAL  
SAN FRANCISCO, CALIF.—Glad Tidings Bible School, June 9-July 22, 1441 Ellis St., A. E. Steurnagel and Mollie and Cecil Perks, Evangelists. Full course with room and board \$30; without room and board \$10.—R. J. Craig, Pastor.

## DISTRICT MEETINGS

BROWNFIELD, TEXAS—Fellowship Meeting, June 13-14, beginning Wednesday night. Entertainment free as far as possible.—Homer Sheats.

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

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

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

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

## BIBLE CONFERENCE

BAGDAD, FLA.—Sub-District Number 1, June 8-9, District Superintendent K. D. Johns, Evangelist.—W. J. Hurst, Secretary.

## THIRD ANNUAL CAMP

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

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

## WESTERN SLOPE DISTRICT CAMP

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

## CENTRAL DISTRICT CAMP

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

## LATIN-AMERICAN DISTRICT COUNCIL

Change of Date  
Central conference, Artesia, N. Mex., June 6-7. Colorado conference, Pueblo, July 15-17. All services and business in Spanish. I will spend most of June in California among the Spanish churches.—H. C. Ball, Superintendent.

## KANSAS DISTRICT CAMP MEETINGS

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

## OKLAHOMA SECTIONAL CONVENTION

BARTLESVILLE, OKLA.—Northeast Section, state District Council, June 11-12. First service 7:30 P. M. Those desiring license or ordination must be present. Free entertainment as far as possible. Ministers are urged to be present.—C. O. Haymaker, Pastor, David C. Plake, Presbyter.

## SOUTH FLORIDA DISTRICT CAMP

ORLANDO, FLA.—Harry Hand Tourist Camp July 4 to 15. Night evangelist Myrtle M. Snair; other ministers at day services. Address District Superintendent A. G. Voight, Route 3, Plant City, Fla., or Pastor H. F. Snow, 1837 Illinois Ave., Orlando.

## NORTHWEST DISTRICT COUNCIL

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

## NORTHERN CALIFORNIA AND NEVADA DISTRICT CAMP MEETING

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

## OPEN FOR CALLS

Bible Teaching  
M. A. Nelson, 316 E. Cherokee, Enid, Okla. "Desire position in summer Bible school or camp."

## Evangelistic

Evangelist and Mrs. Oscar Jones, Altus, Okla., Box 604. "Our boy of 14, leads singing."

Evangelist and Mrs. Robert Pat Poland, 426½ South Ninth St., Quincy, Ill. Reference, R. R. Carmichael, of Quincy or District Superintendent Arthur Bell, Box 133 Belleville, Ill.

Mrs. James E. Inlow, Alvord, Texas. "In pastoral work since September, will now go out as evangelist or special singer."

George Hayes, 915 Mariposa St., Beaumont, Texas. "I have resigned the pastorate. Can respond to calls at once, anywhere. Until June 10 write me here."

Paul W. Baughman, 930 W. College Ave., York, Pa. "Best references. Will go any place."

## Pastoral

John and Nancy Galbreath, Brvant Okla.—"Several years experience in both branches of ministry. Two children. Last pastorate, Carden City, Kansas."

**Pastoral or Evangelistic**

Charles J. Taylor, McAlester, Okla., Route 6, Box 47.

A. K. Prince, Montrose, Miss.

C. C. Comer, Box 276, Oakwood, Okla. "Resigning our pastorate. Good references. Would like to hear from some assembly in northeast Oklahoma, northwest Arkansas, or southern Missouri, but will consider calls from anywhere."

J. R. Richardson, 513 Center St., Dallas, Texas. "Prefer calls in Texas, Oklahoma, or Louisiana. References."

Arthur Robinson, 5 Seventh Ave., Haverhill, Mass. "Will respond to calls to open up work in new fields."

E. C. Mehagan, 317 1/2 Booneville Ave., Springfield, Mo.

Ralph M. Coon, 424 S. Park St., Sapulpa, Okla. "Am resigning as pastor here after 5 years' service. Prefer calls in Texas or New Mexico."

D. S. Percival, Sharon, Tenn. "Eight years of active experience in Pentecostal work with the Council."

**MISCELLANEOUS NOTICES**

PERMANENT ADDRESS—Kansas City, Mo., General Delivery.—Evangelist Mary McConnell.

NEW ADDRESS—Van Wert, Iowa, L. Johnson. Have accepted the pastorate here.

NEW ADDRESS—"We have accepted pastorate here."—Guy Renfrow, Leonard Rogers, Escalon, Calif., Box 163.

NEW ADDRESS—"Now pastor at Marionville, Mo. Cannot fill calls for meetings elsewhere at present."—Wm. F. Herbig, Cowboy Evangelist.

NOTICE—I have resigned the pastorate at Bad Axe, Mich., and expect to be on the field in the interest of Christ's Ambassadors' work in Michigan during the summer.—D. G. Foote, State President, 83 Cherry St., Battle Creek, Mich.

WANTED—An experienced evangelist with tent to conduct revival here in August. Give full particulars and references in first letter.—H. B. Laws, Pastor, McGehee, Ark.

WANTED—Evangelistic party at once. Preferably man and wife, to start work in new field. Must be willing to trust God for finances, and be in fellowship with the Council.—Mrs. J. W. Tanner, Sonora, Texas, Box 561.

NOTICE—I have 24 lbs. of old Evangels in good condition to express collect to anyone paying transportation charges.—Eli Maddox, Edmond, Okla., Box 63.

FOR SALE—Gospel tent, 30x50. Used 4 weeks. In good condition. \$40 cash.—T. E. May, 405 S. 9th St., Muskogee, Okla.

FOR SALE—Folding seats suitable for tent or tabernacle. Each seats 4.—R. J. Brumby, West Point, Ill.

FOR SALE—40x60, 2 pole tent; good condition; reasonable.—Karl Becker, 1720 Tenth St., Menomonee, Wis.

WANTED—Old Evangels, Sunday school papers, Sunday school quarterlies, cards, old mottoes, Bibles, Testaments, and any other good Christian literature. James Chapman, Barnesville, Ga., Route 1, Box 117.

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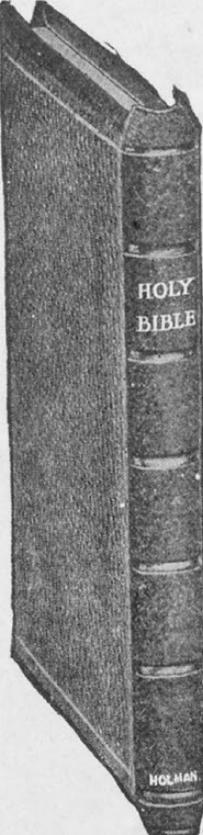
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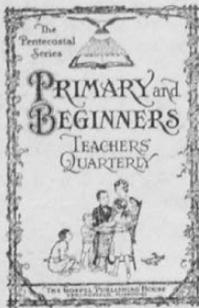
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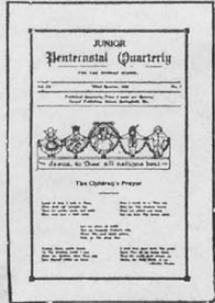
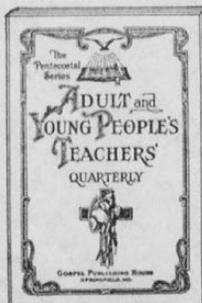


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