

Not By Might, nor By Power

# The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

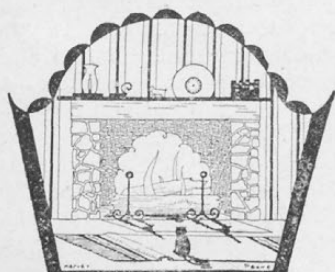
The Whole Gospel to the Whole World

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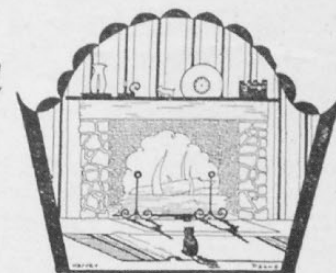
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## The Holy Ghost Rests on the "North Country"



By Ensio Lehtonen, Helsinki, Finland

"Behold, these that go toward the north country . . . My Spirit in the north country." Zech. 6:8.

I am not sure that the "north country" spoken of in that remarkable vision was what is now known as Finland, but it is a fact that God's Spirit has wonderfully rested upon the people of this country for centuries.

### A Great Awakening in 1700

As in all other European countries, great spiritual darkness reigned in Finland. Godlessness prevailed among the people, and pastors were hirelings who lived in the luxuries and pleasures of this world. But in the year 1700, at the time that Pietism was at work in other places of Europe, there broke forth in Finland a great awakening. In the beginning of the century there came forth men, mighty prophets, who boldly preached, declaring that the people were spiritually asleep and would perish because the preachers to whom they listened were utterly devoid of the Holy Ghost. They were put in prison and sent into exile, but the preachers of the church could not put out God's fire. The awakening spread among the people. There came forth men who preached the truth about the Baptism of believers in the fullness of the Holy Ghost. Here and there appeared prophets who, filled with the Holy Ghost, were preaching the Gospel about judgment and mercy. One of these unsaved pastors was awakened and began preaching mightily as the Holy Ghost gave him utterance.

But all this was to open the way for a real outpouring of the Holy Ghost,

which happened in July, 1796. The inhabitants of two farmhouses were working in a field called Telpas, Iisalmi parish. Suddenly the Holy Ghost descended upon them as a mighty fire, and they all fell down as if they were dead. They



Pastor T. B. Barratt of Oslo, Norway, who received the Baptism in the Holy Spirit according to the original Acts 2:4 pattern in New York City in 1906, and carried the Pentecostal flame to Norway, Denmark, Gt. Britain, Finland and other countries.

saw wonderful heavenly visions and spoke with new tongues as the Holy Ghost gave them utterance, as on the day of Pentecost. The fire of the Holy Ghost spread quickly over the whole north Finland. The believers who were filled with the Spirit were joyful, spoke with new tongues, prophesied, and preached the Gospel about the Blood of the Lamb. A peasant, Paavo Ruotsalainen, became the leader of this revival and through him tens of thousands were saved.

### The Revivals of 1800

In the next century the Holy Ghost still rested upon the "north country." Among the revivals of this century must, first of all, be mentioned the extensive "Laestadio-awakening" which broke out in the northeastern part of the country, Lapland, and spread southward. As an instrument for this revival God used Lars Lewi Laestadius, a minister, who had been awakened through the so-called "Speaking with Tongues" movement, in the beginning of the century. His sermons were very forceful when he preached against sin, but most tender when he pointed out the Way of Life to sorrowful souls. The sign of this revival was the confession of all sin to the preacher. The believers were mightily touched and fell in an ecstasy, in which they praised God with a loud voice, jumped and danced.

### The Latter Day Outpouring

These great revivals, surely inspired by the Holy Spirit, began, however, to  
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# Sanctification as Set Forth in the Word of God

Wm. I. Evans, Principal of Central Bible Institute

(Continued from last issue)

We believe, according to the teaching of the Word of God, that when Jesus died upon the cross He was punished for our sins; and because He was smitten with God's judgment against sin He forgave our sins, and we sing,

They are all taken away, away,  
They are all taken away.  
My sins are all taken away.

We rejoice in sins forgiven, through the cross of our Lord Jesus Christ. But this chapter tells us that Jesus did something more than take away our sins on the cross of Calvary. This scripture tells us that when Jesus died God nailed in crucifixion there to that cross, God smote to death there on that cross, your old life and my old life—put it to death. He destroyed it there upon that cross. That is God's language. Our old man was crucified with Him that the body of sin might be destroyed, so that upon the cross of Calvary Jesus not only wiped away the score of transgressions, of committed sins, but Jesus there took care of the cause of sin in human life. The body of sin was destroyed.

Let us illustrate this on the material plane. Here is a factory in town putting on the market a product which the authorities consider harmful to the welfare of the people. The entire police force is commissioned to go throughout the town and countryside round about, into all the retail stores. They are to search the shelves and the closets, and gather all that product together to destroy it. And so the policemen go faithfully about their duty. They go into every store and shop where perchance this product may be, they take the product off the shelves and out of the closets, gather it into their trucks and carry it to some point where they destroy it all. Then they go back and report to headquarters, "We have accumulated all the product of that factory and we have destroyed it all. Now we will have no more trouble." They all sit down with a sense of satisfaction. But the chief of police says, "What about the factory? Is the machinery still intact that produced that article?" They say, "Oh, we had not thought of that." "Well, go and smash that machinery. Go, smash it!" And until the machinery is smashed the trouble is not ended, the product could be turned out by the thousands and sold, and still give trouble. But if the machinery is de-

stroyed then the product is not so likely to be put on the market again.

Sin in act springs from sin inherent in the nature, and when Jesus Christ went to the cross of Calvary He not only dealt with sin in the act but He dealt with sin in the nature inherent. If I thought that the gospel of Jesus Christ provided only for my acts of sin, and left me to go the rest of my life with a sin factory on the inside for me to try to crush and suppress, I would quit preaching the gospel right now. Thank God, the gospel is more than that.

I am not preaching eradication and I am not preaching suppression, I am preaching death and resurrection. Here is another illustration touching that point. A little girl used to like to water the flowers around the house. She would take a pitcher full of water, go out, and pour water on the flowers. Her mother said, "Darling, mother does not want you to pour water on those flowers when the sun is shining on them. Don't do that." She said, "All right, Mamma. I won't do it." The next day she got the pitcher, filled it up with water, went and poured water on the flowers. The mother said, "Daughter, didn't I tell you not to do that? You have done it again." She said, "Mamma, I won't do it any more." The mother said, "All right. If you do it again I shall have to punish you." The next day came. She got safely through the day, and in the evening came smiling to her mother. She said, "Mother, I did not water those flowers today while the sun was shining on them." The mother said, "Daughter, how is it you didn't do it again?" "O Mamma," she said, "I just smashed that old pitcher."

We will read the 7th verse again, "For he that is dead is freed from sin." Because He died on the cross of Calvary, by that death we are freed from sin, and now we are alive, walking in the newness of life. "Our old man was crucified"—mark you, it does not say that our old man is being crucified. Some folk talk about "dying daily." They are having a long drawn out suffering time of it, but I feel so sympathetically disposed toward them that I endeavor to set forth in the word a quick and painless demise for them all! "He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that

he liveth, he liveth unto God." Isn't that wonderful! Can language be clearer, simpler?

Now this wonderful 11th verse, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Reckon" does not mean to pretend something that you do not believe, putting on a bold front of imitation when you know there is nothing behind it to back it up. "Reckon" is an old English word. It applies to mathematics. If you sit down to a column of figures, to add them, total them up—that is reckoning, figures do not lie; 10 and 10 and 5 reckoned up make 25—cannot be anything else. Now He says, "You count this thing up, you reckon this; you put the fact down exactly as it is, not as you consider it *should* be but as it *is*." "Likewise"—in the same fashion, in the same manner—"reckon ye *also*." Why? Somebody has already done some counting, God has! God reckoned on that cross of Calvary. God saw you crucified to that cross, you child of God down here in the end of time. He saw you crucified on that cross. When the nails were driven, when struck the divine wrath upon His innocent head, when He was made the victim, God said, "That saint is stricken, crucified by the outpoured expression of My wrath against sin."

"Likewise reckon ye also yourselves to be dead indeed unto sin." Not to be in the process of crucifixion, not to be in the process of *dying* daily to sin. There is not a thing in the Book from lid to lid that tells you that. It commands, "Reckon ye also yourselves to be *dead* indeed unto sin, but alive unto God through Jesus Christ our Lord."

Sanctification is not dying. No! No! Sanctification is living—*living*! I went to a Pentecostal convention years ago where a man was preaching, night after night, on death. He had everything silenced in the house. Just occasionally you could hear a faint groan from some poor saint trying to die. One night he said he wished he had an altar long enough for all the Pentecostal preachers; he would have them all dying. He preached death until the place smelled like a charnel house. When it got so bad that the poor saints looked as if they could not endure any more of it, the Spirit of the Lord came upon one who sprang to his feet worshipping the living Christ. "I am He that liveth, and was dead; and, behold, I am alive for evermore." Hallelujah! "I am

come that ye might have life, and have it more abundantly." "Reckon ye also yourselves to be *dead* indeed unto sin, but *alive* unto God. He that is dead is *freed from sin*."

Beloved people of God, there is no other cure for sin but the *Cross* and the *Blood of Jesus Christ*, and when anybody tells you that as your business for the rest of your life you have to fight sin in your heart, tell him he is dishonoring the *Blood* and the *Cross of Jesus*. When they tell you that you are to carry a sin manufactory in your heart the rest of your life, struggling, doing the best you can to suppress it and keep it from expressing itself in overt acts, with the hope that you are gradually—gradually—gradually dying to it, tell them about *Jesus on the cross*. Tell them that *He* shed His blood to cleanse His people from all unrighteousness. "If we confess our sins, he is faithful and just to forgive us our sins"—overt acts—"and to cleanse us from all unrighteousness"—inherent sin. 1 John 1:9.

Let us now examine a concrete case recorded in the New Testament that confirms this teaching of the 6th chapter of Romans. It is in the 15th chapter of Acts. The apostles and brethren are gathered at Jerusalem to decide a question as to which there is dispute. At the 7th verse we read, "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost." As a climax to the situation they received the Baptism with the Holy Ghost, speaking in tongues.

But Peter added something to help us understand sanctification. He did not stop with the words "giving them the Holy Ghost," but continued "even as he did unto us; and put no difference between us and them"—they received the Baptism just as the disciples did in the upper room, speaking in other tongues. Then Peter adds, "purifying their hearts by faith." By a long process, by gradually getting rid of sin in their hearts? It would appear from this apostolic assertion that the so-called progressive aspect of sanctification has been much over-emphasized. In the grammar class we were required to do what is called "comparing adjectives"—positive, red; comparative, redder; superlative, reddest. Well, that would apply grammatically to this—positive, pure; comparative, purer; superlative, purest. But with due respect to English grammar, when the blood of Jesus Christ purifies the heart it cannot be made purer, because *the blood of Jesus Christ cleanses from all unrighteous-*

*ness*. "Therefore if any man be in Christ, he is a *new creation: old things are passed away; behold, all things are become new*." 2 Cor. 5:17. "The blood of Jesus Christ his Son *cleanseth us from all sin*." 1 John 1:7.

"What if I feel defilement in my heart?—feel the sense of sin in my heart?" Obey the Word, confess it, and He will cleanse it; and when He has cleansed it, it is clean.—It is true that in the cross sin was taken care of, our old man was crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin, and he that is dead is freed from sin. Reckon yourselves alive unto God in newness of life, a new creation, with the heart purified. Oh, hallelujah! It is wonderful.

"But what about this dying daily then? Paul was the chief of the apostles, and he gave it as his testimony that he died daily, then is it not presumptuous, to teach something different from the standard the chief of the apostles set up for us? He said he died daily."

If you are hiding behind the post of "dying daily," you will never, never be able to hide behind it again. Do you know what it is, that post of "dying daily"? It is an excuse to sin a little every day, because if you are "dying daily" you are going right on sinning daily. Of course, you are hoping that the measure of your sinning is decreasing, that you are dying.

Let us look at the passage in the 15th chapter of 1st Corinthians. Brace yourselves, you daily diers! The Apostle Paul is talking about the bodily resurrection in this chapter. The resurrection of this physical, mortal body. He says he believes thoroughly in the resurrection of the body—this physical form. In the 29th verse he says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Evidently they had some form, that when a person died without water baptism somebody else was immersed by proxy for him. They had faith that the body they laid away in the ground would come up again in the resurrection, and so they had somebody else go through the ceremony of water baptism for the person who had died without it.

"And why stand we in jeopardy every hour?" In preaching the gospel Paul faced physical death practically every minute of his life. "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." "When I go out in the morning to preach the gospel in the next town, there is liable to be somebody outside the door ready to end my physical life." That would be the end of Paul physically; but "I believe in the resurrection," he says, "and I submit myself to that every day." He went to one town where they threw stones at him until he

appeared to be dead. Presumably he was dead. But the brethren gathered around him and through the power of God he arose again, physically alive, and went on to the next town preaching the gospel. In so doing he felt the possibility, almost the certainty, of being smitten down again and of dying a physical death; and so he said, "I face it every day. I die daily. I am ready to die any minute when preaching the gospel of the Lord Jesus Christ."

Now let me tell you, dear friend, if your preaching of the gospel of Jesus Christ brings you face to face with physical death every day of your life as you venture forth to tell the story of Jesus and His love; if you are liable to get a sword thrust through your heart or a shower of stones to crush your skull, then you face physical death and you have a right to say "I die daily." But if preaching does not mean that to you, you have no right to say it.

This "dying daily" that Paul is talking about, is his likelihood to die any day, any minute, in preaching the gospel; but he is absolutely sure that up out of the very grave where his body is turned into dust will rise a new body by the power of the Holy Ghost on the morning of the resurrection. Praise the Lord! He is not talking about sin, there is no thought of sin in his heart and life when he says, "I die daily." Now you see that post is gone. You cannot hide behind it. If you sin every day, there is a remedy; but it is not God's plan for His people, to sin every day. "These things write I unto you, that ye sin not." 1 John 2:1. God forbid that we should continue in sin. Thank God, the blood cleanses from sin. When God cleanses the heart from sin it is purified. A cleansed Christian is not a man or woman going around with a load of sin in the heart.

"Well," somebody says, "the heart is deceitful above all things, and desperately wicked: who can know it?"

A heart cannot be deceitful above all things, and desperately wicked, and at the same time be purified by the blood of Jesus Christ. If it is desperately wicked it is not purified. If it is purified it is not desperately wicked. Thank God, the blood of Jesus Christ purifies.

(To be continued)

### Great Increase in Supplies

Every quarter we are having a greater demand for our Pentecostal Sunday school literature. This quarter we have had to print 49,000 Adult quarterlies, 46,000 Intermediate, and 48,000 Junior quarterlies. The small price of 5c per copy brings these within the reach of all. We are now having to print 24,000 teachers' quarterlies. Every Sunday school teacher should have these, especially the Adult Teachers' Quarterly, so ably written by our Brother Myer Pearlman.

## The Editor's Notebook



### *The Single Eye*

The Lord said, "If thine eye be single, thy whole body shall be full of light." The eyes of a faithful servant are upon his master. He seeks to know the will of his master and to do it. Elisha became the servant of Elijah. He did not seek his own interests, but those of Elijah. He made a consecration when he followed Elijah. He was forever through with his old life. He was through with the oxen he had used in serving himself, and with these he made a sacrifice to God. The implements he had used for himself he now used as fuel for the sacrifice. He followed his master all the way, even to the end. His eye was not only single to the interests of his master, but also to the interests of his master's God. He knew that there must needs be one to take Elijah's place to speak forth the words of Jehovah, and so he craved and coveted a double portion of the Spirit that was upon Elijah, and he received it.

### *The Rewards of Covetousness*

Contrast Gehazi, the servant of Elisha. When Naaman was healed he wanted to bestow some of his wealth upon Elisha. Elisha did not want to trust the wealth of another. He knew his God, who provided for the sparrows, would not fail to provide for him. He knew that judgment was coming upon Israel, and he did not seek to accumulate things, all of which would be destroyed in the coming judgment. He ever had his eyes on the Lord, and it was his Lord who showed him not to accept Naaman's gift. Freely he had received the word from Jehovah that brought healing for the Syrian general, and freely he was to give. He knew it was not the will of his God that he should make merchandise of his ministry. Gehazi did not have an eye single to the interests of his master and to his master's God. He had an eye for his own interests, and so he followed Naaman and lied to him, taking some of the things that belonged to Naaman. He got more than he bargained for. He got the raiment and the silver, but he got also the leprosy that had belonged to Naaman. You cannot serve God and mammon. The man who has his eye single to God will seek only the interests of God, and his body shall be full of light; but he who has a love for mammon, for filthy lucre, will become filthy like his god. His body will not be filled with light, but it will

be filled with darkness, and how great is that darkness!

### *Life More Abundant*

Is your way dark and do you desire light? The Master says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." In the beginning He said, "Let there be light." At a later day He filled the world with teeming life. To those who follow Him He gives light, and then He fills them with life, for He came that we might have life and life more abundant. On the last day of the Feast of Tabernacles He gave forth a word to all who had not been satisfied with all the ceremonies, forms, and sacrifices, "If any man thirst, let him come unto Me and drink. He that believeth upon Me . . . from within him shall flow rivers of living water." He gives the water of life, and He causes those who receive of this to be so abounding in life that from within them flows life, life that shall bring blessing to all around. Ezekiel saw a river, and as it deepened it was filled with teeming life. And as thou dost receive from the Lord life and, maintaining communion with Him, dost receive the life more abundant, from within thee shall flow abundance of living waters, bringing blessing to the trees of His own planting that they shall be abounding in fruit, and causing many fishers to have abundance of fish. Ezek. 47:10-11.

### *Light, Life and Love*

Those who follow Christ are filled with light. They are abounding in life, and He will cause them to be filled with love. John followed close after the Lord. The Lord would not have thee follow afar off. He would have thee come close. You can lean on the breast of El Shaddai. Jesus was the Son of His bosom and He came to reveal the love of the Father, and to bring those who knew Him to the bosom of the Father with Himself. John said, "We love Him," and he showed the reason why: "Because He first loved us." John had the revelation of that love and responded to that love. As thou dost follow on to know Him thou shalt have a revelation of His love. Learn to respond to His love.

### *When He Returns*

The individual sparrow has the individual provision of God, and those who are redeemed by the precious blood of Christ have the individual personal love

of God as their portion. Into their hearts He will pour His own love, His own compassion, so that His own shall live a love-constrained life. The Lord had compassion and great love for the teeming multitudes who were without a shepherd. He had infinite love for Jerusalem and wept over the city. He showed His love as He went to the tomb of Lazarus and wept; and He showed His love further by restoring to the bereaved ones their beloved brother. There is not a graveyard, nor an open grave that He does not see. He knows when His own are sick. He knows when His own pass away. But there is coming a morning when He shall speak a word, and His own shall come forth from the grave. There will be no bereavement then. His love will bring about a glorious union of all His own. It will be joy to His loving heart to see all His loved ones united in that morning when He returns. Every grave that contains His own will have to give up its dead. And these loved ones He will Himself take care of. He will lead them to fountains of living water. They shall hunger no more, neither thirst any more. They shall be one fold, ever exalting the loving Shepherd who laid down His life for them that they might have life, resurrection life.

### *Unspoiled by Mammon*

See to it that thine eye is single, seeking only His glory, seeking only His interests. When He saw that mammon was taking the interest of some, He counseled them to sell all they had and give it away, that their interest in mammon and worship of mammon might cease, that they might follow Him wholly. So many seek their own interests rather than the interests of God. Their eyes are not single to His glory. Seek for an eye single to His glory, and thy body shall be full of light. And as thou dost follow on He will give thee not only the light of life, but fill thee with life, and as thou dost follow closely thou shalt know the intimacy of love and thou shalt diffuse His love to others.

### *Kept in His Love*

He says, "Keep yourselves in the love of God." See that no root of bitterness comes in to hinder thy love for the brethren. Having loved His own, He loved them to the end, and He wants all His own to love His own to the end. Watch lest anything come in to mar the love of the brethren, bitter speaking, bitter feelings, unkind thoughts or words. Seek that thy heart be filled with love. If thou hast a thought of evil, put a hand upon thy mouth and seek immediately the cleansing of the Blood, that all thoughts of evil, all thoughts lacking in charity, may be removed from thine heart, and that in place of these there may come the love of God.

### The Final Test

As the coming of the Lord draweth nigh, let thy heart be purified from all thoughts that are not thoughts of love. He says, "By this shall all men know that ye are my disciples, if ye have love one for another." Seek to be abounding in the love of God. The church of

Ephesus was abounding in many things, but they had left their first love, and the Master said they were fallen. He bade them come back to their first love and repent of their lovelessness, for the thing He is looking for in His own is that they shall be filled with love. Thus alone shall they satisfy His heart.

### Palestine the Only Jewish Reality

Said Kastein, famous Jewish author: "Palestine is the only Jewish reality we possess, and this reality shelters Jews, and is in touch with Jews from all over the face of the earth. Palestine may dissolve the *Galuth* (exile) for it means a real return towards the Jewish home."

### A Preacher's Union

According to *Time*, last week 30 New York ministers signed a petition urging the American Federation of Labor to grant a charter to the Minister's Union of America, Local No. 1. Their purpose, they declared, was to endorse the right of labor to organize.

The best minister's union we know of is the one described by Paul: "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:3.

### Church Union

Comments Panton in *Dawn*: "At the annual conference of the Fellowship of Unity in Egypt in December, the procession to the Greek Orthodox Church of St. Nicholas included Greek Orthodox, Anglican, Presbyterian, Methodist, and Lutheran clergy. All image-worship and wafer-worship are for ever impassable barriers to fellowship (1 Cor. 5:11) for every Scriptural servant of God. And worse lies beyond. The London Free Church Ministers' Club last month entertained Sir Francis Younghusband, chairman of the British Council of the World Fellowship of Faiths, with a view to a Congress to be held in London next year with a common platform of Christians, Hindus, Buddhists and Moslems."

### The Tribe of the Wandering Foot

The following incident recorded in the *Jewish Chronicle* is a pathetic parable of the experience of the Wandering Jew throughout the centuries.

"Towards the end of August last a company of 318 Jewish young men and women left Poland in the hope of finding some release from grinding poverty in the glorious new haven in Palestine. They embarked on a Greek ship, which set sail for their objective, but all attempts to land were frustrated by the shore patrols. Thereupon, the vessel turned about and made for Constantinople. Again the same reception. Salonika was next tried. But here, too, there was no chance. The vessel cruised about for nearly three months, with its shipload of 300 wandering Jews, whom nobody wanted—a ghost ship with no certain destination. Finally its tragic human freight was taken over by a Rumanian vessel and found its way to Poland again. Sixty-three of them were then given Palestine immigration certificates by the Warsaw Zionist Emigration office. The others are presumably waiting in hope—the only thing they still possess after their harrowing experience."

## The Passing and the Permanent

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

### Fear of "Sudden Destruction"

It is reported that Hitler's new house will have a concrete roof more than eight feet thick, and eighteen bomb-proof cellars.

### The World and Democracy— Unsafe

"The world was never so unsafe for democracy as it is today," declared Stanley Baldwin, British statesman. It will not be safe until He returns whose right it is to reign.

### Communism in China

Commenting on Communism in China, Dr. Goforth, missionary to China, now in Toronto, said that it was serious, but he did not believe it would prevail all over the empire, and would ultimately be stamped out. Were Communism to prevail, he said, it would end all mission work in China, as it would end all religious life in Canada, if their doctrines ever found a place in the life of the Dominion.

### Ancient Barriers Crumbling

The great earthquake that devastated about 300,000 square miles of India last year demolished thousands of ancient shrines and temples. The people, according to *World Dominion*, as they saw this, were convinced that the hand of God was against these things. The result is that three ancient barriers, the Caste barrier, the Religious barrier, and the Race barrier, are being shaken to their foundations, and everywhere there are new opportunities for the preaching of the gospel. Pray for India.

### How Wars Begin

Said Sir Austen Chamberlain, British statesman: "It is the fear that there may come a time when some nation makes war, not as an accident, but of set purpose, in our own time, to achieve some object of national ambition, national aggrandizement, or national revenge which cannot be satisfied by peaceful means. That is where the real danger comes. That is what causes the unrest in the world today."

"From whence come wars and fightings among you? are they not hence, even of your lusts (desires) that war in your members?" James 4:1.

### Lowering Clouds of Tribulation

Dr. Kenneth Mackenzie writing in *Alliance Weekly* states that there are 400,000,000 more heathen than one hundred years ago. Writes H. G. Wells: "It's practically all over now. There will be hell to pay east of the Suez. The Red flag will advance to the Rhine, possibly to the Atlantic. Down will go Europe in one awful smash. Anarchy will seize the doomed United States. Mankind will turn to the caves."

"Pray always, that ye may be counted worthy to escape all these things," said the Lord Jesus. Luke 21:36.

### Changing Christ's Nationality

Julius Streicher, of whom, according to *Time*, Adolph Hitler has said, "Our two glorious years of intensive anti-Jewish policy would have been impossible without him," stated in a speech at Nurnburg: "If I should stamp Christ as a Jew I would stamp Him as a criminal. Christ was just as un-Jewish as Hitler." And yet it is written in the old Book, "It is evident that our Lord sprang out of Judah." Heb. 7:14. And John shows us that in heaven He is described as the "Lion of the tribe of Judah." Rev. 5:5. Streicher advocates "a partnership of Christ and Hitler," making Hitler, an avowed Catholic, a Protestant Bishop!

### Report of Russian Work

"While the attitude of the Soviet government has not changed towards religious work, and its aim is still to uproot Christianity and do away with everything that speaks of God, yet there are some places in Russia where there is a measure of religious freedom." So writes Paul Peterson in the *Gospel Call*. There are still about 25 full gospel preachers laboring in different parts of Russia (two of these, it is understood, were formerly in the O. G. P. U., the secret service of Russia). Souls are being saved and new assemblies are established. According to *World Dominion* 100,000 churches of all sects are still open in Russia. Prayers are asked for Brother and Sister Voronaeff, who are now together in exile in Western Siberia. He is afflicted with tuberculosis and she with heart disease.

## The Way of Salvation

### How God Transforms Lives

Leonard Gittings, Congo Belge

God has His own ways of dealing with men and women. He adapts His methods to each particular case. Of late I have been thinking about some of the experiences through which God led some of our native Christians at the time of their conversion.

#### The Word Gripped His Mind

Aluposo was a convert of those difficult days in our Katenta work when no one would come to our meetings, and when it was almost impossible to get a few people to listen to us even in an open-air meeting held in the village street. One day I walked down through the long village, not being able to decide just where to try and get a meeting, and feeling rather discouraged. Hearing the sound of drums, I went in the direction from which it came, and presently came upon a company of people gathered for a dance. Here was my chance, so I asked them to keep quiet for a while so that I could preach to them. I spoke about Christ as a satisfying portion, and emphasized the fact that He would make Himself real to any soul who trusted Him fully. Sitting amongst the drummers was a bright lad, named Aluposo, who listened eagerly, and to whom the Word was applied forcefully by the Spirit. To use his own words given at a recent testimony meeting: "The word of God laid hold on me so suddenly and so powerfully that I could not get it out of my mind." Some time elapsed before he publicly confessed Christ, but during that time the word concerning the reality of Jesus was in his thoughts continually. Finally he decided to test its truth. He sought and found the reality of the Word. Today he is one of our Katenta evangelists, an eloquent and thoughtful preacher. Few natives indeed have such a grasp of Gospel truth as he has, and I trace this to the fact that the Word of God made such an impact upon his mind at the time of his conversion.

#### She Felt Such a Heavy Burden

Mukile was our first woman convert at Katenta. When she began to listen to the Gospel a great heaviness fell upon her, which continued for many weeks, until finally she lost her appetite, and even her sleep at times. She came to the meetings regularly, but never seemed to smile. At last, however, the burden of conviction became too much for her. One afternoon she came into the Sunday School and interrupted my wife during her address, begging that she might be prayed for. She arose from her knees without her burden, and today, after six

years have passed, she is a sweet sensible, earnest co-worker of my wife's, always ready with prayer and exhortation. After five years of walking alone in the way of righteousness, her husband joined her, and their home is now one of those little light centers in the Songe country.

#### He Thought it Out Carefully

Shekopes is one of these quiet determined men, whom you feel has a will of his own. When he came under the influence of our preaching, he was a respectful listener, but always kept his own counsel. I ventured to speak to him personally about making his decision, so he looked at me in his own quiet way and replied: "When I feel I ought to come, I'll come, and not before. Just leave me to God." I confess he puzzled me, but I could not doubt his sincerity.

One day, however, he made his decision. He had thought it out and weighed all the pros and cons. He had decided almost on a business-like basis. Serving Christ was the only thing worth while, he said; as far as this life or the next was concerned. He seemed so matter-of-fact, but his earnestness was beyond question. He confessed Christ publicly, and has not swerved one bit during the past years. He does not feel called to become a regular evangelist, but makes a splendid elder in our Katenta church. A man of prayer, a fine personal worker, he is a pillar in our local work.

#### A Great Joy Possessed Him

Yakalo, the chief of a large village ten miles away from Katenta, listened to the Gospel from our lips and those of our native co-workers for many years. He seemed indifferent.

Yet a few months ago his attitude changed. He began to enquire more closely about spiritual things, and confessed his dissatisfaction. He talked long hours with our faithful evangelist Sakadia, until he felt constrained to put away his idols. As soon as he made this decision, he said that a great joy (the word he used described hilariousness) filled his heart. He wanted to laugh all the time, and sent to tell me that he wanted to be baptized. So only two weeks ago I went out to Mukala, and held one of the sweetest baptismal services it has been my privilege to hold. Before an assembled crowd, Yakalo was immersed, and his face literally shone as he came out of the water. He looked up at me as he came out. "I have entered the 'blessed way,'" he exclaimed joyfully.

Let the Word grip your mind. Yield to the burden of conviction the Spirit of God puts on you, confess your sins and God will blot them out. Consider carefully the blessedness of the way Christ opens. And as you yield fully and follow faithfully, your heart will be filled with joy unspeakable and full of glory.

## Questions and Answers

Please explain if you think the Gentile dispensation will be closed before or after the catching away of the saints.

It is my belief that it will close after the Rapture, or catching away of the saints. The "times of the Gentiles" fill all that period between the taking of the Jews captive to Babylon and the time when our Lord Jesus will come as King of kings to reign. Zech. 14:4. Nebuchadnezzar saw this period under the emblem of a great image. Daniel 2. Daniel saw it under the emblems of beasts. Daniel 7. Nebuchadnezzar saw the image only until its ten toes. Daniel saw it until one spoken of as "a little horn" came up among the ten horns, equivalent to the ten toes. This little horn is the Antichrist of the New Testament who will become the great persecutor of Israel because they will not offer worship to him when he "sits in the temple of God, showing himself to be God." 2 Thess. 2:4.

A period spoken of as seventy weeks, or seventy sevens, is mentioned in Dan. 9:24-27. This period must be considered as related to Israel. It began with the commandment to restore Jerusalem (v. 25), and is divided into three sections, seven weeks, or 49 years, 62 weeks, or 432 years, and one week, or seven years. The first two sections were fulfilled when Christ was cut off, or rejected and crucified. The last section, the seventieth week, is not yet begun. It will begin with a covenant entered into between Israel and the Roman prince who will become the Antichrist. In the middle of this week, this covenant will be broken and the great tribulation will begin, to be ended by the personal intervention of Christ on behalf of Israel. Zech. 14:3, 4. A period of history unrevealed to Israel has entered between the 69th and 70th week of Daniel. It is the New Testament mystery, the church period. Eph. 3:3-6. The Church will therefore be caught away to meet Christ before the seventieth week begins. The times of the Gentiles will not end until the seventy weeks are finished.—E. S. W.

#### Our Sunday School Papers

We regret that, owing to a great increase in orders for our three Sunday school papers, our supplies ran out this month before we could reprint. We are now printing 48,000 *Gospel Gleaners*, 38,000 *Our Pentecostal Boys and Girls*, and 26,000 *Soldiers of Jesus*. If you have not seen these papers, send for free sample copies. They are all filled with the gospel.

Large sample packet of tracts—25c.

## A Three Minute Sermon

### Signs and Wonders

The early disciples lifted up their voices to God and said, "Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." A bold list. God fulfilled to the letter. A fresh infilling of the Spirit was the earnest that God was going to work afresh. All of the disciples had a refilling and the building was shaken—a type of the shaking that God would give to those who opposed His Son, His Word, His Truth, His Spirit.

The rulers said, "You stop speaking." Their prayer was, "Oh, God, start us again." And they spoke the word of God with boldness because the Spirit of God inspired the utterance.

Bold speakers are needed today. A fresh infilling of the Spirit is needed. Speech had to be followed by action. "By stretching forth thine hand to heal." The thing the priests hated was to see a healing brought about by faith in the name of Jesus of Nazareth. If the healed man had walked with legs braced up, and he had been patched up any other way by local doctors, the priest and elders would have been quiet. But when healing is done through faith in the name of God's Son they are mad.

Today professed follower of Jesus Christ are equally as mad against healing in the name of Jesus Christ, and fight against it in pulpit, magazine, and tract. What does it point to? Apostasy! Apostasy under the garment of being jealous for God and His glory, as the priests were. God will listen to the petitions of His people inspired by His Spirit and will bring to nought the counsels of all apostates.

"By stretching forth thine hand to heal; and that *signs and wonders* may be done by the name of thy holy child Jesus." They had faith for much. God rewarded their faith. Today many are content with half a loaf—healing and boldness—but faith does not reach for *signs and wonders*. God is as able to give the one as the other. The need is as great, the opposition is as great, and God is as great.

They spoke the word with boldness, the Spirit fell, and every request was granted. The threats of the priests had the opposite effect to what they expected. These threats drove the disciples to God, drove them to prayer, and now instead of one cripple being healed, multitudes in Jerusalem and in the district round about were brought in, and every one was healed. Acts 5:16.

God is equal to every emergency that ever arises in the existence of His church. But He wants to be reminded, to be entreated, to be requested to handle the situation. The disciples realized their inefficiency, but they had faith in the power, efficiency, and might of their God.

### The Holy Ghost Rests Upon the "North Country"

(Continued from Page One)

grow more formal as they lost their power and life. Therefore in our country, in the beginning of this century, there was a strong desire for an outpouring of the Holy Ghost. It was prayed for and expected in all circles.

Wonderful news came from Wales and from Los Angeles. The newspapers told about it, while we continually prayed and awaited the outpouring of the Spirit. Some people belonging to the "Laestadio-awakening" went to Oslo, where Pastor T. B. Barratt, who had joined the Pentecostal movement, was holding his mighty meetings. They were very much surprised and pleased. They had found what was desired in Finland too, and so they asked Pastor Barratt to visit Finland.

In the autumn of 1911 Pastor T. B. Barratt arrived in Finland. Meetings were held in Helsinki, the capital of our country, and in some other towns. God's fire descended, many sick were healed, and souls were saved. Hallelujah!

Pastor Barratt, however, could not stay long in our country. Therefore, Pastor Gerhard Smidt, of St. Paul, Minnesota, was called as leader of the work. Pastor Smidt was a mighty tool in God's hands, and in spite of strong opposition the revival spread in 1914 over the whole country. It has been calculated that about ten thousand people had been awakened.

#### Preachers Filled

While the revival was spreading, many pastors and preachers of the Gospel joined, coming from different circles, such as Methodists and those from the State Church. From the last mentioned came two ministers and a missionary who had worked in China. He had received the Holy Ghost on the mission field and had therefore been separated from the Church-Mission.

Until 1920 the Pentecostal movement had been quite unorganized in our country, but from this time on we began to organize local congregations according to the Scripture. After this we have kept a strict rule that only baptized believers can belong to the congregation and partake of the breaking of bread. Because of this strong opinion, a smaller sect which did not organize congregations, parted from the real Pentecostal movement. Also another group. These

groups have, however, been relatively small and have not much hindered the work of the real Pentecostal movement.

In the spreading of the Pentecostal message, the Pentecostal magazines and literature, published from the very beginning, have been a great help. From the year 1912 there has appeared a magazine called "Ristin Voitto" ("The Victory of the Cross"), which was first a translation of "Korsets Sejer," edited by T. B. Barratt, but from the year 1915 it has been independent. The writer has been editor-in-chief since 1931. The publishing business has become larger every year, and about one hundred different volumes have been published. Some books written by the writer have been translated into other languages. The most remarkable of these is a prophetic study called "Viimeinen aika" ("The Time of the End"). Also a large number of children's books have been translated. The whole distribution in 1934 was 96,000 copies, and the issue of the Christmas number of "Ristin Voitto" was 22,000 copies.

So must we humbly confess as we see God's mighty work among us. We do not understand why God has let His Spirit rest especially upon this "north country." We have not deserved it.

It is a source of joy to us also that we have been able to send a missionary couple to Manchukuo, and also have a missionary in each of the following lands, China, Siam, East Africa, and Argentina. We also have three missionaries in Esthonia, and on our own field in the homeland there are about 200 preachers and evangelists.

Our largest congregation is in our capital, Helsinki, where there are more than 1000 members. Forester Eino Manninen is the leader. If the Swedish congregation (there are on the coasts of Finland Swedish-speaking Finnish people) is added to the Finnish one, there are in Helsinki altogether 2500 to 3000 people belonging to the Pentecostal movement. The population of the whole capital is 250,000. The same ratio is supposed to exist between the Pentecostal congregation in Helsinki and the number of inhabitants of the whole country. The last mentioned is about three and a half million.

These dry statistics cannot alone prove that the Holy Ghost rests upon the "north country," but they prove that there has been a spiritual awakening among us and that God has blessed the work that has been done in weakness. We are still longing for a more powerful operation of the Spirit in our meetings and in our lives. We do not want to be formal, we want to be spiritually alive until Jesus comes for His blood-washed and Spirit-baptized children, even from the "north country," to call them home to the marriage supper of the Lamb.

# The Sunday School Lesson

## Sin, Repentance, and Faith

Lesson 5, May 5: Luke 15:11-24.

When crowds of publicans and sinners drew near to the tender Christ, the "saints" (rather, the "ain'ts" as Brother Ben Hardin puts it) murmured, saying, "This man receiveth sinners." In the three parables that followed, Jesus taught these Pharisees that in spite of their orthodoxy and morality they were completely out of harmony with the atmosphere of heaven, where "there is joy in the presence of the angels of God over one sinner that repenteth." Our lesson deals with the third of these parables, which describes the sinner's experiences of Sin, Servitude, Sorrow, Salvation.

### I. SIN. Luke 15:11-13.

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living."

These words describe in simple and forceful language the very essence of sin, which is the expression of man's determination to be independent of God, and to become a god unto himself (Gen. 3:5), and to plan his life according to his own will and desire. "Not Thy will but my will be done," is the language of sin.

Whether or not he acknowledges it, man is dependent upon God. All the powers of soul, mind and body he owes to God the Creator, who gave them and who sustains them. Dan. 5:23. Man's existence is like the note of an organ, lasting while God's fingers are on the keys. Since all man's powers belong to God, he is obligated to use them for His glory and according to His commandments. And when all man's energies and faculties flow back to God in loving service, he fulfills the command, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. He brings pleasure to God, and thus fulfills the purpose of his creation. Rev. 4:11.

But when man gathers up his energies (as the prodigal gathered up his goods), and turns from God in will and thought (goes into the far country) and uses those energies contrary to the will of God (wastes his substance in riotous living), he has begun to live in sin. No sin of the tongue, of the eyes, of the imagination, of the mind has ever been committed that the creature has not used the power of the Creator to outrage Him. Sin is fundamentally the abuse and perversion of God-given powers—a yielding of man's members as instruments of unrighteousness unto sin. Rom. 6:13. That is why one word for sin in both Hebrew and Greek is "missing the mark." The sinner misses the true aim of existence.

### II. SERVITUDE. Luke 15:14-16.

"And when he had spent all, there arose a mighty famine in that land; and he began

to be in want. And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat."

Thus did Christ describe the degradation and bondage of sin. At the beginning sin always comes disguised as liberty. Its lure is the seductive freedom which it promises from the trammels of conscience and the authority of law. But every man who has ever accepted sin's offer of a free, unfettered life, discovers the cheat. They have felt free to do the evil thing and indulge the baser mood, but in the end they have not been free to **stop**, bound as slaves to the thing they were free to do, and unable to escape the effects of their bondage. Such was the prodigal's experience. Writes an old commentator: "He who would not, as a son, be treated liberally by his father, is compelled to be the servant and bondslave of a foreign master; he who would not be ruled by God, is compelled to serve the devil; he who would not abide in his father's royal palace is sent to the field among the hinds; he who would not dwell among brethren and princes, is obliged to be the servant and companion of brutes; he who would not feed on the bread of angels, petitions in his hunger for the husks of swine." And the prodigal, who determined to be his own master, discovered that he had a fool for a servant!

### III. SORROW. Luke 15:17-19.

We now come to the turning point in the prodigal's downward journey. Desperate as his condition is there is hope for him. Though he is far from God, God is not far from him. God has made his way bitter in order that he might forsake it.

**The Awakening.** "And when he came to himself." These words suggest that when a person is away from God he is away from his true self; for sin is a kind of spiritual insanity that causes a person to forsake that higher part of his nature which can be influenced by God and conscience. Said Luther: "That he came to himself shows that he had gone out of himself."

**The Reflection.** "He said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" There is hope for the worst of men when they begin to reflect. The Scripture bids us "consider our ways." That is what the prodigal did, and it ended in his return to his father. A famous bishop made this appeal to a wild young man, "Promise me that you will do this one thing to oblige me. Go and shut yourself up in an empty room for the whole of one day." He did so to please the bishop. Having nothing in the room to take his attention forced him to reflect and so led him to his repentance.

**The Repentance.** "I will arise and go to my father." Repentance means a change of mind, so that we hate the sin we once loved; we shrink from the bad company in which we once delighted; we go back to the God whom we have neglected; we turn from

the cup of sinful pleasure as from poison. As soon as the prodigal had come to his senses he concentrated on the removal of himself, body and soul, from the hateful house of bondage in which he was dwelling.

**The Confession.** "I will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." To pardon and cleanse is God's part; to confess is man's part. Because confession of sin to God leads to forgiveness and deliverance, it has ever been considered a sign of spiritual health. One writer declares that "we keep our vices secret because they are part of us. To acknowledge them, however, is a sure sign of healing. To recount a dream is the act of one who is awake, and to confess one's sins is a sign that one is spiritually awake."

### IV. SALVATION. Luke 15:20-24.

**The Meeting.** "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." These words vividly portray God's joy at the return of the sinner, and His haste and willingness to forgive and to forget. There are no sarcastic reproaches, for when we confess our failures "he upbraideth not." James 1:5. There is no casting into his teeth his past waywardness, for Jehovah says, "I am he that will not remember thy sins." God kisses the past into forgetfulness. Writes Dr. Taylor, "What a long way He comes to meet the sinner! even all the way to the cross of Calvary, for that is the place where every penitent finds himself enfolded in God's fatherly arms." God, in Christ, came all the way from heaven to earth to give the kiss of peace to all penitent sinners! "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5:19.

In the father's welcome of the prodigal is illustrated a principle found in the Scriptures from beginning to end, a principle that is as stable as the everlasting hills: a contrite and repentant heart will always touch the heart of God and draw forth His pardoning love.

**The Restoration.** "But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." All these details, common tokens of honor and affection among Orientals, teach the following lesson: God will receive the penitent with gladness, and instead of taunting him with his guilt, will honor him with the richest blessings He has to bestow. Indeed, He will treat him as if he had never sinned! He will restore him to the position forfeited through sin; He will give him righteousness without, and in his soul, peace of conscience, joy in the Holy Ghost and happy fellowship with Himself. And over his return there shall be joy among the angels that surround the throne. "The feast," said Dr. Arnot, indicates the joy of a forgiving God over a forgiven man, and the joy of a forgiven man over a forgiving God."—Myer Pearlman.

Scatter tracts everywhere. Put one in every letter you send. Half pound assorted packet, 25 cents postpaid.

**I Am the Lord that Healeth thee**  
*Testimonies of those who have proved Him*

**Healed of Pellagra**

In 1915 our family physician said I had an incurable case of pellagra. Thereupon I began taking treatments by a pellagra specialist. His treatments and all natural means failed. I was a hopeless sinner; didn't know God for soul or body. I had never been a church member. In my bed a spirit of weeping possessed me for days and nights. I began to feel after God. One day I heard distinctly a voice saying, "Take God for your Healer." I was astonished; didn't know God heals our bodies. I asked my sister to hand me the Bible. I knew nothing about God's Word; had not read so much as a chapter in the Bible.

The blessed Holy Spirit moved me to pray; I don't know what I said, but I said something. Then I took the Bible and opened it not knowing where to open it. It opened and the first thing my eyes fell on was James 5:14, 15. It seemed wonderful to me. God would heal me: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." I was so hungry for God. I asked Him in my ignorant way to send someone to pray for me according to His Word. About four days later God answered my prayer by sending Mrs. L. B. Higdon to me. She anointed me according to the Word. I was healed and very shortly afterwards received the Baptism in the Holy Ghost.—Mrs. E. Grant, 39 W. 36th St., Jacksonville, Fla.

Ed. note. Pursuing our custom, endeavoring to make testimonies as explicit and as convincing as possible we wrote to Mrs. Higdon. In March 1935 she wrote us saying that she prayed for Mrs. Grant in about 1916; that God healed her, and that up to this time there has never been any recurrence of the symptoms. Explaining how the Lord sent her to the sick woman, she says: "I called on a Mrs. DeMartin, a neighbor of Mrs. Grant's, but a stranger to me. When she came to the door and I told her my name she said she was glad I had come because a friend of hers was sick of pellagra, and that she wanted to take me to see her. She said, 'She wants someone to come and pray for her.' I was glad and we went, and the Lord answered prayer." —Mrs. L. B. Higdon, 538 King St., Jacksonville, Fla.

**Healing Among Episcopalians**

According to *Defender*: London newspapers are having considerable to say

about the "ministry of prayer and healing" as it is being revived in England's Anglican Church circles. In Brighton, St. Stephen's Church is putting on a vigorous program along these lines. The pastor John Maillard, declares, "It is a revival of the Church's spiritual force, a bid for mental and physical healing through faith in the love of God." The *London Daily Express* explains, "Mr.

Maillard believes in evil as a hostile force—believes in the devil. He has told of exorcising evil spirits which possessed people. One woman was in an agony of mental suffering. He prayed. He commanded the evil influence to go in the name of Christ. 'And', he said, 'because she had faith it went. I saw it rise and depart from her body like a black cloud, like a physical fog of evil.'"

**Building at Central Bible Institute**

Eager faces peering out of windows, interested observers standing on the side lines, and perspiring young men pushing barrows of concrete and mortar, watching and helping the new building grow. Tremendous interest is being shown by the immediate lovers and members of C. B. I. in the step of faith and progress which the addition to the building represents. The foundation for the new chapel is now complete, the walls are up to the first floor level, and the subfloor for the chapel is already laid. Much material has been used, much more is on hand to use, and the bills are on the treasurer's desk. It's an all-together business. Carpenters, masons, contractor, students, School Directorate, Executive Presbytery, members of the Central Bible Institute Builder's Bands, Evangel readers, brothers and sisters of the Assemblies of God, and lovers of the work everywhere.

The Springfield members of this fellowship are on their toes, pushing hard, and looking forward. What about our friends out there? Please do not forget that we are depending on you. Give us a helping hand. Lay hold of your part of this work of God for the advancement of His cause. Stand with us. Be glad

with us. Pray with us and for us. Send in your monthly contributions as loyal members of the Builder's Bands. If you do not belong, fill out the coupon printed below and send in your initial contribution. If you had rather do your part by one complete gift, then choose the item or items which you wish to pay for from the table of construction costs given below and let us have your gift right away. Our need here is urgent. We are trusting God and His people to supply the money needed to pay these accumulating bills. May we hear from you by return mail? Address The Builder's Band, Central Bible Institute, Springfield, Mo.

*Table of Contruction Costs*

|  |        |
|--|--------|
| 1 brick (laid) .....                       | \$ .10 |
| 10 bricks (laid) .....                     | 1.00   |
| 50 bricks (laid) .....                     | 5.00   |
| 100 bricks (laid)—(80,000 needed) .....    | 10.00  |
| 1 window (set)—(117 needed) .....          | 15.00  |
| 1 door (hung)—(154 needed) .....           | 15.00  |
| Space for one in chapel (650 needed) ..... | 15.00  |
| 1 music room (built)—(10 needed) .....     | 185.00 |
| 1 bedroom (built)—(62 needed) .....        | 375.00 |
| 1 wash room (complete)—(6 needed) .....    | 750.00 |

**Membership Coupons**

Central Bible Institute Builder's Band, Springfield, Mo.  
 Brethren:

I hereby apply for ..... memberships in the Central Bible Institute Builder's Band, pledging to give for each membership One Dollar per month for ..... months, for the Central Bible Institute Building Fund.

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Brethren:

I hereby apply for membership in the Central Bible Institute Junior Builder's Band, pledging to give ..... cents per month for ..... months, for the Central Bible Institute Building Fund.

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# The Gospel in Foreign Lands

## THE CHILD IN THE MIDST

Mrs. V. Schoonmaker

"And Jesus called a little child unto him and set him in the midst of them." Matthew 18:2.

Just a little ragged, dirty urchin, perhaps, as one so often sees in the East—unnoticed, uncared for, standing by which the characteristic curious interest of a little child. He does not escape the Master's notice, however, and when the Master would teach His disciples one of the greatest lessons they had ever learned, He calls the child to His side. He comes at His bidding without fear as he looks into the Master's face and hears His voice.

Jesus sets him in the midst—from outside the throng into the place of greatest prominence where every eye can see him. Then follows the wonderful words of the Lord about becoming child-like and humbling oneself; about receiving one such in His Name; and then with one stroke He identifies Himself with the child and says, "Whoso shall receive one such little child in my name receiveth me."

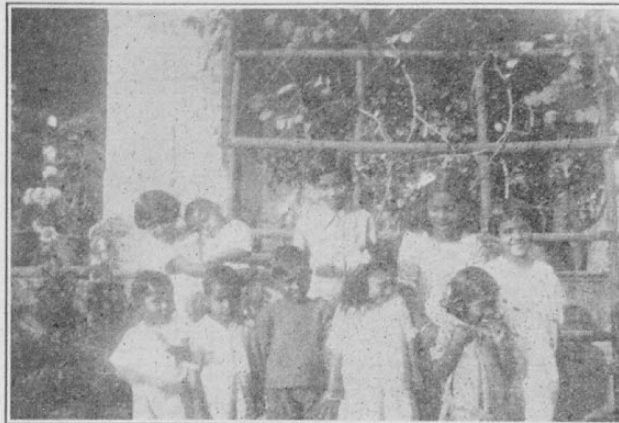
It was Jesus who set the child in the midst. In every heathen land children are ill treated, neglected, and unnoticed. The Christ who emancipated womanhood also emancipated childhood. Ever since that day the child has been in the midst of the followers of Christ.

We wish we were able to take you with us on just one of our trips to the villages and let you see the village children of India—dirty, ragged, uncombed hair, sore eyes, half starved, undisciplined, untrained, uneducated—and then bring you home to see the happy children of our compound and hear their merry laughter. But since we can't do this, we are sending you some of their pictures with their names and we ask for them a place in the midst of your heart, your loving interest and prayer. We could tell you stories of one and another and of what God has done for them, but we do not have time nor space.

These are our own Pentecostal boys and girls in India. We set them in your midst today and ask you to take an interest in them. We offer you these children to educate for Christ in India. Will you not receive one such in His Name?

Three dollars monthly will educate one of these children. Choose the one you want and write the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, and send the three dollars to that address. We will endeavor to keep you in touch with the child as long as you continue his support. We must have help. Month after month school bills come in and we haven't a cent in our children's fund. Some promise and then are unable to fulfill the pledge, leaving

(Continued on Page Eleven)



Front row: John Ismail, Harry, John Bhurdul, Hasina, Piari. Back row: Anandi and baby sister Jaiwante, Nur Ismail, Ruth Joy, Sheila.



Reading downward: Motlal, Dayo Lal, Victor, Javir, Nur.



Left to right: Mary, Shanti, Fazela, Phulu, Suvia

## DAYS OF BLESSING IN PALESTINE

Miss Laura Radford

A few weeks ago someone, who had been reading of the blessed revival meetings in England, asked if Principal George Jeffreys could not visit Palestine this year. I replied, "No, Mr. Jeffreys is conducting large revival campaigns in England and is probably booked up for months to come. There is no possibility of his coming to Palestine this year. Weeks went by and we continued in prayer that God would send us some evangelist or Bible teacher who could help us for a time. How little we thought that Mr. Jeffreys and his party would be the ones to be sent.

One morning I received a letter from a friend in England, saying that the party was on the way for a short visit to Palestine, and the next day I had a message from our pastor, Brother Correy, telling me that Principal Jeffreys and his party had arrived in Jerusalem and would be out to visit our mission in the afternoon.

Time was too short to get the word to many of our people but the service was very precious, Brother Jeffreys conducting the Communion service. Another service was arranged for Tuesday night and as the Principal presented Christ in all His beauty, hearts began to melt and yield. Many who had been Christians in name only found the joy of receiving Christ as an indwelling Saviour. What a change has been made in their lives!

Thursday night the party spoke in our mission in Amman and our hall, which is considered to seat only about 75, held not less than 200 that night, and how the Lord blessed! Many were gloriously saved and there were several marked healings. Jesus had been lifted up and He drew many of that company to Himself.

Long before the appointed hour Sunday night the hall in Salt was packed. Soon the crowds overflowed into the adjoining school-rooms, while outside each window stood crowds of men and boys. Brother Jeffreys' testimony of God's power to save and to heal was a message of tremendous force. In every heart there sprang up a deep desire to also know this wonderful Christ. Many were prayed for for Salvation and for healing. Early the next morning, also, a large crowd gathered at the mission door to be prayed for—a great crowd of men, women and children who had become conscious of their need. As group by group they came inside for prayer, the realization of the blessing which the Lord had poured into many hearts grew upon them. The burden of sin was gone; the sick babies were well; the ache in the heart had given way to peace and praise! "The people that sat in darkness had seen a great Light!"

The last meeting in Jerusalem brought blessing and assurance to many who had had no assurance of salvation and knew nothing about the indwelling Holy Ghost. In our tiny mission hall in Haifa, also, the Lord beautifully worked in the midst of the assembled group, saving, blessing and healing, and lifting depressed, sin-sick lives out from the depths of their bondage into the glorious liberty of the sons of God.

How we praise the Lord for sending Principal George Jeffreys and his revival party into our midst. The uplift given to leaders and congregations alike has helped us greatly.

### GOD CALLS THREE GENERATIONS

W. W. Simpson

Among our recent blessings there is one which gives me peculiar joy because it concerns the third generation of a Christian family. How well I remember the meetings in Kolung in 1919 when my daughter, Louise, and I held our first convention there. Though it continued only eight days, more than 50 were saved and baptized into Christ. Among them was Mr. Li, who became the first pastor of the new assembly we then set in order. He shepherded the flock so well that it soon became, and still is, our strongest assembly.

Among those saved through his ministry were his daughter and her husband, Mr. Chen. They opened their home as a hall for regular Sunday services and soon an assembly was formed in their home where many were saved, the son-in-law being ordained as elder and serving still in that capacity.

Mrs. Chen carefully trained their sons and daughters in the faith of her father, but after her death, some of them while still nominally believing in Jesus, became lukewarm in serving Him. This condition was especially true of the one son whom they esteemed the brightest and whom they educated to become a preacher like his grandfather. Elder Chen persuaded him to attend Bible school a little over a year ago and while he did well in his studies he was still lacking in zeal for the Lord.

In December sickness led to prayer and a drawing nigh to God. Earnestly he sought the Lord, not only for healing but also for a closer walk and deeper life than he had ever known and the Lord met and satisfied this heart hunger by baptizing him in the Spirit so that he was literally filled to overflowing with Living Water. At this time the Spirit made known to him that he must give himself entirely to preaching the gospel. Calling another of our Bible school students to be his yoke-fellow, the Lord sent them out at once to the surrounding villages, where they have been greatly used of God in preaching the gospel, testifying to the Baptism of the Spirit, praying for the sick, casting out demons and bringing salvation to many homes.

They came to Minchow recently and when I asked them to give their testimony Ming Dow Chen mounted the platform and held us all spellbound as he told the story of his life. He was so full of the Spirit that the story just flowed from him as a gushing stream in tongues and interpretation until the story was told. His coworker then in simple plain statements told his story of how

the Lord had called him to work with Ming Dow and how the Spirit had used them up to date.

Though I am growing old and will some day have to retire from active ministry in this rigorous climate, my heart is greatly encouraged when I see the Lord take up young men like these two and send them out preaching the gospel, thus filled with the Holy Spirit, and living the gospel they are preaching. The Lord Himself is providing for the continuance of this great work on the Tibetan border of Northwest China. Praise the Lord!

### DEPUTATIONAL WORKER



Mrs. Lulu Leader

We are pleased to recommend to the assemblies interested in securing a missionary speaker Mrs. Lulu T. Leader, a returned missionary from the Belgian Congo, Africa. Sister Leader went to Africa the first time in 1922 in company with her husband, and after laboring for a number of years she was

called to face the sorrow of seeing her husband pass away in the forests of Africa, June 14, 1930, leaving her with her little boy to care for. She struggled on bravely as long as she was able and then because of ill health was obliged to return to the United States. Since Mrs. Leader's return to the United States she has sought in every way she can to arouse missionary interest among the different assemblies she has visited and at present is working in co-operation with the Central District Council in visiting the assemblies in that territory. The work she is doing is in co-operation with, and full approval of the Missions Department, and we can unhesitatingly recommend Sister Leader as a consecrated worker for God, as a missionary speaker and preacher of God's Word. Her address is 3721 Lake Park Ave., Chicago, Ill.

### NEW CHAPEL DEDICATED, LIBERIA

J. M. Perkins, former field superintendent of our Liberia work, writes: "Last Sunday we dedicated a pretty little chapel in Newaka, and nearly everybody in town was present. Years ago the Newaka people thought they were ready to serve God and asked us to burn their idols, cut down their grove, and clean up the town generally. It was not long, however, before reverses came, and the devil doctor told them it was because they had burned the devil's things, and one by one they began to replace the things which had been destroyed until they became worse than they were before.

"Last year, however, there was a stir among the children and young people and a few months ago we were rather surprised when the young people of the town joined together, got sticks and material from the bush and with the help of our native worker built this fine little chapel and called me to come and dedicate it for them.

"For months the mission boys and I have been going there and holding song services, and reading a portion of Scripture. The old people seldom come out to hear a ser-

mon, but they like to hear their own children sing, and so they have been attending the meetings.

"There is another heathen town two hours from here in about the same condition and they have a chapel about ready to dedicate. Then twenty minutes from here the children started last month to build a chapel on the old idol site. The women of the town became alarmed and were afraid the devil would be vexed and kill someone and practically compelled the children to pull down the sticks. Last Sunday when we went there for meeting, instead of seeing a chapel commenced we saw only the thing all pulled down. We did our best to show them their mistake. Yesterday we heard that the king and chiefs had called the women and they together 'talked the palaver' and decided that the children might go ahead and build the chapel. Please pray for all three of these towns."

### TWENTY-FIVE YEARS IN ARGENTINA

Miss Alice C. Wood

Praise the Lord for His wonderful faithfulness! The 15th of January marked my completion of twenty-five years in missionary work in Argentina. To celebrate the anniversary I called together as many members of the assemblies as could come. Twenty came in an auto truck from La Riestra. Dear old Siloam Rio Scott came 27 miles with a dressed lamb—a gift from his daughter, Ramona. Other members also contributed food.

One meeting was held on the evening of the 15th and three the next day. The power of God fell copiously, bringing forth confessions, burdens of prayer in the Spirit, and some were very near the Baptism with the Holy Ghost. Nine were immersed and 27 partook of the Lord's Supper. Everyone enjoyed the fellowship and returned to their assemblies with fresh courage and zeal. My joy-cup was full, for I felt it was one of the happiest days of my life.

### REQUESTS FOR PRAYER

Mr. J. M. Perkins of Liberia requests that we pray definitely for Mrs. Perkins, who is very tired and run down in health. Mr. and Mrs. Perkins have spent many years in Africa.

It has been requested that we pray for the work in Lima, Peru, in the absence of Mr. and Mrs. Hugh Jeter, who have gone to the coast to take over the work left by Mr. and Mrs. Walter Erickson while they are on furlough. Brother Jeter's sister reports that the Lord is blessing in Lima and that a spirit of revival prevails and many new ones are seeking God.

### THE CHILD IN THE MIDST

(Continued from Page Ten)

us in a difficult position when it comes time to pay our bills. Can we depend on YOU? "Whoso shall receive one such little child in my name receiveth me."

Mr. and Mrs. Theodore Bueno wish to notify their friends that their new address is Lagunas 38 (bajos) Perseverancia Y Companarios, Havana, Cuba. Brother and Sister Bueno are taking up their second term of missionary service in Cuba rather than returning to Venezuela.

# In the Whitenened Harvest Field

TRUMAN, ARK.—We have just been engaged in a precious 3 weeks' revival at the Tabernacle here. God gave us a mighty outpouring of His Spirit. Some called it a return to the old time gospel. About 29 were saved and 14 were filled with the Holy Ghost.—Elton and Raymond Noland, Evangelists.

JEFFERSON CITY, MO.—We had a blessed day with the Lord in the fellowship meeting March 26, J. Lon Hale, President, in charge. One of the main features was the evening service, in charge of the Christ's Ambassadors, directed by L. C. Ramsey, Presbyter. The blessing of the Lord fell with refreshing power.—E. F. Sanders, Secretary.

HOLTVILLE, CALIF.—Since the watch night service a number have been saved and filled with the Holy Ghost and fire. The monthly fellowship meeting, March 25, was one of the best the valley ever had. Many brethren from the San Diego and Los Angeles Districts were present.—C. A. Goad, Pastor.

KITCHENER, ONT.—Splendid times were enjoyed under the ministry of Asa F. Miller, Kalamazoo, Mich., who spent 4 weeks recently at the Pentecostal Tabernacle. The crowds were exceptionally good throughout the meeting. The Young People's meetings were of great interest; in one service around 100 young folks were dedicated to God with the laying on of hands and prayer. The blessing and glory of the Lord so filled the place that a great number were prostrated before Him, while the rest joined in a victory march, singing and shouting unto the Lord. On the closing night of the campaign 22 were baptized in water. A number received the Baptism in the Holy Ghost and numerous other good results from the meeting are visible. As an assembly we greatly appreciate our brother's ministry.—F. R. Jolley, Pastor.

MORRIS, OKLA.—At our fellowship meeting April 2, T. E. May spoke in the forenoon on "The Ministry of Prayer." A good dinner was served at noon by the local church and friends. The afternoon service, in charge of Lola Bryan, was devoted to the Christ's Ambassadors. A good program of reports and special music was enjoyed. Time was then given for reports from the Women's Missionary Council. Mrs. George Paterson, of Broken Arrow, Vice-President of the Oklahoma W. M. C., was in charge. Many encouraging reports from different parts of the section were given. A picture of "Christ in the Garden" painted by O. P. Little, of Tulsa, was unveiled, with a piano accompaniment, "In the Garden," played by his little son George. God's blessing marvelously rested on this touching service. George Paterson brought the afternoon message, "Fighting the Fight of Faith." John Murrel spoke at night. Jim Murrel is pastor.—W. C. Shackelford, Secretary.

HAMBURG, PA.—I have just taken charge of the work in the Full Gospel Tabernacle. E. C. Conrad has started a campaign in the church and God is present at every service in power and blessing. Council ministers passing this way will be welcomed.—C. H. Jacobs, Pastor.

NORMAN, OKLA.—Evangelist and Mrs. S. J. Scott conducted a successful revival last summer, resulting in the upbuilding of the work in interest and spirituality. They were instrumental also in raising the money, building a church, and leaving it free of debt. God has blessed the work in many ways and it is growing.—R. K. Thompson, Pastor.

WESTERNPORT, MD.—We praise the Lord for a mighty outpouring of His Spirit in a 7 weeks' revival, closing March 24, conducted by the Moreland Evangelistic Party, of Cumberland. From the beginning God met with us in power. The crowds were so overwhelming that it was not possible to keep a list of those saved, reclaimed, and filled with the Spirit. God's blessing was on every service and His Spirit directed the messages to the hearts of both the saved and the unsaved. The Christ's Ambassadors were greatly uplifted and strengthened. Since the meeting closed the Lord has continued to send the reviving fire and deep conviction still rests upon many. O. P. Braun is pastor.—Dessie Green, C. A. Secretary.

## WITH CHRIST

We regret to announce that we have lost from our Council fellowship our Brother D. M. Zaplishny of Bulgaria. He went with Brother Voronaeff to Bulgaria in 1920. God has greatly blessed his labors in that land. Pray for his wife and children.



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

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SNYDER, TEXAS—We thank God for the 2 weeks' revival which closed April 7, in which about 5 or 6 were saved and 3 were baptized in the Spirit. Bracy Greer, of Houston, was the evangelist. The presence of the Lord was felt in the services and the good messages from the Word were enjoyed by all present. This is the second successful revival we have had this year.—Dwight Skelton, Church Secretary.

HUTTIG, ARK.—Refreshing showers from heaven came to us in a 2 weeks' revival conducted by H. B. Laws, of Malvern. Several were saved and some were baptized in the Holy Ghost. The church was strengthened and encouraged to stand for "the faith once delivered to the saints," by the helpful messages from the Word anointed by the Spirit; and all rejoiced as the Pentecostal standard was lifted high.—J. M. Elmore, Pastor.

MARION, ILL.—We have recently closed a successful revival with Sister Koonce and Sister Virgin of St. Louis, in charge. The good singing and good preaching reached the hearts of the people, and large crowds came out each evening. Ten were saved and 2 reclaimed. Other results of the meeting were noticeable in the forward move the church has since made. All have become more established and settled in the Lord.—B. R. Hall, Pastor.

ORAVILLE, ILL.—We came here in October and began a revival. The Lord wonderfully answered prayer and souls were saved and baptized in the Holy Ghost. One woman was wonderfully healed of cancer of the liver. A physician had pronounced her case incurable saying she could live only a month or two. This was five months ago and she is now well. We left for a short time, but returned to take the pastorate, since which time the Lord has been blessing the work. We are now in a revival conducted by Delmore Hawkins. Several have been healed. Council brethren passing this way will be welcomed.—Pastor and Mrs. Clessie Hicks.

SCOTTSBLUFF, NEBR.—We closed our meeting Feb. 10, Evangelist Olga Woodworth in charge. During these 4 weeks the Lord met with us in a marvelous way. The church was filled to capacity nightly with intent listeners, and all enjoyed the gospel and the special music by this evangelist. About 90 knelt at the altar and 40 received the Baptism in the Holy Ghost. A goodly number from the German Baptist Church came under this great outpouring of the Spirit. Several marvelous healings were reported. One woman was healed of a broken hip and goiter, and there were several other outstanding healings. The meetings have been a great benefit to the church and a great spiritual blessing to the community.—Raymond L. Sherman, Pastor.

## Special Notice

"A new chorus book is being compiled for the Gospel Publishing House by Brother Benj. A. Baur. He is extremely anxious to determine the true origin of the popular choruses noted below. If any reader of this paper can furnish the name and address of the present owner of the chorus, together with the name of the author of the words and the composer of the music and their addresses, if possible, it will be greatly appreciated. In case the above information cannot be given entirely, but enough to make it possible for him to quickly locate the owner of the chorus, that will be appreciated also. Should the actual composer or copyright owner of any of these choruses see this notice, and consent to the publication thereof, Brother Baur would appreciate a letter of permission on the basis of this request. All information should be sent to him personally at his address: 512 E. Capitol St., Washington, D. C., and should reach him, if possible, not later than May 20. Should anyone have a copy of the music and words of any of these choruses, Mr. Baur would gladly pay the stated price, if they are sent to him, provided that the music is the true and original composition and not rearranged (Arr.) by some writer other than the original composer."

1. O I never shall forget when the fire fell.
2. Everybody happy, say Amen!
3. Glory be to Jesus He is real to me.
4. It's so, it's so, the Power of God is falling.
5. I know, I know, I know, I know my heart's as white as snow.
6. We'll give the glory to Jesus and dwell in His love.
7. I believe every word that's in the Bible from the—.
8. Sunshine, glad sunshine, since Jesus entered my heart.
9. Hallelujah, hallelujah, hallelujah bye and bye.
10. Open up the floodgates, let the glory roll (by F. E. R.?)
11. Mine, Mine, Mine, Jesus is mine.
12. In \_\_\_\_\_ Gospel Tabernacle everybody's welcome, Come—
13. Who took my burdens all away? Jesus, Jesus, Who—
14. Rolled away, Rolled away, Rolled away, And the burden of—
15. Let the Fire fall just now. Let the Fire fall—
16. Let's go on, Let's go on, Talking about this good old way.
17. I lost it on Calvary's Hill, It tumbled and tumbled until—

## Forthcoming Meetings

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

BAZINE, KANSAS—April 14-May 5; Paul D. Pittman, Evangelist.—Ivan R. Loy, Pastor.

MULLEN, NEBR.—April 14, for 3 weeks or more; A. R. Farley, Evangelist.—W. Keith Reed, Pastor.

BARABOO, WISC.—April 21-May 5; Evangelist and Mrs. P. R. Middleton.—E. C. Steinberg, Pastor.

TAYLORVILLE, KY.—May 5-26; Wm. Emenegger, Evangelist; L. C. Hicks, Assistant.—C. E. Jones, Pastor.

### FELLOWSHIP MEETING

HENRIETTA, OKLA.—May 7, all day; W. C. Shackelford will be morning Speaker.—U. V. Scroggins, Pastor.

### THAT PINK WRAPPER

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ZION, ILL.—April 28—; J. N. Hoover, Evangelist.—Finis J. Dake, Pastor, 27th and Eschol Aves.

WOLF POINT, MONT.—May 10, for 4 weeks or longer; C. A. Jones, Evangelist.—F. Pepper, Pastor.

MARTINSBURG, W. VA.—April 28-May 12; J. Earl Douglass, Evangelist.—F. F. Reidenbach, Pastor.

THEDFORD, NEBR.—April 21, for 2 weeks; District Superintendent A. M. Alber, Evangelist.—Harry Walker, Pastor.

COTTON, GA.—April 12—; Etta Loraine McCaskill, Evangelist.—T. J. White, Meigs, Ga.

ELDON, IOWA—April 28—; Earl and Lola Davis, Evangelists.—Elmer L. Simbro, Pastor.

GRANITE CITY, ILL.—April 7—; "King's Musical Messengers"—E. H. Chamberlain, P. O. Box 143.

BUENA VISTA, TEXAS—April 14; Morris Lefkowitz, Converted Jew, Evangelist.—L. B. Lewis, Pastor.

SIoux CITY, IOWA—Full Gospel Tabernacle, May 5—; Evangelist and Mrs. P. T. King ("King's Musical Messengers").—Willis E. Smith, Pastor.

ST. PAUL, MINN.—Full Gospel Assembly, Jenks and Greenbrier; May 1—; A. Knudson, Evangelist.—M. V. Laudahl, Pastor.

THAYER, MO.—April 28—for 3 weeks or longer; Evangelist and Mrs. N. H. Rhodes.—F. Morris, Pastor.

### FELLOWSHIP MEETING

HAMMON, OKLA.—April 30-May 1. Opens Tuesday night. Basket lunch.—Paul E. Riggs, Pastor.

NEW CASTLE, WYO.—April 17, for 4 weeks or longer; T. Kummerfeld, Evangelist.—L. E. Lamphear, Pastor.

NUTLEY, N. J.—Bethel Pentecostal Assembly, 388 Franklin Ave.; April 28, for 3 weeks or longer; Twila Young, Evangelist.—O. Olsen, Pastor.

GREEN BAY, WISC.—Gospel Tabernacle; May 7 for 3 weeks or longer; P. R. Middleton, Evangelist.—E. A. Beck, Pastor, 916 S. Maple Ave.

LINDSAY, CALIF.—Tent, April 28—; Emma Taylor, Evangelist.—Fred P. Leonard, Pastor Full Gospel Tabernacle, 2063 N. Homassel Ave.

ST. LOUIS, MO.—8658 S. Broadway; April 16, for 2 weeks or longer; Jacob Miller, Evangelist.—E. L. Hance, Pastor, 8311 S. Broadway.

CENTRAL PARK, L. I., N. Y.—Pentecostal Assembly; April 28-May 12; A. J. Jenkins, Evangelist.—Clarence T. Maloney, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, Fourth and Dickerson Sts.; April 18-May 5; Hattie Hammond, Evangelist.—Ray S. Armstrong, Pastor.

ST. JOSEPH, MO.—27th and Olive Sts.; April 14, 3 weeks or longer; Mildred Flo Covert, Evangelist.—A. F. Crouch, Pastor, 2615 Patee St.

S. S. CONVENTION AND C A RALLY  
LAWRENCE, KANSAS—14th and Rhode Island; May 3, all day; basket lunch.—E. J. Hance, Secretary, 921 New Hampshire.

SOUTH FLORIDA CAMP  
DURANT, FLA.—Pleasant Grove Camp Ground; May 9-19; C. C. Garrett morning and evening Speaker.—N. A. Bell, Secretary, 1907 N. B St., Tampa.

ALAMEDA, CALIF.—Glad Tidings Church; April 28-May 19.—Chas. Kerner, Pastor, 1083 Park Ave.

### FELLOWSHIP MEETING

FT. MADISON, IOWA—May 3-5; C. A. Rally night of May 3.—Geo. Shepherd, Pastor.

BARTLESVILLE, OKLA.—April 26, for 2 weeks, or longer; Evangelist and Mrs. Gideon O. DeMerchant.—C. O. Haymaker, Pastor.

WILKES-BARRE, PA.—Church of the Lighted Cross, 289 Parrish St.; May 5-12; Thos. Twiss, Evangelist; broadcast, Station WBRE, 1310 kilos, Fridays, 9:00 a. m.—Byron D. Jones, Pastor.

E. LOS ANGELES, CALIF.—Trinity Church, E. 9th and Clela Ave., 3 blocks west of Atlantic Blvd.; May 5—; P. E. Robertson, Evangelist.—Elmer T. Draper, Pastor, 1135 S. Clela Ave.

TOTTENVILLE, S. I., N. Y.—Wells Memorial Pentecostal Church, Amboy Rd. and Lee Ave.; April 21—May 12; H. E. Hardt, Evangelist; Arthur Hardt Song Leader.—A. Newton Chase, Pastor.

DENVER, COLO.—Pentecostal Tabernacle, 22nd and California Sts.; April 21-May 19; Gilbert Cunningham, Evangelist.—Daniel L. Cooper, Pastor, 2209 California St.

PLYMOUTH, MICH.—Berea Chapel, 281 Union St.; May 5, for 2 weeks or longer; Mrs. L. Underwood, Evangelist.—Jas. A. Davis, Pastor, 259 E. Ann Arbor Street.

HUTCHINSON, KANSAS—First Assembly of God Church, Fourth and Pleasant Aves., April 28—; Evangelist and Mrs. Stanley McPherson.—B. H. Armes, Pastor, 616 Fourth Ave., E.

WILMINGTON, DEL.—Calvary Church, Odd Fellows' building, Tenth and King Sts.; April 28-May 19; A. H. and Zelma Argue, Evangelists.—R. P. Hughey, Pastor, 805 W. 22nd St.

MINNEAPOLIS, MINN.—Gospel Tabernacle, 13th Ave., S., and Lake St.; April 17, for 3 weeks; Evangelists Meyer and Alice Tan Ditter.—F. J. Lindquist, Pastor, 3015 Thirteenth Ave. S.

CORRY, PA.—Bethel Tabernacle, 36 E. Church St.; April 7—May 8; closing with Western New York Fellowship meeting; Evangelist and Mrs. Charles Shuss.—Earle E. Shevel, Pastor.

HOUSTON, TEXAS—Magnolia Park Tabernacle, 79th St. and Baltimore Ave.; April 14—May 5; W. T. McMullen, Evangelist.—E. M. Yeats, Pastor, 7817 Capitol Ave.

FREELAND, PA.—Calvary Full Gospel Church, Front and Birkbeck Sts.; April 14-May 5, or longer; Charles S. Simmonett, Evangelist.—J. Grayson Jones, Pastor, 709 Walnut St.

EVERETT, MASS.—Glad Tidings Tabernacle, Cabot and Second Sts.; May 5-26; Evangelist and Mrs. C. E. Lebeck; eighth anniversary meeting, May 7. Eastern Massachusetts assemblies invited.—W. J. Mitchell, Pastor, 56a Highland Ave.

### C. A. CONVENTION

SEMINOLE, OKLA.—May 31—June 2; opens 7:30 p. m. Rooms free. Pastors, delegates, visitors welcome. Special speakers, Pastor Berl Dodd.—Wallace S. Bragg, President, Asher, Okla.

### TRI-STATE FELLOWSHIP MEETING AND C. A. RALLY

GRANBY, MO.—May 6 all day; basket dinner; Christ's Ambassadors in charge of evening service.—V. Lenzy Hertweck, Secretary, 115 Joplin St., Galena, Kansas.

### BI-STATE FELLOWSHIP MEETING AND C. A. RALLY

CLOVIS, N. MEX.—April 30 (7:30)—May 1; basket lunch; A. C. Bates, District Superintendent, and Clarence Love, C. A. president, expected; free entertainment as far as possible. This is the last fellowship meeting until the District Council meets.—Ira M. Bryce, Pastor, Box 64.

### CENTRAL DISTRICT CAMP

SEBRING, O.—Aug. 1-18 four miles east of Alliance; large dormitories; cafeteria; 2 auditoriums; Guy Shields, Evangelist. Special attention to Bible study and junior church work. Rates for rooms and meals very reasonable. A complete sanitary system, gas, and electric lights, beautiful shade trees. For reservations write S. R. Fosteckew, 87 Chestnut St., Battle Creek, Mich.

LAKE GENEVA CAMP, ALEXANDRIA, MINN.—June 16—July 4. Special speakers include Myer Pearlman, Bible Teacher, Jack Saunders, evening Speaker for first 8 days, and Aaron Wilson, evening Speaker the last 11 days. Many other ministers and missionaries expected. Reserve cottage, rooms, tents, and cots immediately. Address North Central District Council, 3015 Thirteenth Ave., S., Minneapolis, Minn.

**SECTIONAL FELLOWSHIP MEETING**  
 QUINCY, ILL.—May 6-7. Opens 2:30 p. m.; V. R. Jackson, Pastor, 839 S. Twelfth St.—Arthur Bell, District Superintendent, Box 133, Belleville, Ill.

**STATE CONVENTIONS**  
 Havre, Mont.; April 23-24; write W. Paul Jones. Minot, N. Dak.; April 30-May 2; address Herman Johnson, 401 Eleventh St., Bismarck, N. Dak. Sioux Falls, S. Dak.; May 7-8; write Arthur Berg, Pastor. Alexandria, Minn.; May 21-22; address Marvin Miller, 3015 13th Ave., S., Minneapolis, Minn.

**TEXICO DISTRICT COUNCIL**  
 BORGER, TEXAS—American Legion Hall. May 28-30. May 30 Christ's Ambassador's Rally. Applications for credentials must be mailed by May 15 to A. C. Bates, Box 48, Clovis, N. Mex. Applicants must meet committees personally. Free rooms to ministers and one delegate from each church, as far as possible. Ralph M. Riggs, Springfield, Mo., Main Speaker; J. A. Thomas, Pastor.—A. C. Bates, Dist. Supt.

**NORTH CENTRAL DISTRICT COUNCIL**  
 LAKE GENEVA, ALEXANDRIA, MINN.—June 18—; Applicants for credentials must meet committee in person. Address Marvin Miller, Secretary, 3015 13th Ave., S., Minneapolis, Minn.

**NEW ENGLAND DISTRICT COUNCIL**  
 SPRINGFIELD, MASS.—Bethany Pentecostal Church, Springfield and Armory, Sts., May 1-2. All ministers and delegates entertained. Credentials committee meets May 1, at 10:00 a. m.—Raymond G. Gordon, District Secretary.

**CENTRAL DISTRICT COUNCIL**  
 DAYTON, O.—104 Buckeye St., April 30-May 3. Applicants for credentials must meet committee personally. Applications for credentials must be mailed by April 15, to A. B. Cox, 347 Verona Drive, Residence Park, Dayton. Rooms free to delegates and ministers, as far as possible. Ernest Williams, General Superintendent, is expected to speak.—James D. Menzie, Secretary.

**CHANGE OF DATE**  
 COATESVILLE, PA.—Calvary Gospel Temple; May 5-May 26; C. S. Tubby, Evangelist.—Andrew Rahner, Pastor, Route 4.

**KANSAS STATE CAMP MEETINGS**  
 Muscotah, June 27-July 7. This new camp will be known as the Northeastern Kansas Camp. W. E. Long, Night Speaker. Other ministers will speak. Pittsburg, July 11-21, in Lincoln Park. Woodston-Alton, July 25-Aug. 4, on U. S. 40 N. Site has been purchased, improvements being made. Attica-Sharon, Aug. 8-18, in Harrel's Grove, 6 miles west of Attica and 5 east of Sharon, on U. S. 160. Otto J. Klink, Evangelist and Bible Teacher, Fred Henry and family, Musicians and Singers, will be at the last 3 camps. Special C. A. meetings in all camps, led by Silas Rexroat, President.—Fred Vogler, 1017 S. Market St., Wichita, Kansas.

**MARANATHA SUMMER BIBLE SCHOOL**  
 GREEN LANE, PA.—Maranatha Park camp grounds, May 14-July 14. First and second year courses of study under qualified teachers: Doctrine, Dispensations, Old Testament History, Personal Evangelism, Synoptic Gospels, John's Gospel, Church History, Prophecy, the Gospel in the Tabernacle, Pauline Epistles. Special lectures also by visiting Bible teachers. Tuition and board for term, \$45.00. Guest students and vacationists welcomed at \$1.00 per day. For information send stamped envelope to Mrs. J. R. Flower, Principal, 301 Spruce St., Lititz, Pennsylvania.

**OPEN FOR CALLS**  
 Evangelistic or Pastoral

Alvin Walls, Wheeler, Texas. "References A. C. Bates, District Superintendent, Clovis, N. Mex. or E. R. Foster, Presbyter, Amarillo, Texas."

**Evangelistic**

Oscar Olsen, 1848 Bernice Ave., Chicago, Ill. "I have had a number of years' experience in both branches of the ministry."

**MISCELLANEOUS NOTICES**

WANTED—Good tent seating at least 500 people. State price and terms.—T. J. Silva, Pastor, 701 Cherry St., Kelso, Wash.

NEW ADDRESS—Chambersburg, Pa., 158 E. Washington St.—Leo S. Starner.

NEW ADDRESS—Port Washington, L. I., N. Y., c/o John Walker.—Mrs. Grace M. Shirley.

**WORLD MISSIONS CONTRIBUTIONS**  
 April 4-10 Inclusive

|  |          |
|--|----------|
| ALABAMA. Andalusia C A's Group No. 4.....        | \$ 21.10 |
| Floralia Assembly of God Sunday School.....      | 2.75     |
| Warrior Assembly of God Church & S S.....        | 3.48     |
| ARIZONA. Phoenix Bethel Assembly.....            | 4.80     |
| ARKANSAS. Personal Offerings.....                | 3.00     |
| Clarendon Pent'l Sunday School.....              | 1.21     |
| Eureka Springs Elk Street Assembly.....          | 2.00     |
| Greenwood Assembly of God S S.....               | 2.25     |
| Jonesboro Ridge Station.....                     | .40      |
| Monticello Assembly of God.....                  | 5.00     |
| Russellville Assembly of God S S.....            | 39.12    |
| CALIFORNIA. Personal Offerings.....              | 193.01   |
| Fullerton Christ Ambassadors.....                | 1.00     |
| Glendale Bethel Chapel and C A's.....            | 12.00    |
| Lomita Calvary Missionary Society.....           | 5.00     |
| Los Gatos Light House Mission.....               | 1.50     |
| Manhattan Beach Assembly of God C A's.....       | 1.00     |
| Modesto Bethel Tabernacle.....                   | 622.19   |
| Oakland Havenscourt Tabernacle.....              | 7.00     |
| Oceanside Gospel Tabernacle.....                 | 1.50     |
| Pacific Grove 1st Pent'l Ch Ladies Miss Soc..... | 13.32    |
| Pomona First Full Gospel Church.....             | 15.00    |
| Pomona First Full Gospel Church C A's.....       | 2.00     |
| San Diego Full Gospel Tab C A's.....             | 2.00     |
| San Francisco Pent'l Christ Ambassadors.....     | 15.00    |
| Taft Four-Fold Gospel Sunday School.....         | 40.00    |
| Taft Four Fold Gospel Two Y Ladies' Classes..... | 3.00     |
| Wildomar Sedco Assembly.....                     | 3.50     |
| Yreka Full Gospel Sunday School.....             | 2.50     |
| COLORADO. Personal Offerings.....                | 15.37    |
| Chivington Assembly of God.....                  | 4.00     |
| Denver Pent'l Assembly of God.....               | 22.00    |
| Englewood Assembly of God.....                   | 15.10    |
| Greeley Assembly of God S S.....                 | 4.56     |
| Towner Pent'l Memorial Church.....               | 3.65     |
| CONNECTICUT. Personal Offerings.....             | 16.00    |
| Milford Assembly of God S S.....                 | 2.00     |
| FLORIDA. Personal Offerings.....                 | 9.00     |
| Balast Point Faith Assembly.....                 | 3.28     |
| Durant Pleasant Grove Assembly.....              | 25.66    |
| Durant Pleasant Grove Christ Ambassadors.....    | 5.00     |
| St Petersburg Pent'l Tabernacle.....             | 10.00    |
| Wauchula Sunday School.....                      | 3.28     |
| Zephyrhills Assembly of God.....                 | .65      |
| IDAHO. Personal Offerings.....                   | 4.00     |
| Kamiah Doty Ridge Full Gospel Assembly.....      | 3.10     |
| ILLINOIS. Personal Offerings.....                | 23.50    |
| Alton Gospel Tabernacle S S.....                 | 20.64    |
| Beardstown First Pent'l Church.....              | 2.00     |
| Carrollton Trinity Full Gospel Tabernacle.....   | 1.59     |
| Chicago Bethel Temple.....                       | 48.00    |
| Chicago Bethel Temple S S.....                   | 12.34    |
| Cuba Assembly.....                               | 18.40    |
| East St Louis Full Gospel Assembly.....          | 99.36    |
| East St Louis Full Gospel Assembly S S.....      | 7.00     |
| Freeport Full Gospel Temple of God.....          | 17.00    |
| Galesburg Calvary Pent'l Ch S S & C A's.....     | 31.00    |
| Granite City Tri-City Park Tabernacle.....       | 3.91     |

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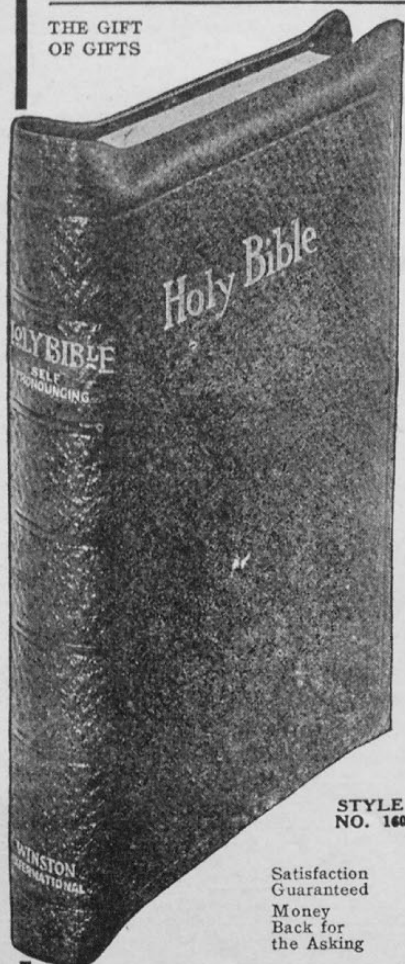
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| Jé'sus Christ, the son of Dá'vid,     | fou  |
| the son of Á'brá-hám.                 | 19   |
| 2 Á'brá-hám begat I'saac; and a ju    | her  |
| I'saac begat Já'cob; and Já'cob begat | to p |
| Jú'das and his brethren;              |      |

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| Holliday Full Gospel Tabernacle S S            | 3.00          |
| Kane Sherman Sunday School                     | 3.06          |
| Mascoutah Full Gospel Mission                  | 7.15          |
| Mattoon Assembly of God S S                    | 11.12         |
| Mattoon Assembly of God Jr Church              | 2.25          |
| Murphysboro Assembly of God                    | 2.00          |
| Panama Assembly of God Church                  | .77           |
| Pawnee Assembly of God S S                     | 4.57          |
| Percy Assembly of God                          | 2.81          |
| Rock Island Bethel Church A of G               | 6.00          |
| Roodhouse Trinity Full Gospel Church           | 1.68          |
| Sorento Assembly of God S S                    | 9.82          |
| South Pekin Assembly of God S S                | 5.02          |
| <b>INDIANA. Personal Offerings</b>             | <b>27.00</b>  |
| Covington Full Gospel Tabernacle               | 3.79          |
| Hammond Full Gospel Tabernacle                 | 51.21         |
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| Indianapolis Laurel Street Young People        | 5.00          |
| Indianapolis Woodworth-Etter Tabernacle S S    | 10.00         |
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| Davenport El-Bethel Church S S                 | 7.15          |
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| Medicine Lodge Lasswell Assembly of God        | 6.31          |
| Oswego Assembly of God Busy Bee Band           | 2.05          |
| Pittsburg Assembly of God                      | 37.47         |
| Pittsburg Assembly of God C A's                | 3.52          |
| <b>KENTUCKY. Personal Offerings</b>            | <b>14.71</b>  |
| Ft Thomas Glad Tidings Mission                 | 1.50          |
| <b>LOUISIANA. Personal Offerings</b>           | <b>3.00</b>   |
| West Monroe Assembly of God S S                | 12.17         |
| <b>MAINE. Personal Offerings</b>               | <b>5.25</b>   |
| <b>MARYLAND. Personal Offerings</b>            | <b>5.00</b>   |
| Flinstone Green Ridge Assembly                 | 7.85          |
| Frederick Shookstown Pent'l Church             | 5.00          |
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| <b>MICHIGAN. Personal Offerings</b>            | <b>61.75</b>  |
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| Lansing Pent'l Tabernacle & S S                | 51.79         |
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| Schoolcraft Full Gospel Church                 | 13.30         |
| Three Rivers Full Gospel Assembly              | 6.75          |
| Trent Poplar Valley Sunday School              | 1.68          |
| <b>MINNESOTA. Personal Offerings</b>           | <b>31.50</b>  |
| Benson Full Gospel Sunday School               | 8.00          |
| Delton Township Full Gospel Tabernacle         | 7.34          |
| Hibbing Gospel Tabernacle                      | 3.07          |
| Marshall Full Gospel Mission                   | 14.34         |
| Minneapolis Gospel Tabernacle                  | 662.61        |
| Sauk Centre Gospel Tabernacle                  | 5.27          |
| Sherburne Gospel Tabernacle                    | 48.50         |
| <b>MISSISSIPPI. Personal Offerings</b>         | <b>2.64</b>   |
| <b>MISSOURI. Personal Offerings</b>            | <b>39.80</b>  |
| Alton Wiser Chapel Sunday School               | 3.00          |
| Bismarck Assembly of God                       | 3.43          |
| Brimson Assembly of God                        | 5.00          |
| Carthage Assembly of God S S                   | 6.65          |
| El Dorado Springs Assembly of God              | 3.70          |
| Elvins Assembly of God S S                     | 6.02          |
| Herculaneum Assembly of God S S                | 3.00          |
| Kennett Ladies' Mid-week Prayer Band           | 3.00          |
| Kingston Assembly of God Church & C A's        | 6.00          |
| Puxico Assembly of God S S                     | 13.06         |
| Springfield Assembly of God Jr Church          | .98           |
| Springfield C B I Jewish Prayer Group          | 1.60          |
| Trenton Assembly of God                        | 6.21          |
| Winfield Assembly                              | 5.12          |
| <b>MONTANA. Personal Offerings</b>             | <b>17.00</b>  |
| Brockton Pent'l Assembly of God                | 5.00          |
| <b>NEBRASKA. Personal Offerings</b>            | <b>2.00</b>   |
| Hershey Pent'l Sunday School                   | 10.95         |
| Lincoln Evangelistic Tabernacle                | 1.10          |
| <b>NEVADA. Personal Offerings</b>              | <b>16.00</b>  |
| <b>NEW JERSEY. Personal Offerings</b>          | <b>3.00</b>   |
| (near) Freehold Fort Plains Mission            | 47.66         |
| Long Branch Pent'l Church                      | 4.50          |
| <b>NEW YORK. Personal Offerings</b>            | <b>45.50</b>  |
| Astoria, L. I. Pent'l Mission                  | 7.75          |
| Herkimer Pent'l Sunday School                  | 1.18          |
| <b>NORTH DAKOTA. Personal Offerings</b>        | <b>1.50</b>   |
| Egeland Assembly                               | 3.00          |
| Noonan Assembly of God                         | 20.30         |
| <b>OHIO. Personal Offerings</b>                | <b>84.25</b>  |
| Akron Bethel Assembly of God                   | 67.00         |
| Byesville Assembly of God S S                  | 4.89          |
| Christiansburg Pent'l Assembly                 | 2.35          |
| Cuyahoga Falls Full Gospel Tab                 | 27.00         |
| Lima Peniel Temple Ladies' Miss Band           | 1.12          |
| Marion Assembly of God                         | 2.00          |
| Ohio State C A Organization                    | 86.20         |
| Orrville Full Gospel Assembly S S              | 1.10          |
| Salineville Prayer Band                        | 25.00         |
| Sidney Bethel Mission                          | 6.49          |
| Toledo Upton Avenue Tabernacle                 | 50.00         |
| Warren First Pent'l Church                     | 15.47         |
| Youngstown Calvary Assembly of God             | 9.66          |
| Youngstown Highway Tabernacle C A's            | 18.00         |
| <b>OKLAHOMA. Personal Offerings</b>            | <b>11.70</b>  |
| Asher Assembly of God                          | 3.26          |
| Beggs Assembly of God Church                   | 4.00          |
| Broken Arrow Assembly of God S S               | 30.45         |
| Broken Arrow Assembly of God W M C             | 2.00          |
| Carbondale First Pent'l Assembly               | 6.75          |
| Cleveland Assembly                             | .65           |

|  |                 |
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| Cyril Assembly of God S S                              | 4.00            |
| Davenport Assembly of God S S                          | 5.12            |
| Eakly Assembly of God S S                              | 1.25            |
| Fairview Christ Ambassadors                            | 5.00            |
| Gracemont Assembly of God S S                          | 10.00           |
| Kaw City Assembly of God S S                           | 6.90            |
| Picher Assembly of God S S                             | 1.65            |
| Rush Spring Assembly of God S S                        | 1.77            |
| Ryon Browns Chapel Assembly of God                     | 3.00            |
| Skedee Assembly of God S S & C A's                     | 4.00            |
| Tahlequah Assembly of God S S                          | 1.22            |
| Tulsa N Peoria & Haskel Assembly                       | 16.50           |
| Tulsa Full Gospel Tabernacle S S & C A's               | 116.37          |
| Wildhorse Assembly of God                              | 2.00            |
| <b>OREGON. Personal Offerings</b>                      | <b>74.10</b>    |
| Heppner Pent'l Tabernacle                              | 11.90           |
| Lebanon Full Gospel Assembly S S                       | 3.00            |
| Medford Full Gospel Church                             | 23.29           |
| Toledo Assembly of God                                 | 17.96           |
| Yoncalla Calvary Full Gospel Tabernacle                | 7.35            |
| <b>PENNSYLVANIA. Personal Offerings</b>                | <b>99.25</b>    |
| Anita Gospel Mission                                   | 4.41            |
| Bellwood Pent'l Full Gospel Mission                    | 2.34            |
| Columbia First Pent'l Church                           | 13.00           |
| Davistown Assembly of God                              | 1.00            |
| Freeport Full Gospel Assembly                          | 14.50           |
| Harrisburg Assembly of God                             | 32.60           |
| Lebanon First Pent'l Church C A's                      | 3.25            |
| Mechanicsburg Pent'l Assembly of God                   | 6.17            |
| Mount Union Assembly                                   | 7.00            |
| New Castle Christ Ambassadors                          | 12.52           |
| Philadelphia Highway Mission Tabernacle                | 1030.00         |
| Philadelphia Latvian Pent'l Church                     | 10.00           |
| Pitcairn Pent'l Sunday School                          | 25.00           |
| Pottsville Full Gospel Mission                         | 10.00           |
| Smith's Ferry Pent'l Faith Mission                     | 5.00            |
| Wilkes-Barre First Pent'l Church                       | 125.00          |
| Windber Full Gospel Mission S S                        | 4.49            |
| <b>RHODE ISLAND. Personal Offerings</b>                | <b>3.00</b>     |
| <b>SOUTH CAROLINA. Personal Offerings</b>              | <b>.15</b>      |
| Greenville Assembly of God                             | 9.00            |
| <b>SOUTH DAKOTA. Personal Offerings</b>                | <b>2.00</b>     |
| Vermilion Gospel Tabernacle                            | 3.95            |
| <b>TENNESSEE. Personal Offerings</b>                   | <b>4.00</b>     |
| Memphis Full Gospel Assembly                           | 9.00            |
| Murford Pent'l Assembly                                | 1.51            |
| Ripley Whitefield Tabernacle                           | .81             |
| Union City Old Republican                              | .92             |
| <b>TEXAS. Personal Offerings</b>                       | <b>75.60</b>    |
| Aranas Pass Assembly of God                            | 1.05            |
| Archer City Assembly of God Church                     | 2.00            |
| Athens Assembly of God Mission Hall                    | 2.57            |
| Austin S Austin Assembly of God                        | 2.50            |
| Big Spring Assembly of God Church                      | 4.66            |
| Blue Ridge Callis Assembly                             | 1.00            |
| Boyd Assembly of God                                   | 3.65            |
| Bryan College Heights Assembly of God                  | 1.58            |
| Canyon Assembly of God                                 | 3.73            |
| Daisetta Assembly of God                               | 5.13            |
| Dallas Bethel Full Gospel Church                       | 6.53            |
| Dallas Morrell Sunday School                           | 15.50           |
| Frankston Assembly of God S S                          | 3.66            |
| Ft Worth Blvd Assembly of God                          | 4.42            |
| Ft Worth First Assembly of God                         | 11.00           |
| Grand Prairie W M C Prayer Band                        | 1.80            |
| Greenville Assembly of God                             | 1.50            |
| Harlingen Assembly of God                              | 1.83            |
| Highlands Assembly of God S S                          | 7.76            |
| Houston Gospel Tabernacle W M C                        | 5.00            |
| Houston Magnolia Park W M C                            | 10.00           |
| Houston West End Gospel Tabernacle                     | 30.04           |
| Longview Little Beaumont Assembly of God S. S. & W M C | 10.44           |
| Mexia Assembly of God                                  | .58             |
| Nacogdoches Assembly of God S S                        | 2.37            |
| Palestine Assembly of God S S                          | 3.25            |
| Rio Hondo Assembly of God Church                       | 1.50            |
| San Antonio Glad Tidings Church                        | 8.05            |
| Snyder Assembly of God                                 | 3.71            |
| Wichita Falls Christ Ambassadors                       | 1.00            |
| <b>VIRGINIA. Personal Offerings</b>                    | <b>5.50</b>     |
| North Tazewell First Pent'l Church                     | 7.86            |
| <b>WASHINGTON. Personal Offerings</b>                  | <b>7.00</b>     |
| Aberdeen Ladies' Prayer Circle Calvary Pent'l Temple   | 5.00            |
| Graham Benston Assembly of God                         | 5.00            |
| Latah Pent'l Church                                    | 13.04           |
| Toppenish Pent'l Assembly Mission S S                  | 5.00            |
| Yakima First Pent'l Church                             | 11.00           |
| Yakima First Pent'l Sunday School                      | 30.00           |
| <b>WEST VIRGINIA. Personal Offerings</b>               | <b>7.73</b>     |
| Fairmont Full Gospel Mission S S                       | 3.00            |
| Martinsburg Bethel Pent'l Assembly                     | 20.00           |
| <b>WISCONSIN. Personal Offerings</b>                   | <b>1.90</b>     |
| Adams Gospel Tabernacle                                | 5.75            |
| Antigo Full Gospel Mission                             | 2.00            |
| Milwaukee Assembly of God                              | 2.00            |
| <b>WYOMING. Personal Offerings</b>                     | <b>6.75</b>     |
| <b>ALASKA. Juneau Bethel Pent'l Assembly</b>           | <b>47.74</b>    |
| <b>CANADA. Personal Offerings</b>                      | <b>15.00</b>    |
| Toronto Evang Temple                                   | 18.00           |
| <b>FOREIGN. Personal Offerings</b>                     | <b>.54</b>      |
| Total amount reported                                  | \$6,475.52      |
| Home Mission Fund                                      | \$195.74        |
| Office Expense Fund                                    | 90.00           |
| Deputation Expense Fund                                | 9.28            |
| Reported as given direct for Home Missions             | 96.31           |
| Reported as given direct to Missionaries               | 868.16 1,259.49 |
| Amount received for Foreign Missions                   | \$5,216.03      |
| Amount previously reported                             | 921.85          |
| Total amount received for Foreign Missions to date     | \$6,137.88      |

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# The Scrap Book

## CHRIST'S OWN WORDS

*Believe Me, Jn. 4:21. The Trustworthy One. Come Unto Me, Matt. 11:28. The Attracting One.*

*Learn of Me, Matt 11:29. The Instructing One. Follow Me, Jn. 1:43. The Leading One. Abide in Me, Jn. 15:4. The Life-Giving One. Ye Shall See Me, Jn. 16:16. The Coming One. Lovest Thou Me, Jn. 21:15. The Beloved One.*

## FINDING OUT HOW SWEET

There is a story of a little boy who had tasted honey for the first time. His father said to him, "What is it like, sonny?" "Oh, father, it's sweet!" the lad answered. "How sweet?" asked the father. "Ever so sweet!" replied sonny. "And how sweet is that?" demanded the father, anxious to see if his son could explain. "Why," said the boy, "it's as sweet—as sweet—as—Look here, father, you just try it for yourself, then you'll know!" So the grace of the Lord Jesus cannot be adequately explained—you must test it for yourself.

## HOW TO LOVE JESUS

A little maiden once came to Mark Guy Pearse in great distress because, as she said, she could not love Jesus Christ. She did want to love Him, but somehow she couldn't. So the genial minister said to her: "Well, my little woman, don't keep thinking about your love to Jesus, but just keep on saying, 'Jesus loves me.' Say it to yourself over and over again; and come and see me tomorrow." The little girl did as she was told, and when she came to see Mr. Pearse the next day there was no need to tell him of the change that had taken place. Her face was radiant. The love of God had been shed abroad in her heart by the Holy Spirit which had been given to her.

## DO WE?

A missionary in India was hurrying along the street one day by the Ganges River when he saw a native woman looking at the water. In her arms was a sickly infant, while at her side stood a beautiful healthy boy. The missionary on questioning her found she was in deep distress and was trying to make up her mind to give an offering to her god. He tried to dissuade her, telling her of the love of Jesus and His sacrifice for her. After a time he had to leave her, and some hours later he saw her with the sickly babe in her arms. The beautiful boy was gone. He knew what had happened. She had thrown the boy to the crocodiles in the river. "I made an offering to my god," the woman said. "But why did you give your boy, why not this sickly little one?" asked the missionary. Rising to her feet the woman replied: "We give our gods our best."

## FROM CURIOSITY TO CHRIST

From curiosity, a lawyer entered a meeting for the relation of Christian experience, and took notes. But so impressed was he that at the close he arose and said: "My friends, I hold in my hands the testimony of no less than sixty persons, who have spoken here this morning, who all testify with one con-

sent that there is a Divine reality in religion, they having experienced its power in their own hearts. Many of these persons I know. Their word would be received in any court of justice. Lie they would not, I know; and mistaken they cannot all be. I have hitherto been sceptical in relation to these matters. I now tell you that I am fully convinced of the truth, and that I intend to lead a new life. Will you pray for me?"

## HUMBLING HIMSELF

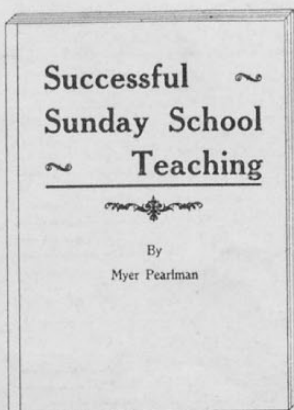
Professor Stuart Blackie, of the University of Edinburgh, was once hearing a class. A man rose with his book in the wrong hand. He began an explanation, and the professor

thundered, "Take your book in your right hand, and be seated!" The student held up his right arm, and it was off at the wrist. The Scots students hissed the professor. The great man hesitated a moment, then he went to the student and put his arm around him, and, with tears streaming from his eyes, said; "I never knew about it. You will forgive me?" It ended in the conversion of that young man. The story was told long afterwards at a Bible conference, and after the meeting a man came forward and raised up his right arm; it ended at the wrist. He said, "I am the man. Professor Blackie led me to Christ, but he never would have done it if he had not put his arm around me and made the wrong right."

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