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Teach Me to Pray



LEAD me, O Father, in shadow and light,
Teach me to fear not the darkness of night.
Let courage and patience help carry the load,
When the burden is heavy, and rough is the road.
Let faith like a beacon light point out the way;
Guide Thou my footsteps and *teach me to pray.*



Let earnest endeavor give zest to my life,
Let constant devotion add comfort to strife,
Let the trials and the sorrows that dwell in my breast,
Through holy communion, bring rapture and rest.
Grant me mercy and pardon on life's weary way,
Keep me beside Thee and *teach me to pray.*



Let me help lift the sorrows of others who weep,
And the fruit of my labor, let others help reap.
To the wandering sheep who are lost to Thee still,
Let my voice be as music to teach them Thy Will.
At the foot of the Cross I will linger each day
If Thou wilt but guide me and *teach me to pray.*

—Sadie Church Wilson



HE events which lead up to the questions of my text are well known to every Bible student. The conspiracy of Absalom to wrest the kingship from his father David had well-nigh succeeded.

Absalom had stolen the hearts of the ten tribes and seemed in a fair way to succeed in his ambitions for the throne. But God had decreed that the worldly-wise counsel of Ahitophel should be disregarded, and the counsel of Hushai be accepted and carried out.

In the great battle which followed in the wood of Ephraim, Absalom was slain. David bitterly lamented the death of his own son, and in the agony of his soul cried out, "O my son Absalom! My son, My son Absalom! Would God I had died for thee. O Absalom, my son, my son!"

But a few sharp words from Joab the captain of the host, compelled David to dry up his tears and caused him to take his place in the gate of the city; and there all Israel came to him; for Israel had fled every man to his tent.

"And (verses 9-12) all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom whom we anointed over us, is dead in battle. Now therefore, why speak ye not a word of bringing the king back? And king David sent to Zadok and to Abiathar the priests saying, Speak unto the elders of Judah saying, Why are ye the last to bring the king back to his house? Seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren. Ye are my bones and my flesh; wherefore then are ye the last to bring back the king?"

Let us apply the questions of the text to David's "greater son, Jesus, the Son of God."

"BRINGING BACK THE KING"

"Why speak ye not a word of bringing the king back?" The Newberry Bible (margin) reads, "Why are ye silent to bring back the king?"

The above questions can be correctly stated in a variety of ways:

"Why do you *keep still* about bringing back the king?"

"Why are you *deaf* to the need of bringing back the king?"

"Why do you let the matter *drag*?"

"Why do you *defer* the matter?"

"Why do you *loiter*?"

"Why do you *lag behind*?"

"Why do you *procrastinate*?"

"Why do you *hinder* the coming back of the king?"

Bringing Back the King

By W. E. MOODY

*The Second Coming of Jesus Is the Glorious Hope of the Church.
Can We Hasten the Event?*

All these questions can with equal or even greater force be applied to the bringing back of *our* king Jesus. Let us press these questions to our own hearts:

"Why speak ye not a word of bringing back the King?" Why are you so silent about this all-important matter of bringing back the King? Compared with other matters which occupy our attention, how little we speak either to God or man about this most vital subject! Why is it that the soon coming of Jesus and the part we are to play in hastening that coming is so seldom upon our lips? Why do we *keep still* about so important and vital a subject?

Seeing that we are so swiftly nearing the time of His appearing, this surely ought to be the most fascinating topic of our conversation and the most heralded theme from every platform and pulpit.

Why are you so deaf to the vital need of bringing back the King? The hope of the church and the only hope for the world is the coming of the King.

Why do you let the matter drag and allow yourself to become so sleepy and indifferent about the coming of the King? Let us ever remember the solemnity, yea, the tragedy of those words, "While the Bridegroom tarried, they all slumbered and slept." Matt. 25:5. It is only those who *watch (keep awake)* who will be ready when He comes.

Why do you defer the matter of His coming and think of it as of some far distant event, when the facts are that "He (margin) is near, even at the door"? Matt. 24:33; Mark 13:29.

Why do you loiter, lag behind, procrastinate about a matter of such tremendous importance as "bringing back the King"?

The thought of the imminent coming

"Why speak ye not a word of bringing the king back? Why are ye the last to bring the king back? Ye are my brethren, ye are my bones and my flesh; wherefore then are ye the last to bring back the king?" 2 Sam. 19:10-12.

of Jesus ought to stir our sluggish spirits and move us out in earnest endeavor to hasten the coming of the One we love.

Why do you hinder or delay the coming of the King? Why do we by our half-heartedness, indifference, and indolence keep back the King and delay His coming? Oh, that the mighty Spirit of God would so burn these questions into our minds and hearts that we would be constrained to bestir ourselves to leave no stone unturned in our efforts to bring back the King!

WHY DOES HE DELAY?

We wonder why Jesus tarries. You and I are largely to blame. He is waiting for us to be ready. We read in 2 Peter 3:9-12, "The Lord is not slack concerning His promise as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, or (as the margin has it), looking for and *hastening* the coming of the day of God.

Again in Rev. 19:7 we read, "Let be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and His wife hath *made herself ready*."

Yet again in 1 John 3:3 we have the thought clearly brought out that the vivid expectation of the coming of Jesus is an incentive to holiness of life, "And every man that hath this hope in Him (set on Him) purifieth himself even as He is pure."

WE CAN HASTEN HIS COMING

1. By seeing to it that we ourselves are *ready*. Luke 21:36: "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."

2. By telling the story of Jesus world-wide. This wonderful story must be told to every nation and tongue and tribe and people. Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Are we obeying Christ's last commission, "Go ye into all the

world and preach the gospel to every creature"? Mark 16:15. If not we are hindering or delaying the coming of the King.

Note carefully the closing verse of the three verses we have been considering, "Ye are my brethren, ye are my bones, and my flesh; wherefore then are ye the last to bring back the king?"

"Ye are my brethren—my bones—my flesh."

Surely this should be a strong incentive to take the lead in all efforts that are made to bring back the King!

"Ye are my brethren." "Go to My brethren and say unto them, I ascend unto My Father, and your Father, and to My God and your God." John 20:17.

"For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." Hebrews 2:11.

"For we are members of His body, of His flesh and of His bones." Eph. 5:30.

The vital union we thus hold with Jesus should prove the strongest possible incentive to our efforts in bringing back the King.

One question remains—"Who were the first to bring back and welcome king David"? It was the tribe of Judah.

In verses 14 and 15 of the chapter we have been considering, we read, "And he (David) bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants. So the king returned to Jordan and Judah came to Gilgal to meet the king to conduct him over Jordan."

The word *Judah* means praise.

It is the men of *praise* who lead the way in bringing back the King. It is the men of Judah—the men of praise—who have always led in the great battles of the Lord, have always won the greatest victories. And it is the men of praise who are now leading the way in bringing back the King. What is it that differentiates the Spirit-baptized people from those who reject or who have failed to receive this wonderful experience? Is it not in that the spirit of *praise* dominates their life and service? Let us see to it then that we keep an ungrrieved Spirit in our hearts. Thus, and thus only shall we continue to take the lead in bringing back the King. Let us not cease thus to prepare the way of the Lord: For our King is even now on the way, yea, He is even at the door.

In verse 14 we read that "David

bowed the heart of all the men of Judah even as the heart of one man." Oh, that Jesus, our Lord, and King, may cause our hearts to bow before Him as the heart of one, as we contemplate His soon coming and as by our love and obedience we seek to hasten His coming!

Many, many times since I received on January 2, 1907 the mighty Baptism in the Holy Spirit, have I been conscious of the fact that the Spirit was praying through me for the soon coming of Jesus and to-day my heart is still crying, "Amen. Even so, come, Lord Jesus!"

LOPSIDED RELIGION

E. E. Shelhamer

Ever since the fall, man is more or less lopsided. They say one shoulder is a little higher than the other, one foot a little larger than the other, and

The Willing Heart

"The hand of the Lord was upon me in the evening." Ezek. 33:22.

I have no riches or no learning great,
My life is in the eventide; 'tis late
To seek for some great work to undertake
In harvest field so wide, for His dear sake.

And yet it's ne'er too late to speak of Him,
And seek to save a sinner from his sin;
Though feeble is the hand-grip, it can show
The love of Jesus, here on earth below.

It's ne'er too late to give myself, my all;
And willingly respond unto His call;
Myself, dear Lord, I bring now unto Thee:
To give my best, until Thy face I see.

Maude Rose, British Evangelist.

one side of the brain a little heavier than the other; hence we wobble when we walk.

It is the same when it comes to seeing truth. We see and stress one phase of truth out of proportion to another truth of equal importance.

For instance: Brother A— is a fine, liberal man. If others gave as freely as he, there would be no lack, or pull for finances. But his example is hurtful in that he and his family are so worldly in their dress and home furnishings.

Brother B— is different. He is radical and straight on the dress, diet and the various manifestations of worldliness, but he is stingy and contrary around home and on the official board. These things hurt his good qualities.

Sister C— is a power in prayer and exhortation, but would wield a much greater influence were she more

careful about repeating what she hears, especially concerning ministers and their wives. Sometimes she prays at people publicly not even having first spoken to them privately. This is unwise, unkind, and un-Scriptural.

Sister D— is more conscientious in speaking about other people. She is a pattern in neatness and plainness, she is a fine solicitor and Sunday school worker. But all this is forgotten when she gets one of those pouting spells, because she has been "hurt" or "slighted." Oh, that she could get saved from her touchiness and sensitiveness.

Brother E— is a mighty man in the pulpit, but it is very unfortunate that when out of it he can stoop to do little unbrotherly tricks; he is easily biased and is quick to pass sentence before he has heard both sides. This belittles him and greatly cripples his usefulness.

Brother F— is not much of an orator, but he is a good pastor, calling and praying with the people continually. However there are things that hurt him. First, he is careless about keeping his word and paying his bills. Second, he has poor family government; the children do about as they please. This is a great pity.

Sister G— is a good singer and excellent altar worker, but is too masculine and lacks humility. If you doubt this, just cross her opinion and there will be either resentment, or a multitude of words explaining her position.

Sister H— is a rebuke to many when it comes to enduring hardships and being self-forgotten for others. But unfortunately she is so changeable and full of impressions that she lacks poise and forcefulness. Hence nothing abides.

We might go on to the end of the alphabet and notice the "little foxes that spoil the vines." But a hint to the wise is sufficient. God grant that we may all straighten up and walk uprightly so that others seeing our good works may be led to glorify our Father which is in heaven.—P. H. Advocate.

THE TOAD IN THE POCKET

A famous minister, preaching at a country chapel, said, "I want you to have a holy aversion to sin. Do you know what I mean by 'aversion'? Suppose any of you put your hand into your pocket and felt a toad there, you would draw it out instantly, from an aversion to the reptile. Do just so with regard to sin."

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Sectarianism

"I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." This text reveals the fact that early in the history of the Christian church the evil of sectarianism, one of the greatest dangers in church life, began to creep in.

John came to Jesus in this spirit, saying, "Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our part." The Lord Jesus was more concerned with the spirit of Christianity and getting the lost sinners saved and those bound under Satan free than He was in hair-splitting theological discussions or denominational boundaries.

Sectarianism breeds a patronizing aloofness or an intolerance which says that the one who hasn't what I have, hasn't anything. It also fosters respect of persons.

Peter did not realize his sectarian spirit until he was brought face to face with the fact that although Cornelius had not had the advantage he had, God had accepted him on the basis of his devoted faith and working of righteousness. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is accepted with Him." Peter's sectarian aloofness yielded to the magnanimous love of Jesus.

Instead of belittling, as we so often do, what of good the other does possess because it fails to measure up to what we may have received, we should, as Peter did, give the simple gospel message and God will witness to the work as He did when He poured out His Spirit in Cornelius' home.

Has not God given us, as a movement, a blessed revelation of truth, a wonderful Baptism in the Holy Spirit, which has drawn us together in this fellowship? Is not the blessing we have received of God that which God would have us present to those who have not understood or received it? Yes! If as a united body and as individual members we are to accomplish this, it will only be by manifesting brotherly love and laboring for the Master in the spirit of grace, refusing to countenance in ourselves that spirit which would say, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ," or would discredit what the other has, no matter how inferior we may feel it to be.

"Truth, like sunlight, cannot be imprisoned by sectarian walls." "When men, by their attitude, presume to fence a ray of truth with which God has blessed them, and which has not shined upon other of their brethren, immediately darkness overtakes this exclusive circle, and lo, the light shines elsewhere!"

When the Preacher's Tire Goes Flat

Preachers are human enough to need a "boost" now and then. Don't be afraid of putting a bit of courage beneath their ribs. Should they become too "chesty," the Lord may be trusted to deflate at the proper time.

One Sunday morning, a man came forward at the close of the service in the First Presbyterian Church in Nashville, Tennessee, and said, "I have

come all the way from Covington to hear you preach."

Now, Covington is 150 miles west of Nashville, and I felt my chest swelling and myself rising on my toes as I said to the visitor, "I trust that you have gotten the worth of your fare."

"Oh, yes," he answered, "I travel on a pass."

Then my tire went flat; and I think that the puncture was heaven sent.—Selected.

GENERAL COUNCIL

Let us remind you again that September 20th through 26th are the dates when the General Council will convene in Wichita, Kansas. The Forum, a building seating 4,500, has been secured for the occasion.

Wichita is a very beautiful city in the southern part of the state of Kansas, and has many natural advantages to offer to those attending. The Chamber of Commerce is co-operating to the fullest extent in securing accommodations for the ministers and delegates. Every room will be thoroughly investigated and certified. There are splendid restaurants where meals can be had at a very reasonable rate.

Be sure to *plan* to attend.

LIVE BY FAITH

"Let not your heart be troubled: ye believe in God." This is Christ's cure for fretfulness. He offers for healing the balm of trust in a Father's care and watchful interest.

If to-day you have money enough to purchase present necessities, faith says, fret not thyself in fear that you will end up at the almshouse. If to-day your children gather about your hearth, faith says, enjoy the music of their happy voices; gather confidence from their unquestioning trust; train them for God, and trust them to His care without tormenting your soul with the fear that death might bear them from you, or, if they live, that some dire calamity may ruin their lives. If to-day you are in the enjoyment of health and rejoice in strength "as a strong man to run a race," faith says, let not your heart be troubled with fear of possible ills. To worry and to fret is but to hasten their coming. With each new morn Faith comes and says: "I will bear the burdens and overcome the foes of this day, and to its close I will cheer your heart with the song:

'Keep Thou my feet; I do not ask to see
The distant scene; one step enough
for me.'

—Rev. Elmer E. Higley

∴ Not Slothful in Business ∴

H. H. Moss



AUL, in setting forth the Christian virtues, says in part, "Be kindly affectioned one to another with brotherly love; in honor preferring one another; *not slothful in business*; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; *distributing to the necessity of the saints*; given to hospitality." Romans 12:10-13. Be "not slothful in business." There was never anything haphazard or careless in the life of Christ. Everything was well planned, well ordered, and carried out with precision and perfection. God timed Jesus' arrival on the scene of action accurately in accordance with prophecy. Every event in His life followed in natural sequence and each was a stepping stone that led to a definite and glorious end. Jesus, during the closing days of His ministry, said, "Satan cometh and findeth nothing in Me." So perfect and complete was the work of Jesus that Satan, the archenemy of God and man, could not find a single weak place for an entering wedge. The Saviour's cry, "It is finished" marked the final triumph in a glorious task well done. God the Father was satisfied; Christ the Son was exalted.

Yet, in the light of Christ's life! how far we, His disciples, through whom He has chosen to carry out His plan to send His Gospel of salvation into all the world, from His example of consistent service are. We must often plead guilty to slipshod methods and practices, spasmodic effort, careless work in the task the Lord has laid upon us as His church. Dreams, visions, eloquent sermons, heart appeals, manifestations, and emotions stirred within us all have a ministry. Their ministry is to bring to us a revelation in the knowledge of the will and plan of God and to indite within our hearts a deep, sincere desire and impulse to do valiant exploits for His glory. But the performing of the task—that is another question! Here we find ourselves brought down to the commonplace, everyday reality of life.

A preacher to minister successfully must study to be approved of God. That is practical and as essential as the call to preach. Equally so must the support of the church be along practical lines. Here we are often most impractical. We give when we like, where we like, and how we like. We scatter our effort to no consistent

end. Shall a Pentecostal Church fail in this time of great crisis, or shall it go forward to greater victory? If victory is to be achieved, it will be because we have been as practical as Christ was practical, and as the Apostles were practical, in dealing with the problems that were material as well as the problems that were spiritual. It is to be marked that the success of Gideon's army, though numbering only 300, was that "every man stood in his place." It is with this in view that the Busy Bee Plan for supporting our world missionary work is being offered to the General Council constituency. It is that we may follow the same simple, practical, business-like methods that the apostolic church used and which we all employ in our everyday life to provide for its necessities.

In a nutshell, the Busy Bee Plan is the gathering together of the little or the much that every true child of God can give regularly. This is in keeping with the instructions of Paul to lay aside on the first day of the week of their substance as the Lord prospered. This should be done with a view to the needs of the whole work of the Lord. In the record of the early church in the book of Acts we read that "there was no lack." There was no lack because every man felt his individual responsibility and did his share. No gift is so small that it should be withheld because of the feeling that it won't accomplish much. Many of our people long to have a real part in missionary work, but their longing is never put into action because of this feeling. During the introduction of the Busy Bee Plan in one of our large assemblies, a man declared that he was unable to do anything for missions. He was told that even a widow had her mite and then asked had he not even one penny that he could lay aside each week. He kind of smiled and then said, "Oh, yes, anybody has a penny, I suppose."

"Have you the penny?" he was asked.

"Yes."

"Would you give it to the Lord?"
"Why sure. Who wouldn't?"

"All right then. Now is the time to become a Busy Bee."

"But if I pledged to give only a penny will I get a Bee Hive?"

"Surely. One penny each week means fifty-two at the end of the year.

If that is all you have to give, God wants it." The man became a Busy Bee.

He had thought only in the term of the single penny. He was poor, it is true, and yet he admitted he had something he could give, but he thought it so small that he was wont to make a joke of it. Poverty is not a joke. God recognizes it as a condition which exists in the world among men, but which in itself, we do not find anywhere in Scripture, frees them from their obligation to God. If we could see that our little when multiplied through the days and weeks by conscientiously putting it aside for the work of the Lord mounts soon into the dollars, there certainly would be no lack in the church, but every part of the work, home or foreign, would be met. The churches that are really outstanding in Pentecost to-day are those whose people are regular givers, not only to their local church, but through their local church to missions.

The cry comes from many quarters "Missionary work is top-heavy. We have more missionaries than we can support." This is true only in one sense of the word, that is—we have more missionaries than our present flow of funds can support, but investigation leads us to conclude that in reality only approximately 25 per cent of our Pentecostal people are supporting missions. The treasurer of one of the leading missionary churches in our Pentecostal fellowship stated from the platform of that church that to his knowledge not more than 50 per cent in his church were supporting missions. Thus by these facts which we have proved over and over again in our deputational work, you can readily see that we are not top-heavy with missions. On the contrary we have almost unlimited possibilities for advancement. But advancement depends on what our people give and how they do it, whether we are going to follow the Scriptural and apostolic methods, or whether we are going to scatter our efforts to no effect. In our Busy Bee Plan the way is shown in a most practical, consistent, simple and Scriptural method, both for the support of foreign missions and for the development of home missions without embarrassing in the least the support of the local church. About 250 assemblies and 14 districts have adopted the plan, and at present we haven't deputational workers enough to cover the field of open doors.

If you are interested in this Busy Bee Plan and haven't heard about it as yet, write to the Missions Department, Busy Bee Plan, 336 W. Pacific Street, Springfield, Mo.



HE source of all evil in the heart of man is unbelief. Who shall declare its iniquity, its awful power, and fatal consequences?

I shall seek to draw from this ocean of evil a few samples of its deadly and cruel nature.

IT WOULD DESTROY THE WHOLE FABRIC OF SOCIETY. As a matter of fact men do not believe their fellowmen. Strange as it may appear, we do trust one another in very large measure and yet distrust God. Society could not of course exist for one day, if men did not in some large measure trust each other. The everyday life of all of us is conducted on this principle; we exercise faith in one another, in the words and promises of men in countless acts of our daily life.

When we do not do so, we are met with endless trouble and distress. Where unbelief and distrust of our fellowmen are paramount, there is misery and every evil work. We have but to think of Russia as an example. Bolshevism produced an amazing harvest of sorrow and suffering for this very reason. Nobody trusted any one, and every one suspected every one else. It does not take any vivid imagination to picture hell in such an environment as this.

Suspicion, distrust, unbelief, and absence of confidence would eventually break up the whole fabric of society, and lead to every kind of unspeakable cruelty and diabolical crime.

IT REVEALS THE CHARACTER OF OUR HEARTS. Unbelief or lack of confidence in others always suspects their motives. Behind every good action, unbelief imagines some ulterior motive. The benefactor may be perfectly ingenuous and disinterested, but unbelief suggests some hidden and selfish reason for the display of such benevolence. In such cases when suspicion exists, the heart of the one who suspects stands revealed. He imputes evil to others because he finds it in his own heart. He judges others by the standard of his own wicked thoughts. Because he is not capable of disinterested benevolence himself, he imagines no one else can be.

"Why do these thoughts arise in your heart?" The tragedy of it all lies in the fact that men thus suspect God. Unbelief suggests that God is incapable of pure, disinterested love. Men think God such an one as themselves. Their distorted imagination arises from the evil heart of unbelief.

Alas! I am well aware that ulterior motives in the hearts of men abound, and so give much pretext for suspicion and distrust; but that suspicion and distrust should be entertained to-

ward our loving heavenly Father is desperate indeed; to suspect, to distrust, to doubt, to disbelieve, to be apathetic towards God reveals the fact that our heart is poisoned, and that our imagination is distorted by the awful ravages of unbelief.

IT DESTROYS LOVE. There can be no love where there is no confidence. We cannot love where we do not believe. Men cannot love God because they do not believe (or may I say, in faith appropriate the fact) that His way must be best; to do His will must be the safest and sweetest thing on earth. Men do not believe it and so they cannot love God. Unbelief is at the root of the whole trouble. Men's hearts are saturated with this vile suspicion, this desolating fear, this baseless distrust of God.

Common sense, I know, clamors aloud against such a preposterous degrading of our imagination. That a God who could make so beautiful a world as ours must be a being worthy of our love, devotion, adoration, confidence, and delight is patent to any one capable of doing any straight thinking, but there is a power, strong, fearful and malignant which reigns in our hearts and seeks to smother all the more reasonable persuasions both of conscience and common sense. We find no desire, no taste, no wish to love God. Unbelief allowed to prevail, has crushed and killed all the reasonable instincts of the soul.

IT PARALYZES OUR POWER. Unbelief sees in every opportunity of doing good a difficulty, just as faith sees in every difficulty an opportunity. Its constant and insistent slogan is "Can God?" uttered with the sneer of the devil behind it.

Unbelief suggests every time that circumstances and environment are stronger than God, and that the conditions of modern society are far too difficult for Him. It hinders every good desire, blurs every vision, dulls our zeal, cuts the sinews of all endeavor, spells devil with a capital "D" and God with a little "g." It may be orthodox enough in theory, but in practice it cripples all spiritual life.

The Israelites at Kadesh-barnea never doubted that the Promised Land lay

just ahead of them, that it was a good land, flowing with milk and honey as the Lord had said; never doubted that God had promised it to them, and had given it to them, and yet unbelief slew them in the wilderness, and buried them in the sand.

Unbelief is not necessarily the same as doubt. We may have no doubts and yet be paralyzed with unbelief.

Unbelief is a failure to appropriate and a paralysis of spiritual power, an atrophy of the nerves of the soul.

Unbelief makes us prayerless; we do not believe that God can, and will, and does wait to bless. Even where, and when, we do realize the need of prayer, unbelief with insinuating whisper suggests that God has to be coaxed or persuaded to answer, and so we pray the prayer of unbelief and not of faith. Our prayer of desire never passes into the prayer of faith.

IT HINDERS OUR HELPING THE NEEDY. Some one once expostulated with the late Frank Crossley of Manchester, because of his almost indiscriminate generosity, suggesting that he was imposed upon and the constant victim of undeserving rascals. He replied that though well aware that this was so in many cases, he did not read in his Bible that when the Lord fed the five thousand, He sent His disciples to pick out all the rogues: "I would run the risk of being deceived by five rascals," he added, "rather than miss the opportunity of helping the sixth needy soul."

How quickly does distrust and unbelief, even though excusable in many cases, because of the dishonesty and wickedness everywhere abroad, dry up the milk of human kindness and shut up our bowels of compassion. And when this evil spirit exerts its influence and exercises its sway in the face of need and genuine suffering, how heartless and cold and cruel it is. How the unbelieving one suffers from its power no less than he who looks for sympathy and confidence.

And furthermore in quite another sense does it hinder us from helping the needy ones; when distrust and unbelief exist in the heart of men it becomes impossible to help them.

I may have the most disinterested

Unbelief

BY A. PAGET WILKES

"Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12.

motives, the most compassionate spirit, perfect willingness, ability, and determination to help, and yet unbelief and distrust of me in the heart of those I want to assist, may make it absolutely impossible for me to do anything. My hands are tied, my overtures are rejected, my promises are disbelieved, and all my attempts at relieving and assisting them are treated with contempt; all because of distrust in the heart of the one whose need I hoped to meet. Here is the awful consequence of unbelief. It is thus we tie the hands of Almighty God, defeat His purpose to bless us, and make His grace and goodness of none effect.

IT SHRIVELS THE SOUL. The worst has yet to be told. There is nothing that withers a man's moral nature so terribly as unbelief. It makes us cynical, bitter, hard and censorious. Imagine the effect upon our character of being placed among a company of men and women whom we are unable or unwilling to trust. At once we become hard and sharp, cynical and bitter. There is nothing so desolating as unbelief or distrust. It drives us back upon ourselves, so that we think that none can help us but our own heart, though it is true every time that "he that trusteth in his own heart is a fool."

The terrible part of it is that we unconsciously extend this distrust of untrustworthy people to those who are trustworthy. The awful habit grows. Criticism is not only cruel but chronic.

To the end of his life Herbert Spencer bemoaned the fact that he could look upon nothing and no one without at once exercising his critical faculty. It became a positive disease; distrust of everyone and everything he saw embittered his whole outlook.

God has used every power to declare Himself worthy of our "affectionate confidence." If distrust of man who is alas! untrustworthy and unworthy of confidence, produces such fearful havoc in our character and spirit, who can estimate the desperate effect upon our hearts when we distrust and fail to believe the God of all grace, who has used every means in His power, conceivable and inconceivable, to show Himself a God of love!

The extension of our distrust of man to God is the most devastating and unreasonable thing in God's universe. Oh! that we would hate it, fear it, confess it, and never rest till it has been cast out and kept out of our soul for ever.

IT WOUNDS THE HEART OF GOD. I have left its most terrible aspect till the last. Unbelief above everything else wounds the very heart of God. It takes no philosopher to understand this. It is readily perceived by even the man in the street.

In our own experience, is anything more distressing than to be distrusted, to be considered a liar, to be doubted, and disbelieved? It wounds our hearts to the quick, especially if we have taken pains to make our ability, veracity, and benevolence unimpeachable.

Have we again and again done kindnesses, again and again proved our words to be true and reliable, and again and again shown our ability and faithfulness to fulfill our engagements and keep our promises, only to be "turned down" as an untrustworthy, unreliable charlatan? If so, with what disappointment and despair have we turned away sick at heart, not only because it is a trial to thus have our good evil spoken of, but because we realize and know that it is impossible to do good to those who will not believe in us, however great our desire to help them may be. Such unbelief slams the door in our face, and fills our hearts with sorrowful disappointment that all our efforts to help must be in vain.

Let us apply these thoughts to our relationships with God. Cannot even our stupid hearts begin to understand His disappointment and His sorrow when He has to turn away from doing us good because we are blinded and fooled, deceived and warped by the unbelief in our souls? Is it any wonder He calls that wicked thing which makes it impossible for Him to bless us and do us good, the "evil heart of unbelief"?

Let us note that unbelief does not make Him unwilling but unable to bless us. It is not that God in an arbitrary way is angry with us and so unwilling to help. No, no, a thousand times, no! Unbelief makes Him unable to bless. That is the philosophy of the whole matter. The logic of unbelief is inexorable.

I *cannot* (not *will* not) help the person who does not trust me. I may in spite of his insult to my veracity give and provide him with necessary temporal gifts through some indirect channel or roundabout method, but I cannot help him in any spiritual or moral sense unless he trusts me.

Is there any wonder that unbelief is the most desperate of all the desperate evils in God's universe, the root of all evil?

ITS NATURE

We have briefly considered some of the evil results of unbelief and the havoc it works in the heart and character of man. But the question still remains, what is it? Why does it exist in the human soul? Why can neither conscience, common sense nor any effort of the will remove it? Is it a mere way of thinking, an attitude of mind that can be abandoned if we so determine?

The Word of God speaks of it as a state, an evil heart of unbelief, a spiritual entity, a poison in the soul, a twisted, warped and depraved nature, another name for the carnal mind which is enmity against God.

ITS PLACE

Before considering how we may be rid of this evil state there is another fact that needs emphasis, and this it is most imperative that we recognize. Unbelief, at least in the case of a true Christian (I am not here speaking of it in the unregenerate) does not lie in the will. It is not so much that we are unbelieving, as that in us, who have believed unto salvation, and are believers unto salvation, and are believers, there is "an evil heart of unbelief." It is not that I am not running the heavenly race, but it is that I am so easily hindered with this besetting sin. It is this depravity poisoning my mind, memory, affections, desires, and imaginations, and which though no longer in my will and conscience, is something that brings my will into captivity and my conscience into distress.

We have to take sides with God and our own regenerate nature against it, recognizing that it is abnormal, an intrusion, a parasite, and a disease of the soul that should not and need not be there. When we see and understand this we are half way to victory.

ITS DESTRUCTION

There is but one thing in heaven or earth that can destroy it—the blood of Jesus. No struggle or endeavors, no resolution of our will can dislodge the enemy. Only Christ can cure; only His blood can cleanse; only His cross can free; only His stripes can make me whole.

We have to confess this arch evil, this most terrible and devastating of all sins, bringing it in humble faith to the Lord Jesus, and using the faith which, as believers, we already possess as a grain of mustard seed, dare to believe that "this mountain" is cast into the ocean of His unfathomable love, the fountain of His blood that was opened for the uncleanness of unbelief as well as for all the sin of our life and nature. Or in other words to look again upon the Cross and dare to believe that this serpent within our breasts, which, like the serpent of old, is ever breathing its lie into our hearts, was nailed to the Cross in Christ Jesus.

Looking, let us "only believe" as did the Israelites of old and we shall, like them, live with life more abundant and be made perfectly whole. Hallelujah, and again Hallelujah!

"Remove this hardness from my heart,
This unbelief remove,
To me the rest of faith impart,
The Sabbath of Thy love."

A Triumphant Life and Home-Going

When the workers of the Gospel Publishing House, the Central Bible Institute, and the saints of the Assembly of God at Springfield, Mo., gave a special farewell last December for my wife, our daughter Faith and myself, Brother A. G. Ward, principal of the Central Bible Institute, paid a special tribute to Mrs. Frodsham, likening her to an Epaphras, who "labored fervently in prayer." Her prayers meant a good deal more to the headquarters' work than the twelve years her husband has spent in service there. When the Lord baptized my wife in the Spirit twenty-two and one half years ago, He led her into a life of intercession, and I know that her prayers have been a mighty factor these many years in the Pentecostal work throughout the world.

On the morning of June 27 the dear Lord promoted her to higher service. For some months she had been tested with a cancer. She always praised the Lord for everything, and she thanked Him for allowing this cancer to be on her, thanked Him for all the pain, thanked Him for the sleepless nights, and praised Him for all His promises which she knew would never fail. Many ministers and saints came into her sick chamber expecting to minister faith and hope to her, but they one and all testified that they received a spiritual refreshing and were encouraged in their faith because of being in her presence. She would continually say, "Jesus is Victor!" and He was,—and is!

She stood on the promises for healing, refusing to be operated upon or to take any medicine or narcotic to relieve the pain. At about 2:30 on the morning of June 27 the Lord must have shown her He wanted to take her to Himself. She simply said, "Show me how to yield." A short while after this she said, "Glory! glory!" and went into the presence of the One she loved so well.

Did God's promises fail? No; a million times no. As the sun arose that morning I was reminded of the promise of the Sun of Righteousness arising with healing in His wings. The Lord can trust some with deferred answers to prayer. God's Word can never fail.

We lingered around the bed, and after a time of prayer and praise the Spirit of God fell on our daughter Faith and she saw her mother as delivered and given a perfect body;—and how the child praised God! The

Spirit of God also fell on my brother (Pastor A. W. Frodsham, Glendale, Calif.) who was with us, and he was given a message in prophecy. The Lord showed us that He needed our dear one more on that side than He needed her down here.

The funeral service was characterized by the same note of joy that dominated my dear wife's life. Sister Blanche Appleby of China, my wife's ideal missionary, who was with her at the last, paid a touching tribute. She told how she had met my wife in Winnipeg twenty years ago and learned from her at that time that her call was a life of prayer. She stated that she knew the prayer life of Mrs. Frodsham in the homeland had meant much for the salvation of souls in China.

There were a number of beautiful floral tributes, among which was a piece in roses, lilies and palms, representing an anchor fastened to the Rock of Ages, a fitting symbol of the life laid down, that was sent by the executives and employees of the Gospel Publishing House. There was a beautiful spray of roses from the saints of the Assembly of God at Springfield, Mo., among whom she was greatly beloved.

It is much on my heart to write my dear wife's life story. Her life was a very remarkable one. My own life was transformed by reading the life story of Hudson Taylor, and I shall appreciate the prayers of the *Evangel* readers that I shall write this story so in the Spirit that many lives will be transformed as they read of her faith, hope and love, and of her life of prayer and praise. May I ask the many readers who knew my precious wife to co-operate with me in the preparation of this book by sending in letters received from her, and by telling incidents in her life, especially of the time when the Spirit fell at Nyack, N. Y., and in Winnipeg, Canada. Please send these to me at 7 Auburn St., Framingham, Mass.

Stanley H. Frodsham.

"THE FRUIT OF THE SPIRIT"

By Rev. J. E. Ramseyer

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

There is a striking contrast between "the works of the flesh," of which the apostle speaks, just before he mentions "the fruit of the Spirit." "Works" denote effort and labor; but

is the natural outgrowth of a life within.

Then, let us observe, that "the works of the flesh," is in the plural, but "the fruit of the Spirit" is in the singular. The fruit of the Spirit

IS LOVE

and the other characteristics, mentioned in the text, are manifestations of love:

"JOY"; is love overflowing. In Romans five we read: "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Things of God, which the Holy Spirit makes known to all whom He indwells are revealed to those who love Him as we read in 1 Cor. 2:9, 10, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." These things cause love to overflow in joy.

"PEACE"; is love at rest—because: "There is no fear in love; but perfect love casteth out fear." 1 John 4:18. This is the rest of which we read in Hebrews four, where the Holy Spirit says: "There remaineth therefore a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from His."

This is "the peace of God which passeth all understanding."

"LONGSUFFERING"; is love in a long, drawn-out trial, for we read in First Corinthians thirteen: "Love suffereth long and is kind." Love does not break down, it does not get harsh or bitter, but, "is kind," all through the trial. The love of God "poured out into our hearts" produces this. This is supernatural—this is heavenly.

"GENTLENESS"; is love under fire—and there is no firing back. This is in line with what we read in Philipians four: "Let your moderation be known unto all men"—be gentle and kind to everybody. Our Lord Jesus expresses this so clearly in Matthew five—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," etc.

"GOODNESS"; is love pouring itself out in loving service for others. Barnabas is a beautiful example of this characteristic. Of him we are told—"and Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus, having land, sold it and brought the money, and laid it at the apostles' feet,"

—“and they sent forth Barnabas, that he should go as far as Antioch; who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith.” Acts 4:36, 37 and 11:22-24. It is said here, that “He was a good man”—Why? because, he spent, not only money but himself to help others.

“FAITH”; is love claiming things from God for ourselves and for others. This mark is in evidence in every real godly life. In reading the list given in Hebrews eleyen, we will be profoundly impressed with this fact.

“MEEKNESS”; is love perfectly abandoned to the will of God. Being fully broken in spirit—like a young horse that is broken in, as we say. By this we mean, the horse obeys now without resistance. Not only is no resistance in Love to the will of God, but love delights to do His holy will.

We have a good example of this characteristic in Moses; of him it is said, “Now the man Moses was very meek, above all the men which were upon the face of the earth.” Num. 12:3.

“TEMPERANCE”; is love well-rounded out—the balance wheel—not one-sided—not extreme in anything—not lacking at any point—“Perfect Love.”

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.” Col. 1:10, 11.

Our blessed Lord Jesus, is the perfect example of all that is said above; and our heavenly Father's will is, to conform us to that image.

This is brought about by the operation of the indwelling Holy Spirit.—*The Missionary Worker.*

TESTING

To be beaten but not broken; to be victorious but not vainglorious; to strive and contend for the prize and to win it honestly or to lose it cheerfully; to use every power in the race, and yet never to wrest an undue advantage or win an unlawful mastery; verily, in all this there is training and testing of character which searches it to the very roots, and this is a result which is worth all that it costs us.—Bishop Potter.

Though the Word and the Spirit do the main work, yet suffering so unbolts the door of the heart that the Word hath easier entrance.—Baxter.



Questions and Answers

Conducted by Ernest S. Williams

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

151. Should dancing in the Spirit be encouraged or discouraged in meetings where one is trying to reach the unsaved?

Whatever the Holy Spirit does edifies and brings conviction; hence Holy Ghost manifestations of any kind do not hinder, but do further revivals. But it is possible for saints to form a habit of dancing which is not of the Spirit, but purely of the flesh. Whenever dancing, or any other manifestations, deprive meetings of their soul-winning properties, they should not be encouraged.

152. If one has once been baptized in water and later backslidden, must he be baptized again when he is restored?

I do not think it essential that he be rebaptized, yet, since baptism is the answer of a good conscience toward God (1 Peter 3:21), if his conscience be not satisfied without being rebaptized, I should say, Let him satisfy his conscience.

153. Who are they that fly as a cloud, and as doves to their windows? Isa. 60:8.

The scene is in the millennium. Some think the verse refers to the use of airplanes. The verses before show great caravans coming up to Jerusalem laden with wealth. Verse 9 shows the ships of Tarshish bringing wealth from across the sea. A beautiful description of verse 8 is found in the Pulpit Commentary, “The prophet beholds the waters of the Mediterranean Sea covered with numerous ships, whose sails remind him of white clouds moving across the blue expanse of heaven, and again of doves wending their way homewards to their accustomed dovecotes. The windows of the dovecotes are the openings through which the doves pass.”

154. Please define personality.

“Personality exists where there is intelligence, mind, will, reason, individuality, self-consciousness, and self-determination.”—Evans. “The constituent elements of personality are three: intellect, or the power of thinking; sensibility, or the power of feeling; and volition, or the power of willing.”—Dr. Pardington.

155. What about a person who is delirious, or one whom doctors say has a nervous collapse: is such a person demon possessed?

Possibly, but I should say improbably. In the New Testament many different afflictions are ascribed to demon possession, for instance, dumbness (Matt. 8:32, 33; Luke 11:14), blindness (Matt. 12:22), some malady that when the devil was cast out left the victim weak (Mark 7:25-30), violent mania (Luke 8:26-36), impudence and irreverence of behavior (Luke 4:33-35), epilepsy (Matt. 18:15 R. V.), and soothsaying powers (Acts 16:16-18). In Matt. 4:24 lunatics are mentioned separately from those having devils. Such a person as you speak of then would not be presumed to have a devil, unless some other thing than delirium were present to suggest it.

156. Are insane persons demon possessed?

It takes more than merely being insane to suggest demon possession. See the answer to the preceding question. Probably those who are insane because they are demon possessed are persons who by yielding to the devil have let him take possession of them. An innocent person through accident or sickness may become insane. Of course such a person would be oppressed by the devil though not possessed by him. Acts 10:38.

157. Please explain the doctrine of the Trinity. Why does the Scripture say there is only one God?

The Trinity is not to be explained by finite man. It is plainly taught in the Bible that there are three personalities in the Godhead each distinct in Himself, Father, Son, and Holy Spirit, one in essence but three in persons, and it is to be believed. There is only one God, but the meaning of this oneness is the same as the oneness of husband and wife. Gen. 2:24. The people is one. Gen. 11:6. He that planteth and he that watereth are one. 1 Cor. 3:6-8. All baptized into one body. 1 Cor. 12:13. That they may be one even as we are one. John 17:22, 23. The Hebrew word for “one” in the absolute sense is “yacheed” and is never used to express the unity of the Godhead; the Hebrew word “echad,” meaning one in the sense of a compound unity is the one used always to describe the Trinity. See “The Great Doctrines of the Bible,” by Rev. Wm. Evans.



The Gospel in Foreign Lands



OUR CONGO WORK

The Belgian Congo has a population of about eight and a half millions of people and is located in the central part of Africa. As in other parts of equatorial Africa, Mohammedanism is slowly advancing from the North and presents a challenge to all followers of our Lord to rise up while there is yet opportunity and go in to possess the land. Not only is there the menace of Mohammedanism to face, but the effects of European civilization on the native, unless coupled with Christianity, frequently results in the natives adopting the evil together with the good and the white man's sins are visited upon the children of Africa in the form of loathsome diseases.

The work of our General Council missionaries is confined to the area surrounding Gombari, and is showing encouraging signs of development at this time. A neighboring chief has extended an invitation for us to open a mission at Andudu among a tribe which the government has found very difficult to handle. The gospel, however, can melt the stony hearts so that the authorities are glad for the missionary to enter such tribes. Another place where we are hoping to locate a missionary is at Duye which is within comparatively easy access from our Gombari station. Still another opportunity is at a town called Betongwe, which the Heart of Africa Mission has been obliged to give up, and consequently have offered the station to our Pentecostal missionaries to occupy. There are large numbers of natives here, and we feel this door is undoubtedly opened of the Lord for us to enter.

To effectively occupy the three places, Andudu, Duye, and Betongwe, we shall need more missionaries for the field. We, therefore, take this opportunity of introducing to our readers Brother J. W. Nilsen and family, who have volunteered to go, provided their support can be arranged. Our Brother Nilsen has proved himself in his ministry in the homeland, having carried on active Christian work for the past ten years. He graduated from Glad Tidings Bible Institute of San Francisco in 1927, and since that time has been engaged in pastoral work.

We are introducing these various candidates for the field to our *Evangel* readers from time to time, so that you may pray with us that the Lord of the harvest may thrust forth those whom He is calling and supply the funds necessary for their support. We need \$100 extra a month for the support of Brother and Sister Nilsen, and are praying this little article may come to the attention of some individuals or assemblies that can provide this money and thus help in sending the good news to those who are in heathen darkness.

Any who may be interested in assuming either part or the whole support of these missionaries, please write the Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

"The spirit of gladness and glory convicts the ungodly and testifies powerfully for God."

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

CHANGE OF ADDRESS

Brother B. A. Schoeneich wishes to advise that he has changed his address from Matagalpa, Nicaragua, and is now located at Apto 10, Leon, Nicaragua, Central America.

CORRECTION

In the *Pentecostal Evangel* dated July 20, the name of George H. Bauerlein was advertised as "withdrawn" in the General Council Fellowship monthly list. We are advised by the brethren of the Central District Council that it should have been advertised as being "dropped."



J. W. Nilsen and Family

A TRIP TO THE MISSION FIELD

Mrs. Vida Baer

I think, if I remember correctly, my last letter was written to you after I left Hongkong. From there we went to Manila, where we spent two beautiful days. I had written ahead to a dear elderly woman, a Mrs. Varonoha, and when I phoned her she asked me to meet her at a church guild in the city, which I did. There I met a number of ladies and had tea and heard the wife of the Governor General give an address on "Peace." Mrs. Varonoha invited me to Tiffen the next day. There I met her husband, who is a very learned man, and also her son. After talking about the Holy Land, and the wonderful "Word" the son asked me to stay with his mother until he could phone me from down town, and when he did, it was to ask me to give an illustrated talk on Palestine in a Presbyterian church. He came to the boat for me, and my lantern slides, and we had a real good meeting, with quite a large audience, on the regular prayer meeting night; but

the phones were kept busy all afternoon calling the people to the meeting.

We sailed early the next morning. The next stop was at Singapore, where Miss Radford had been for several years at the head of a very prosperous Y. W. C. A. This is a real power for good in the community. I gave my illustrated lecture there, to members of the Church of England Girls' College, and the Y. W. C. A. who united for the meeting. Several hundred girls and young women were present. Brother and Sister Jackson met me and took me to their lovely new home, where I spent three very happy days. I had known them both in the States. Mrs. Jackson was one of our Southern California Bible school girls. She took me to their new chapel out in what is known as the "Squatter Settlement." There these people have built a chapel with their own money, or from tithes and labor and what had been given by native business men and others. Mrs. Jackson was teaching in their school from 8 to 9:30 a. m. I did not see cleaner or nicer looking children on the island than at that little school of 48 pupils. Brother Jackson is working hard on the language and also teaches two hours a day in a Methodist college, and God is blessing his ministry in a really wonderful way. Very much has been accomplished in the short time they have been on the field. He invited his college pupils to his home, where again I gave the pictures of the Holy Land; and how their faces lighted up as I pointed out the places in the Word that were familiar to them. I packed as much Bible in every picture as I could, for we know that "The entrance of Thy Word giveth light." Brother Jackson then asked how many would like to become Christians and every hand went up. Although some were Christians, there were a number who were not, and oh, the earnest prayer that went up to God as Brother Jackson taught them how to pray and they repeated his prayer.

After these three wonderful days were at an end, we set sail early the next morning, and our next stop was at Penong. It was the only place where I did not have some kind of a meeting. But I gave my pictures on the "President Garfield" to a very interested audience, and through the pictures met and talked with a lot of very intelligent, worth-while people who were going up to Jerusalem.

COLOMBO! We reached Colombo, and Mr. and Mrs. Clifford met me. I did not know them, but when I saw them somehow I felt they were looking for me, and so it was. Before I left the "President Garfield" I was made to know that I should stop longer than two weeks in India, and I prayed, "Well, Lord, if you want me to stay confirm it further by having them ask me." As I was leaving the boat a letter came to me from Miss Eady, asking me to stop over for four weeks, and I immediately went and canceled my reservation on the "President Johnson" and asked for one on the "President Monroe." They said they could not promise me one on the Monroe,

but I knew that if the Father wanted me to stay He could attend to the passage on the Monroe. A wire was sent me later stating that a stateroom was available. Four interesting busy days were spent in the home of Brother and Sister Clifford, including Easter Sunday. Brother Clifford gave a splendid sermon on the "Sayings of Christ from the Cross." I gave an Easter talk at the night service. We were greatly impressed with the beautiful earnest spirit of all present. Surely God is blessing in a wonderful way, and people are being saved all the year round. I gave my pictures of the Holy Land, and the place was packed to its capacity, and people were standing to the street. The electricity was carried on special wire for more than one hundred yards away. We asked for an offering to cover the rather heavy expense of the preparations for the talk, and more than enough came in from the people.

Colombo at this time of the year is very hot, and the Cliffords were about to take a much needed rest; so we went together—they to the hills, and I to Yercaud, to Miss Eady. We went part of the way by boat, and part way by train, through tea fields, cotton fields, and banana groves. At one station a wild monkey, seeing several cookies we had laid on a shelf from our lunch, jumped through a window, sprang past my shoulder, grabbed the cookies, and made his escape through the window, and sat looking at us, and eating our cookies, while we were wondering what had happened, for it was all done so quickly.

From Salem we had a motor ride of nineteen miles to beautiful Yercaud. Will I ever forget Yercaud,—so beautiful, so restful, and such a warm welcome from Miss Eady. I have spent nineteen wonderful days up here in the Sheveroy Hills of India. A Convention had been called, the missionaries came, and a time of great blessing followed. The Lord has been working so wonderfully. There were about twenty people came, and steps were taken to organize a South India and Ceylon District Council. In our prayer services for days before the people all came we had real intercession and such a burden of prayer that we all felt there must be a breaking through to some kind of victory. And how we do praise the Lord that He did work. Mr. Stoddard and Mr. and Mrs. Clifford, Mr. and Mrs. Burgess, Mr. and Mrs. Maltby, Mr. and Mrs. Cook, Mrs. Kneeland, Miss Kucera, Mrs. Blossom Cook, Miss Harvey, and others were there. We had a real melting time before the Lord, and when the time came on Tuesday to form a Council everything was worked out beautifully and harmoniously. Mr. Stoddard was made District Superintendent, Mr. Clifford, Assistant Superintendent, and Miss Eady, secretary. The By-Laws were adopted, and everything was in order by Wednesday evening.

I left Yercaud late Sunday night for Madras, where I was met the next morning by one of the Lord's own dear children, Mrs. Foucar. I spent the day with her in her beautiful home, and then took the train to Dhanushkodi. I went from there to Ceylon by boat, and took a night train for a long hot trip to Colombo. Mrs. De Zelma, one of Mr. Clifford's workers, met me, and one of his good brothers loaned

his auto, and I was soon resting up before going to the "President Monroe." Thirty-three hundred and ninety-four miles through the Indian Ocean and Red Sea, and one night by rail, and I shall have gone 18,929 nautical miles round the world; and the dear Lord has met me every step of the way, for which I do praise Him.

In a recent letter from Miss Radford she says the Spirit has fallen on Essalt, and men and women are seeking the Lord under awful conviction of sin, and that restitutions and confessions are followed by the "joy unspeakable and full of glory." And then comes a deep heart hunger for the Baptism with the Holy Spirit. Some remarkable healings have been witnessed also. How we need a chapel and home for the workers in Essalt. Do pray with us to that end.

"GIVE YE THEM TO EAT"

Elizabeth Weidman

I left Minchow on April 3, and after about two weeks on horseback, with three native Christians part of the way, and the last week with just a young native man and his wife, we reached Tangar, April 17. The Lord surely was with us all along the way, for in the natural it would have been very unsafe for me to travel by myself in Kansu; but I felt confident that He was leading, and He surely did help wonderfully all along the way.

As I was traveling along I saw many people lying here and there, calling for food and help. It was impossible to begin to give to all of them, but we gave a little of our food here and there to the people. It seems the most pitiable thing is to see so many children starving to death. In some places through which I passed it was impossible to buy a vegetable of any sort, not even an onion. I had to eat the native food for about a week on the last lap of my journey, and sometimes it just consisted of "mien," which is flour kneaded and cut and cooked in boiling water; but I was thankful for that when I saw so many people who would have been glad to have a bowl of such food. I must confess that I should like to have had a vegetable of some sort after having traveled hard all day long; but the Lord gave His strength, and I praise Him that His grace is enough for us at all times. In one place I saw a little fellow half-starved chewing on a big bone, which as far as I could see had no meat on it at all. Another place I saw a man steal a bit of horse's feed to eat. People, young and old, were literally starving to death. Another place I saw a small girl lying along the roadside. It looked from all appearances as though she had chewed off part of her fingers in her desperation for food. These things seem too terrible to believe, yet they exist and I could tell much more. But what is even more serious is that most of them are dying without Jesus Christ. It seemed so horrible to think that these people were actually dying for lack of food. We would give to a few now and then, but it would only prolong their lives for a short time, for they were destitute.

Tangar was not so bad, Mr. Plymire says, before the Mohammedans came, but now the people here will suffer, too, unless help is soon forthcoming. We can give them the gospel, but they also judge us by our acts.

We will do all that is within our power to help as many as possible, but we cannot bear the burden all alone. We are praying that the Lord will lay this burden on the hearts of those who could help the need-ones.

As yet there has been no rain to speak of here in Tangar this year, and unless it rains soon, the crops will be dried up and the coming year will be worse than this one, should Jesus tarry.

Note: Although this need is tremendous, yet we must again caution our contributors not to take from regular offerings in order to meet this need, otherwise our missionaries will suffer lack in consequence.—Missionary Secretary.

STREET PREACHING IN HONGKONG

Mattie Ledbetter

I shall try to describe briefly two nights of street preaching. Saturday night, in Wanchi, Hongkong, throngs of people were everywhere. The devil's emissaries were busy. At every turn we saw them—heathen priests, holding forth while standing on elevated places; fortune tellers, sprinkled thickly all about; gambling dens, countless in number; houses of ill-fame, surpassing all I have ever seen for brazenness. The soldiers were passing around, up and down, like flies around a spider's web.

We could hardly find a place to hold a meeting; the enemy's representatives were so many and had taken almost every available spot. We were repulsed twice after beginning service, and finally at the last place they tried to drown out the message with tin pans. But despite the heat and the din, we succeeded in preaching in two places one and one-half hours, selling fifteen Gospels, and giving out many tracts. When I returned I said to a friend, "I feel like I had seen a little of hell to-night." Oh, I was stirred. I groaned within and said, "Oh, where are the ambassadors of the Cross?" Next morning at prayers our burdened hearts found relief in intercession as we cried to God, "O Lord, it seems we are only touching the rim of things in this country or even here in this city. Show us a plan to reach the masses." He gave us glorious victory, so we are expecting Him to undertake.

I have not space to tell a tithe of Sunday night's experiences which were quite different from Saturday night. This time it was Kennedy Town, Hongkong. We were treated so kindly, that it was like balm to our bruised hearts. While yet preaching at our first stop, a dear sweet-faced lady invited us to her house. We had good crowds, good attention, and sold fifteen Gospels with many tracts. We visited in three homes, praying in two of them. In the last we held a regular service, singing three or four songs, reading a portion of the Word, and having several prayers. We prayed for the sick mother of the home. They gave us little cakes and tea, and on leaving \$2.00, the first money I ever had given me in street work. The sweet-faced lady followed us downstairs and on the street. We had to climb 123 rock steps, besides stairway, to get there, but felt repaid. We got home and to bed as the clock struck the midnight hour, tired but happy.



In the Whiten'd Harvest Field



COMMUNITY STIRRED

Evangelist Clara A. Grace, Phoenix, Ariz., writes: "We have just closed a three weeks' revival at Claypool Schoolhouse, 12 miles east of Waurika. The Lord saved 27 people, filled 4 with the Spirit. The entire community was stirred."

SCHOOLHOUSE REVIVAL

Brother Samuel Finney, Allen, Ala., writes: "We have just closed special meetings at Thompkins schoolhouse in which 5 were saved and others sought the Lord. We have a band of 26 saints and we will welcome any preacher this way that preaches the gospel and stands for God's Word."

GREAT INTEREST MANIFEST

Brother W. N. Trantham, Blytheville, Ark., writes: "We have just closed a good meeting with Evangelist W. E. Thurmond and wife in charge. Greater interest has never been shown in the history of our church. A great work was done among the young people by Mrs. Thurmond, and a goodly number have been saved."

BLESSED MEETING

Brother Leonard Morrison, Waldron, Ark., writes: "Just closed a meeting 3 miles north of Waldron in which God blessed in a great way. It was 3 weeks before we had a break. But at the end of 5 weeks there were 15 saved, 5 or 6 filled with the Holy Spirit, while 10 followed the Lord in water baptism."

POWER OF GOD PRESENT

Brother W. B. McCafferty and wife, Breckenridge, Texas, write: "The Lord has been blessing in this little city. The power of God is in our services. We had quite a melting time last Sunday as we preached on 'Spiritual Lessons from Israel's Captivity.' Part of the time we have been assisting Brother H. H. Wray, Graham, Texas. At our last meeting there 3 came to the altar and 2 were saved."

PEOPLE HUNGRY FOR GOD

Brother L. C. Ridgeway, Christoval, Tex., writes: "In spite of the fact that we had a bad start with our meetings, the Lord blessed. We were without a preacher for a few days because he was called home. But Brother W. D. Hall from Big Springs came to finish it. Several were saved, and a number received the Baptism with the Holy Ghost. I never saw so many hungry souls in my life."

FOURTEEN SAVED

Sister A. E. Echols, Hatch, N. Mex., writes: "We started special meetings on May 24th. One week later Brother Irvin E. Smith came to assist us with the meetings, then Brother and Sister Omer Jerrell came. The meetings continued for two more weeks with great success. Fourteen were saved, 5 reclaimed, and 8 filled with the Spirit. There were several people healed—of poisoning, stomach trouble and other sicknesses. The Lord is continuing to bless."

HUNGARIAN WORK GROWING

Brother Andrew H. Misky, Ecorse, Mich., writes: "The Lord is blessing the work among the Hungarian people in Detroit. On July 4th we baptized 28 souls, one of the number being a dear old lady about 80 years old who was recently saved. About 500 people were present, and many hearts were touched as the word was preached in English and Hungarian. Our church seating about 150 is filled every Sunday."

SAINTS REVIVED

Sister Turner, Winter Garden, Fla., writes: "We want to thank God for the 3 weeks' revival meetings just closed here. Brothers I. J. Bolton and David Houze brought the messages, given under the anointing of the Holy Ghost. The saints have been revived. A better spirit of fellowship is manifest, also a stronger love one for the other. Souls were under conviction, 3 received the Baptism with the Holy Ghost, 1 reclaimed, and several healed while the entire church was built up."

LARGE CROWDS PRESENT

Sister L. Sigsbee Miller, Avon, N. C., writes: "Mrs. Myrtle Chambers has just closed her revival meeting with us which continued throughout the entire month of June. The Lord has blessed, and the fire is still burning in our hearts. The attendance from beginning to end was enormously large and much interest was shown. The crowd was so great that many times the tent could not accommodate them. Many souls were saved, and a goodly number received the Baptism with the Holy Ghost. Mrs. Louise Castella, Miss Louise Marshall, choir director and soloist, together with our Brother Charlie Chambers were of great help in the meeting with their songs, prayers and personal work."

GROWING WORK

Pastor John F. Bryan, E. St. Louis, Ill., writes: "We have just closed a splendid revival meeting. God blessed from the very first service. A goodly number professed conversion, believers were baptized in the Holy Ghost, and the sick were healed in answer to prayer. The last Sunday of the meeting 55 were baptized in water in the Mississippi River. The power of the Lord fell in a very noticeable way, several of the saints had to be carried out of the water. Since the revival 30 new members joined the church. Brother B. A. Hall of Phoenix, Ariz., did the preaching and God blessed his ministry."

"We have been having a continuous revival for the past few years. Some six years ago Mrs. Bryan and I came to East St. Louis. At that time the church had but 39 members worshipping in a little mission hall. God has blessed, and now we have a congregation of some 550 members and we have a beautiful new matt brick tabernacle seating about 700 people with class rooms, prayer rooms, elevated choir loft, large gallery, large basement, steam heat, etc., for which we praise the Lord."

SAVED AND HEALED

Rhena M. Forney

"The prayer of faith shall save the sick and the Lord shall raise him up." James 5:15. I was an invalid all my life until the age of twenty-one. But praise the name of Jesus, He heard my cry and healed me.

Ever since I can remember, I was always sickly. I wasn't in bed much in my earlier years, but just felt distressed and miserable all the time. I had a headache every day of my life. My school work would make me so nervous I would have to stay out of school for a time. At the age of 13 I had the "flu" and from that time on grew weaker. I ate only one or two meals a day, and had almost every disease a child could have. When I was 14 years' old, I had blood poisoning. This was followed by a large number of boils on my shoulders, 19 to be exact, which remained for some time. Each year I seemed to grow thinner and weaker. At the age of 15 I fell and hurt my back, causing a bunch as big as a fist on the end of my spine. For weeks it was all I could do to walk around. My back pained me continually and when I walked the pain went up my back settling at the base of my brain. Each year it would get worse and I would be in bed days at a time.

When I was 19 years old, I felt the need of joining a church so I became a Presbyterian. Somehow I would come out of the church service and still not be satisfied. There was something lacking. I did not know what. The winter I was twenty years' old, my people moved to Star Lake which is a health resort, as they thought it would do me good, but I was worse than ever before. At this time I ate on the average only one meal a day. While I was in this weakened condition I had the smallpox, which left me very nervous. For three years I couldn't sleep nights. One night I took eighteen sleeping tablets that took no effect on me.

At the age of 21, we moved to Watertown, N. Y., and here we attended the Baptist Church, even though I could hardly move around. We heard of some revival services being held, so we went over to the tabernacle. Brother Shearer sang, "Jesus Is Always the Same, Praise His Name." It was that song that drew my mother to Pentecost. Mother went twice after this leaving me at home as I was unable to attend. On Tuesday night, June 19, 1928, my mother insisted that I go there as there was to be a healing service. As all doctors had given me up, I thought I might as well try it anyhow. When the altar service was held, something persuaded me to go up and get saved, that is, to give my heart to Jesus. I went up to the altar and cried to God. I was prayed for and received one of the most wonderful and miraculous surprises in my life. Something took place, I can't explain it, but instantly all my sickness left me. Praise the dear Lord forever. That night after being in bed only two or three minutes I went sound asleep, not to awaken until morning, and

since my healing have gained 15 pounds. Seven weeks from that day, I received the Baptism of the Holy Ghost according to Acts 2:4.

SOUL-WINNING ESSENTIALS

There are many things highly necessary in the equipment of the successful soul winner. His life should be blameless. It should be plain to all that his natural desires are set aside to give place to his labors for humanity—that is that he is crucified with Christ. He must be a man of prayer and place his reliance in God for his hoped-for results. If he is naturally competent he must avoid the ruinous practice of self-reliance. If he is ignorant and inexperienced he must avoid feeling that for that reason he cannot succeed. That is, whatever his ability, he must know that his power to turn men to Christ is of God. There are many other things that could be mentioned but I wish to name two that are often overlooked:

It is highly important that he realize that he is saved. Many people will tell you at once, if you ask them, that they are saved; but from their speech and actions you feel that they do not realize it. A man may have a lovely and devoted companion, who fills the requirements for a splendid wife to a superlative degree. If you ask him whether he has a good wife he may freely admit that he has. But does he realize it? When he had only been married a day to this same excellent lady every word, every look, and—if you could have seen into his mind—every thought testified that he was fully awake to the fact that he was married to the finest woman of them all. If she came into view his whole face would light up, and he seemed to be drawn toward her by strong cords of love. He was most pleased any time to hear her praised and he was at it himself early and late, so much so that his friends looked at each other knowingly and smiled. Now, however, he has foolishly allowed his honeymoon enjoyment to wane. I say "foolishly," for surely it is the very acme of whimsical nonsense for one to rob himself of the surpassing joy of realizing his position as the husband of this woman, and allow her to sink into the commonplace of his thinking.

There are many husbands who have done this—have done it purposely, schooling themselves to the business-like, typical "experienced-husband" attitude and bearing toward their wife. This is sad as well as foolish beyond words; but what shall be said of people who do the same thing as regards the experience of being made a child of God? If you speak to the new convert about the Lord Jesus his eyes light up, his whole face glows, his eager attention and interest are instantly engaged. Any one can see that he loves the Lord with all his heart. When he tells his experience to his chum that chum wants to be saved too. His joyousness is infectious. That same pitiful, foolishness that makes the bridegroom feel that he must begin acting as if being married were quite a commonplace

thing as soon as he can do so, gets hold of the convert. He doesn't want to appear so peculiar. He wants people to think he is able to enjoy salvation without making a fuss about it. He does not want to "wear his heart on his sleeve."

The result is that the Spirit of God is disappointed and grieved even as the wife is; the man's joy is greatly diminished, and his ability to move men to turn to God is reduced many fold. What a pity! If you have been guilty of such a thing, cry to God at once for forgiveness. Give your love to Him again. Renew the waning fires. Your first love is most precious to our Lord, and the shine of it on your face is one of the two essentials I had in mind, for one who would be a shining success as a soul-winner.

The second important thing is to realize that sinners are lost. If we had space we could tell heart-stirring stories of heroic rescues of men and women from foundering boats, from earthquake disasters, from great fires, and the like. They are familiar to us all. The hero realizes the victim is helpless—lost, if he does not go at once to the rescue. Why does a community go wild when a child has wandered away and cannot be found? Why does almost all the entire community turn itself into a searching party? Why? Because they realize that a child is in danger—is lost. Do you know what it means for a man to die without Jesus Christ? Yes, you know it means he will be tormented in hell eternally. You know it, and yet you may not realize it. You may talk often and pleasantly with a sinner and never try to rescue him, possibly hardly think of the fact that he is lost. Your own children may be lost, and condemned already because they do not believe in the only begotten Son of God. You know it quite well, but do you realize it? A minister finally succeeded after many other ministers had failed, in getting to talk with a man condemned to die. The man was hard and unyielding as the story of Christ was told. He didn't believe it. He finally said, "If I believed what you are telling me, and I could get out of here to do it, I would go on my knees before every sinner in this city begging him to turn to Jesus Christ."

Why are we so careless about telling sinners of what a wonderful Saviour we have? There are reasons and reasons no doubt, but surely chief among them all are the two I have mentioned. We do not realize that we are saved, and we do not realize that our sinner friends are lost. But our not realizing their condition will not hinder their going to hell, neither will it furnish us any excuse when the question is asked by the sorrowful voice of Jesus, "Where are your children? where are your neighbors? where are your friends?" Will it help any then for us to say, "I didn't realize how dreadful it is to be forever lost, neither did I realize how wonderful it is to be eternally with my Lord, or I should have tried ten times as hard as I did to get them to receive You."—C. E. R.

We must have the victory of silence, so that we can be like Jesus, who opened not His mouth when He was led as a sheep to the slaughter.—Moulton.

MISCELLANEOUS NOTICES

FOR SALE.—Side curtains for tent 40x60—good condition.—Noah Mosier, Mt. Ayr, Ia.

NOTICE.—Would appreciate it if you would send all of your old Evangelists, Sunday school books, cards, leaflets, religious books, pictures, etc., to me. The people to whom I give them, enjoy them.—James Chapman, R. 1, Box 130, Barnesville, Ga.

NOTICE.—Brother F. H. Bell of Zephyrhills, Fla., has accepted the pastorate of the Assembly of God Tabernacle, 76 Whitney St., W. St. Augustine, Fla. Present address, P. O. Box 866, St. Augustine, Fla. Any Council ministers passing by will be welcomed.—P. O. Broxton.

OPEN FOR CALLS

EVANGELISTIC.—Will go anywhere. Wife plays the piano.—Wm. Lawrence Perrault, 412 W. French St., Cuero, Texas.

EVANGELISTIC.—I shall be glad to hear from any churches or any one desiring my service in the gospel work in the state of Michigan, or adjoining states. I have license with the General Council.—Gladys O. Pressley, 409 W. Rankin St., Flint, Mich.

Forthcoming Meetings

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

WEWOKA, OKLA.—Sunday School Rally at the Assembly of God, August 18. All local and near-by assemblies invited.—Pastor M. A. Malone. Box 694.

CROSBY, N. D.—Revival campaign in the new Full Gospel Tabernacle, So. Main St., July 14-Aug. 4. Services every evening at 8 o'clock. E. Elsworth Krogstad, evangelist.—Ettie E. Reckley, pastor.

BIG SPRINGS, NEBR.—The Nebraska District Camp meeting will convene Aug. 15-25. Speaker announced later. Bring bedding and toilet articles.—Write M. W. Roll, Sec., Bridgeport, Neb., or R. L. Sherman, Big Springs, Neb.

WARREN, OHIO.—Evangelist W. Emmenegger and L. C. Hicks, soloist and chorister, to conduct 3 weeks revival campaign at 83 W. Market St. Aug. 4-28. Meetings every night 7:30 except Monday. Sunday 10:30 and 7:30.—W. F. Voodre, pastor, 122½ Charles Ave., S. C.

EARL, ARK.—Campaign to begin Aug. 4 with Evangelist W. E. Thurmond and wife of Cairo, Ill., in charge. All near-by assemblies asked to come and take part in this campaign which will continue throughout the entire month.—Pastor S. Drew.

FORT WORTH, TEXAS.—Old-fashioned revival with Evangelist J. A. Carpenter and Brother William Skondin, violinist and singer, starting August 4, and continuing two weeks or more, corner of L. Ave. and Annis St. Meetings 2:30 and 8 p. m.—Pastor O. E. Farris, 3209 Ave M.

JASONVILLE, IND.—The Indiana State Christ's Ambassadors Rally will be held at the Assembly of God, corner W. Main and Park Ave., Sept. 1. Brother Flem Van Meter will be with us. Every one welcome. Bring your instruments. Free entertainment.—Zella E. Anthony, pastor.

KENMORE, O.—Revival the entire month of August. Speakers will be the new pastor, Brother Pahoundis, and other Spirit-filled workers, also the little evangelist, Mary Louise Page, who will be with us the last 2 weeks. We solicit the cooperation of near-by assemblies.—Elijah Pahoundis, 1610 Idaho Ave., Kenmore Dist., Akron, Ohio.

HATTIESBURG, MISS.—Mississippi District Council will convene Aug. 13. Brother Gaston will be with us. All ministers and delegates urged to come. Visitors from the District and adjoining district welcome.—Supt. D. P. Holloway, Thomasville, Ala., or Pastor Stephen Vandermerwe, Box 390, Hattiesburg, Miss.

BIG SPRINGS, NEBR.—Nebraska Annual District Camp Meeting of the Assemblies of God will be held Aug. 15-25. Brother C. F. S. Sheell of Coffeyville, Kans., will be the main speaker. Tents can be rented at cost. Bring your bedding and toilet articles. Meals will be served on the grounds. Accredited ministers will be accommodated free. Bring your musical instruments.—M. W. Roll, Secretary, Bridgeport, Nebr., or Raymond Sherman, pastor, Big Springs, Nebr.

DUNNEGAN, MO.—Pentecostal revival beginning Aug. 11, conducted by Evangelist Wm. A. Bishop of St. Louis, Mo. Everybody welcome.—W. A. Bishop.

INDIANAPOLIS, IND.—Camp meeting on Benua Sunshine Farm, 33 miles south of Indianapolis, 7 miles from Trafalgar and Morgantown, 1 mile from Peoga; no railroad here. Services begin Aug. 4, continuing 2 weeks or long, two meetings daily. Our District Superintendent, Brother Flem Van Meter, Brother Chas. Robison, of Martinsville, and a number of other prominent speakers will be with us. Bring your bedding and camp outfit if possible.—Earl W. Clark, 3911 E. Washington.

SECTIONAL CONVENTIONS

Navarro, Texas—July 29-30; Lufkin, Texas—Aug. 1-2; Saratoga, Texas—Aug. 3-4; Pasadena, Texas—Aug. 5-6; Yoakum, Texas—Aug. 8-9; Lamesa, Texas—Aug. 14-15; Carlsbad, New Mex.—Aug. 17-18; Mountainair, New Mex.—Aug. 21-22; Plainview, Texas—Aug. 24-25; Childress, Texas—Aug. 26-27; Vernon, Texas—Aug. 29-30; Cleburne, Texas—Sept. 3-4. Others will be announced later.—Hugh M. Cadwalder, District Superintendent.

CRESTON, IA.—The Iowa—N. Missouri—N. Eastern Nebraska District Council Inter-state Camp Meeting will convene in American Legion Auditorium, McKinley Park, Aug. 15-25 inc. Ben Hardin of Chicago, Ill., will be the principal speaker. We are also expecting one of our Bible teachers to be with us. Sister Lillian Trasher, missionary speaker; Christ's Ambassadors session Wednesday, 21st; District business session Aug. 20-21-22. Meals served on grounds. Those desiring tents write immediately. For full information, write Chas. E. Long, District Superintendent, 706 N. Cherry St., Creston, Iowa.

ATTICA-SHARON.—The fourth annual camp meeting for Southwestern Kansas, will be held in a beautiful grove midway between Attica and Sharon on State Highway 12, August 15-25. H. B. Garlock, returned missionary, and Frank M. Boyd, Dean of Central Bible Institute, Springfield, Mo., will be the speakers. The young people will be in charge of the afternoon services. Tents and cots for rent on the grounds; meals will be served at reasonable prices in screened dining tent. For information write Victor Greisen, Attica, Kansas, or Robert Ashworth, Sharon, Kansas. Fred Vogler, district superintendent, Ottawa, Kansas.

MARLOWE, W. VA.—The fifth annual camp meeting for Potomac District will be held in the beautiful Lemon Woods Grove, midway between Martinsburg, W. Va., and Hagerstown, Md., on State Highway 11, August 4-25. Pastor Alvin L. Branch, of Battle Creek, Mich., speaker. Tents and cots for rent on grounds; meals served at reasonable prices in screened dining tent. All ministers affiliated with district are urged to be present. For further information write, H. W. Kline, 509 3rd St., N. W., Washington, D. C., or Harry V. Schaeffer, Mt. Storm, W. Va.

DENVER, COLO.—The twelfth annual convention and camp meeting of the Rocky Mountain District Council of the Assemblies of God, will be held at Overland Park, August 4 to 14. Evangelist Ben Hardin, of Chicago, will be the main speaker, assisted by local ministers in the District. Each assembly is urged to send its pastor and two delegates. The business session of the Council will be held morning and afternoon of the 7th, 8th, and 9th. Cottages and tents will be rented at reasonable rates. Meals may be obtained at the cafeteria near by or cooking can be done on the grounds by those desiring to do so. Bring your own bedding. For further information write Pastor S. H. Patterson East 37th Ave. & Gilpin; Pastor G. L. Rose, 1907 S. Clarkson, Denver, Colo.; or Floyd C. Woodworth, 411 East Laurel, Fort Collins, Colo.

WORLD MISSIONS CONTRIBUTIONS

July 12th to 18th inclusive

All personal offerings amount to \$1,122.50.

- .65 Oak Chapel Assembly Spiro Okla
- 1.17 Pent'l Assembly of God Hoxie Ark
- 1.38 Pent'l S S Van Buren Ark
- 1.40 The Defenders Steubenville Ohio
- 2.00 Assembly of God S S Wheeler Tex
- 2.00 Assembly of God S S Virden Ill
- 2.00 Assembly of God Lamesa Tex
- 2.00 Hollister Pent'l S S Hollister Calif
- 2.00 Eldred Pent'l Assembly Eldred Ill
- 2.05 Assembly of God Pillager Minn
- 2.11 Cantwell Dist School Kaw City Okla
- 2.17 Burns Assembly S S Slocomb Ala
- 2.23 Assembly of God S S Wright City Okla
- 2.30 Warrior Assembly Warrior Ala
- 2.54 Assembly of God Warrensburg Mo
- 2.75 Assembly of God Church Mason City Ia
- 2.75 Strain Assembly Elmont Mo
- 2.79 Assembly of God S S McCracken Kans
- 3.00 Berean Class Ewing Mo
- 3.00 Bethel Temple Valley Grove W Va
- 3.00 Assembly of God S S Holtville Calif

- 3.00 Glad Tidings Mission El Paso Tex
- 3.00 Assembly of God Camden Ill
- 3.00 Assembly of God Boyd Tex
- 3.00 Christ's Ambassadors Fort Collins Colo
- 3.00 Full Gospel Mission National City Calif
- 3.45 Sunday School Walthill Nebr
- 3.50 Payette Assembly Payette Ida
- 3.51 Assembly of God S S Wesson Ark
- 3.56 Glad Tidings Assembly Hanford Calif
- 3.97 Assembly of God S S Scottsbluff Nebr
- 4.00 Pent'l Assembly Hesler Ky
- 4.00 Willing Worker's Class Portland Gospel Tab S S Portland Ore
- 4.00 Assembly of God S S Kaw City Okla
- 4.08 Pent'l Assembly Raton N Mex
- 4.20 Assembly Corry Pa
- 4.21 Barton Chapel Assembly Murchison Tex
- 4.34 Siletz Tabernacle Siletz Ore
- 4.37 Assembly of God Myrtle Point Ore
- 4.85 Assembly of God S S Pratt Kans
- 5.00 Magnolia Park Women's Missionary Council Houston Tex
- 5.00 Young People's Society Memphis Tenn
- 5.00 Christ's Ambassadors Russellville Ark
- 5.00 Fredonia Christ's Ambassadors Fredonia N Y
- 5.00 Acampo S S Acampo Calif
- 5.00 Full Gospel Mission Edgemont Ill
- 5.00 Group of workers Gospel Tab San Diego Calif
- 5.00 Full Gospel Praying Band Hamilton Mont
- 5.00 Full Gospel Assembly Brea Calif
- 5.00 Haskell & Peoria S S Tulsa Okla
- 5.00 Pent'l S S Willowbrook Calif
- 5.00 Assembly Millport Ala
- 5.07 Full Gospel Mission & S S Weskan Kans
- 5.10 Assembly of God S S Turkey Tex
- 5.28 Red Oak Flat Assembly Troup Tex
- 5.30 Assembly of God Beaver City Nebr
- 5.35 Assembly of God Colony Okla
- 5.35 Thelma Assembly Tribune Kans
- 5.35 Pent'l Assembly Roanoke & Uhrichsville O
- 5.37 Busy Bee Missionary Band McGrew Nebr
- 5.42 Assembly of God Pilot Point Tex
- 5.47 Pent'l Assembly Children's offering Spokane Wash
- 5.50 Grand Prairie and Arlington S S Grand Prairie Tex
- 5.58 The Gospel Lighthouse Manhattan Beach Calif
- 5.62 Assembly of God Mission S S Roswell N Mex
- 5.66 Bethel Full Gospel Church Hayward Calif
- 5.70 Full Gospel Mission Half Moon Bay Calif
- 5.72 Springdale Pent'l Assembly Tulsa Okla
- 5.77 Sunday School Santa Ana Calif
- 6.00 Bible Miss S S Class Flint Mich
- 6.00 Assembly of God Church Oswego Kans
- 6.20 Assembly of God Homer Nebr
- 6.28 Full Gospel Assembly Santa Ana Calif
- 6.32 Sunday School Port Lavaca Tex
- 6.50 Rosalie Sunday School Bancroft Nebr
- 6.67 Huron Gospel Tabernacle Huron S Dak
- 6.70 Assembly of God Church Tyler Tex
- 6.75 Full Gospel Mission Macksburg Ia
- 6.75 Pent'l Assembly Stamford Conn
- 7.00 Assembly Trumansburg N Y
- 7.11 Pent'l Holiness S S Boise City Okla
- 7.12 Pent'l S S Pampa Tex
- 7.15 Assembly of God S S Indian Valley Idaho
- 7.25 Assembly of God Douglas Ariz
- 7.30 Pleasant Hill Assembly Mt Ayr Ia
- 7.35 Glad Tidings Assembly Weed Calif
- 7.55 Loveland Pent'l S S Loveland Colo
- 7.55 Assembly of God and S S Chetopa Kans
- 7.59 Assembly of God Lawrence Kans
- 7.80 Pent'l Assembly Mission Toppenish Wash
- 7.90 Busy Bee Missionary Band Seagraves Tex
- 8.00 Glad Tidings S S Chester Pa
- 8.11 Pent'l Assembly Bremerton Wash
- 8.12 Christ's Ambassadors Bethel Temple St Louis Mo
- 8.20 Bascom Assembly Tyler Tex
- 8.50 Assembly Fredonia Kans
- 8.50 Primary S S Girard Okla
- 8.50 Pent'l Assembly of God Hoquiam Wash
- 8.55 Busy Bee Band Tuolumne Calif
- 8.77 Assembly of God Leon Iowa
- 9.00 Sunday School Oakland Calif
- 9.10 Assembly of God Joliet Ill
- 9.26 First Pent'l Church Oildale Calif
- 9.70 Assembly of God Sunnyside Wash
- 10.00 Christ's Ambassadors Houston Tex
- 10.00 Passover Prayer League Chicago Ill
- 10.00 Ladies Bible Class Full Gospel Tab Watertown N Y
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