

THE PENTECOSTAL EVANGEL

A FAMILY AND MISSIONARY PAPER

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Many Gracious Answers to Prayer

Marquerite Flint at the Springfield Assembly



READ Acts 12:1-10. I want to tell the story of some chains that have fallen off, some prison doors that have opened, light from heaven that has shone in, and of visions of God that have been granted to dear ones in dark India, because the effectual, fervent prayer of a righteous man still avails and because God still honors His Word.

The first is the case of dear Lilavatti, a Hindu girl wife, in "purdah." Could any fetters be more strong, any prisoner more hopeless than the girl wife of India, absolutely in the hands of her husband, shut away from the world outside, guarded continually and knowing no will but the will of her lord and master? This beautiful little girl of India had been given in marriage to a man of about thirty, when she was eight years old. There was the usual grand wedding with the bands, fireworks and much feasting, as is customary among the wealthy Hindus; but the little bright-eyed bride was not present at the wedding feast, nor was there any bride to be seen in the wedding procession, but that did not trouble the child. She was well pleased with the silk sarees, the beautiful jewels, and the many girls and women who came and went throughout the day.

But when it was all over, and she was carried away in the covered litter to the home of the man she had never known before, who was now her husband, and began service under the strict discipline of the old woman, the mother-in-law of the new home, there

was bitterness and loneliness, and many tears.

Ten long years passed slowly by, and strange visitors knocked at the little door in the brick wall—the missionary and the Bible woman, with Gospel songs and a Gospel story that were strange indeed to the young girl wife. She was not very much interested in the Story they brought, but very much interested in those who had brought it. They came again and again, and she looked forward to their visits, a most welcome break in the dull monotony of her shut-in life. But the visitors, we missionaries, were not satisfied that things should go on in that way. We were praying much that God would cause the Word to get down into her heart, and He heard our prayers. Sometimes we found her alone, more often the old mother-in-law, and sometimes a sister-in-law and others were present, but only into one heart did the Seed fall, to bring forth Life.

She asked us for a copy of the Bible as she became more interested, and hiding it away in the straw mattress of her bed, she kept it for the quiet moments when she was alone. Then the Book was brought out and the precious words read over and over. Little choruses, as we taught them to her, were carefully copied in the Hindu book of heathen songs, that none but she might know they were there. And in time the picture of Jesus that we gave her was given its place on the mud wall of her room, with the pictures of the King of England and Ram, Sita and heathen gods innumerable. Her husband did not seem

to know what it was, or notice its presence, but it comforted the heart of the girl who was learning to love Him.

Then came the day when she fell on her knees before Him with the cry that came from the depths of a breaking heart, "O God, if this Gospel message be true, why, oh, why, did You let me be imprisoned here where I may not accept Your message and serve You? Why was I born as a bird, imprisoned in the darkness? Why has the message come to me too late? Why, oh, why?" Faint echo, that cry, of the cry that He must hear from many a purdah home in India, where forty million girls and women are living their sad, lonely lives in the darkness. And as the cry of the soul groping after light reached the ears of the Great Shepherd, He had compassion, and Lilavatti was given a vision of Him whom she sought.

The Lord appeared to her one night as she prayed, and spoke to her most tenderly, "My child, I have heard your prayer, and I will get you out of this prison house very soon." She told us of the vision and the promise, when we next called at her home. We cautioned her against taking any rash step, begged her not to try to run away, reminded her of the fact that she was the property of her husband according to the law of the land, and should she attempt to run away he could demand her return. We saw but the fetters and the prison doors, but she had seen Jesus, and with radiant face she assured us He would keep His promise.

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NOAH was not afraid of the impending judgment that was coming on the earth in his day. Every hammer tap on the ark was sounding a death warning of judgment. At the same time every blow of the hammer spoke of safety to those for whom the ark was being prepared. And when Noah was overwhelmed with the wickedness around him and the thought of impending judgment, his drooping spirit was cheered by looking at the ark. As the time drew nearer and nearer for judgment, the ark was nearing completion. In the meantime Noah was holding converse with God.

And Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man." There will be Noahs in the time of Christ's coming; Noahs in the secret, Noahs looking at their Ark of salvation, and looking on the earth, the world, with dismay, with sorrow and disgust.

As it was in the days of Noah, so shall it be also in the days of the Son of man. What was the prevailing sin? Eating and drinking, marrying and giving in marriage, without any thought of God; but the greatest sin of all was ignoring the warning, the sins of unbelief, the sin of doubting God's message through His preacher of righteousness. Christ said it will be exactly the same in the days of the Son of man. The greatest sin of Noah's time was rejecting the way of salvation, the way of escape. Christ is being held up as never before as the means of safety and salvation, as the means of escape, and He is rejected and spurned. As it was, so shall it be. The Noahs will be mocked at.

The lecturers in Noah's time had no power to save one in their audiences. Doubtless they prophesied smooth things to the people of their day. But they knew not, neither the preachers nor the people, till the flood came and took them all away.

God loves to consult, to talk with His people. Abraham communed with the Lord, and the Lord talked with him as a friend. Abraham was concerned about the coming destruction of the cities of the plain, but not worried about himself. He had the confidence of God, and he had confidence in God, and the coming judgment of the cities of the plain did not perturb nor dismay his own soul. He interceded for them but not for himself.

And God is taking others into confidence, the Peters, Pauls, Jameses, the Judes and He has taken others all

Things to Come!

Arthur W. Frodsham

down the ages. God likes to inform, and likes to be consulted. The comforter is sent to commune, to unfold and to reveal. "He shall show you things to come." He is the Comforter of the saints and the best teacher God can send, and He is the Comforter for every individual who will welcome Him. He unfolds the Word, illuminates the mind, explains passing events; yes, and shows the terrible things that are to come. And He is inspiring the pens of the numerous students of prophecy today. Books on prophecy are multiplying. Why? Because the need is urgent, the time is short. The mystery of iniquity is already working. The word of truth through the press is already working. The red literature on the one hand, and the illuminated literature dealing with the coming of the Lord on the other hand!

In the midst there are modern Babel builders, building a tower reaching unto heaven. World union. The brotherhood of man! "We will build a structure that will stand for all time and all be one people!" But when God looks down there will be confusion, a scattering. Man is building his tower of Babel now and making rapid progress. God is looking and is just waiting the time till they have nearly reached their zenith, and then He will confound them. How? The Word tells you. The Book of Revelation tells of man's prosperity, his success, and then tells of God's methods of overthrowing.

Man's plans, man's development, the kingdoms of this world, all have to give way to the kingdom of our Lord and of His Christ. The more complete man's kingdom, the greater the disgrace and disaster. Watch the numerous bricks, the scaffolding, the actions of the united builders and note the progress they are making. God is watching every detail and He will be silent till iniquity has reached its height.

Iniquity was coming to the full during the one hundred and twenty years the Lord suffered with the antediluvians. He could have cast them off in the first place, but His plan was to give man a full chance. Then there

was one Noah and the ark as a witness; but now God is multiplying Noahs and multiplying the Word, so that man might have no excuse.

We are counselled to look up when we see these things. What things? Building, buying, selling. Men are trying to rebuild, rebuild governments, rebuild the social economy of the world, and he is

extra busy just now because, unawares to him, the time is short. Man's plans are made without a thought of, without reference to, without consulting the Son of man. The Spirit of God declares, "He shall blow upon them, and they shall wither." It is doomed to failure, doomed to destruction, doomed to utter annihilation.

Don't have bricks in the tower of Babel. Don't have part nor lot with these builders. They say, "Come and help us reconstruct society." The uppermost thought is *reconstruction, activity in building. It is not construction that is wanted, it is conversion. Reconstruction they put in the place of regeneration.* In the Bible the true definition of reconstruction is being born the second time. The masters in Israel say, "How can these things be?" They ignore and ridicule it, and say they have a better plan.

Study man's plan and what he is doing in these last days and you see the desperation of man to better his desperate state. He blames everybody else, his environments, his circumstances, when the seed of diseases is within. The heart of man is deceitful above all things and desperately wicked. It is the case of the blind leading the blind, and they are both going to fall into the ditch.

"But ye, brethren, are not in darkness, ye are all the children of light." The children of light have a right to look up. Don't be alarmed at man's desperate remedy to better himself, it is one of his last efforts. Those in the time of Noah, when the door of the ark was shut, found that all their efforts to better, to improve themselves, were futile, for they were swept away and only those in the ark were saved.

God loves to communicate His plans, His purposes, to His people, if they are willing and humble, if they are in His Son. The Spirit desires and delights to show things to come. One of the most powerful agencies is the written Word, interpreted in the power of the Spirit. The Lord does at times vouchsafe direct revelation, but this will always be in perfect accord and never contrary to the written Word.



HE CHURCH in the Desert" was the name that the French Huguenots gave to themselves through the weary decades which followed the Revocation of the Edict of Nantes. The "desert" in our day is Russia, and Christ's folk there are enduring sorrows no less poignant and prolonged than those of the Huguenots. There are however, with these experiences of persecution experiences of God's presence, and Mr. Marzinkowski's book tells of both.

This Russian lay preacher is one of the authentic saints of the time. He was brought to Christ in 1904 through the ministry of Baron Nicolay among Russian students. Himself a brilliant student he donned workman's clothes, evangelized the factories, and as colporteur sold and explained Scriptures to the peasants of the Volga. He also became leader of the Christian students in Moscow. The outbreak of the revolution awakened joyous hopes, and no one could then have foreseen the sorrow that its Bolshevizing by the doctrinaires of Communism was to bring to the land. In those early, happy days Marzinkowski distributed Gospels in the streets of Moscow. For the first time the Gospel was really free! The Czarist-clerical regime had fallen, and one reads, for example, of a hundred village schoolmasters issuing a call for general Bible study.

Alas! the open door was to close again, and the Gospel proscribed by autocracy was to suffer even more from the hands of the revolution. With great bravery Marzinkowski, at the very height of the Bolshevik revolution, lectured in crowded meetings on Christ and the need for the Christian religion. For or against God was the theme which absorbed men's minds. Marzinkowski preached against atheism, and his meetings were closed because they "did not harmonize with the spirit of the times." When the monstrous Lunatscharski lectured on "Why man should not believe in God," insisting that he and his were the advance guard of human thought, Marzinkowski rose up before the three thousand who packed the hall at the Polytechnic (unheated, so that the people had to stamp their feet to keep warm) and insisted that "without God one can neither work nor create, but only destroy. 'Without me ye can do nothing.'"

There were more joint debates. The atheists used signs such as "When science moves a step forward religion moves a step back." On another, over

In and Out of a Soviet Prison

A True Story

the words "Why we should not believe God," was a rising sun! Many came to these joint debates with their New Testaments. One evangelical Christian, a simple workman, addressed the people in a Moscow theater. He was able to disarm all his opponents with words of Scripture. Finally he was suppressed because "his addresses stupefied the people."

Russian Christians of today ponder much on last things. Their bitter experiences in war and famine times incline them to this. Of the Second Coming they say, "From the depths of eternity His steps can be heard." In one of his lectures Marzinkowski was asked if Lenine was the Antichrist. "Scripture says that Antichrist shall sit in the temple as God. Now Lenine sits in our Russian temple, the Kremlin." It was deathly still in the hall. The lecturer saw that this might be a provocatory question to snare him. He replied, "Lenine is far too small a person to play the role of Antichrist. The Antichrist will do miracles, but Lenine cannot, even in the fight against famine. The Word of God had the Temple at Jerusalem in mind and no other."

What sufferings Russian Christians went through in these famine times! Once there remained to Marzinkowski's family only a little canary seed after the bird had frozen to death in the cold room. "We lived on black, sour, frostbitten potatoes and rye which we ground in a coffee mill." Marzinkowski obtained permission from the Agricultural High School to forage for vegetables which might have been left in its garden after the crop was gathered. For these he walked ten kilometers! "The feeling at home was, nevertheless, happy. We sang hymns at supper time to keep up our spirits." Once, after a lecture, he received as pay a whole loaf of bread! So crowded were their quarters that for two winters Marzinkowski slept on a table.

He went to the city of Samara and as he declined, because of being a Christian, to take part in military service was ordered instead to teach city waifs. A room in a city school was assigned to him, and he announced

his meetings with fliers (printed slips). Christian students and teachers, both men and women, one blind, volunteered help. He was astonished at the amount of Scripture he could pack into the little heads. He opened a second school and soon had three hundred children under instruction. It was amazing how the little ones absorbed

the deepest truth. When they prayed they had been accustomed to turn to an icon, but this was now removed by the authorities. They were perplexed until the blind teacher explained to them that it was not necessary to see anything in order to pray to God, since God is a spirit. Sunday school in Russia is called a Resurrection School, Sunday having the name of Resurrection Day. One rough boy, on being asked what the purpose of a Resurrection School was, answered, after reflection, "That we may learn to rise from our dead selves."

Finally Marzinkowski's addresses were forbidden. He went to Bontsch-Bruiewitsch and asked if it was not the purpose of the government to use Mennonites and other sectarians for administrative purposes because of their well-known honesty. "That is our intention," was the answer. "Why, then, do you give recognition to the fruit but not to the tree on which it grows? Their honesty is the result of their religion, not of the conditions under which they live which are those of other Russians." Bontsch-Bruiewitsch merely shrugged his shoulders.

Marzinkowski, in spite of the prohibition, proclaimed the Gospel right under the noses of the Bolshevik leaders. At times they would whisper to him as he was speaking, "Be more careful. There are agents of the Tcheka here." Finally he was summoned for arrest. "We packed together the most necessary things in a little hand bag,—bread, a towel, and other things. After we had quieted somewhat I proposed a word from the New Testament. I opened at John's Gospel and read: 'Let not your heart be troubled . . . ' A Lettish soldier sat indifferent; a Russian stood reverently at the door and looked in silently with wide-open eyes. I had often read the words in church, at Communion, and in the meetings of Christian students, but now at midnight they sounded so real, so full of divine substance, as if they had come directly from the Master's mouth. All were silent. 'Let us pray.' There followed praise to God for His mercies. When we reached the Tcheka he found there two women officers of the

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POSTAL ENTRY

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The Editor's Notebook



Cesspools of Sin

The *Christian Herald* recently stated that in this country 115,000,000 people visit the moving picture theaters every week, and that since talking pictures have been introduced the movie crowds have practically doubled. Churches all over the country are being closed, and many that are open are nearly empty, but new moving picture theaters are being opened everywhere and the figures given above show they do not lack for crowds. Roger Babson, the statistician, states that two-thirds of the crime and lawlessness of America can be traced to motion pictures. The devil is using the screen as a pulpit and from this pulpit he is injecting into hearts vanity, pride, lust, the love of money, violence, crime and practically every evil in the catalog. And the worst of it is that many who profess to love the Lord are constantly frequenting the moving picture theaters. Peter long ago warned those who "allure through the lusts of the flesh, through much wantonness." The first principle of Christianity is separation from the world and its pollutions. What does it mean to go back to the world. We will let the Spirit of God give the answer, and we would that it were written in letters of fire in every home: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

* * *

Impure Literature

Another abominable evil that is with us today is the filthy magazine and the unwholesome book. Daniel A. Poling says: "Recently I turned a book-seller away from my door saying to him very frankly that the publication he represented was a greater menace to society than leprosy. I remember when the name he travels

for was given an honored place under the old student lamp of my father. Its fiction is now chiefly the sex story. The name remains, but the glory is departed. A young writer I know well asked me this question when I remonstrated with him because of trash that came from his pen, 'What would you do if you could sell the trash for four cents a word, three or four hundred dollars a story, and if you could not sell decent stuff at all?' And, of course, his question is the answer to your question: 'Why this flood of reeking literature and rotten plays?' The public wants filth and the publishers and writers see that they get it.

* * *

A Journalist Protests

James Douglas has written an open letter to the "Literary Lepers," and "Vendors of Vice," as he calls these purveyors of printed pruriency: "You are one of the ten plagues let loose upon us by the war, and I am afraid that no pestologist will exterminate you before you have completed your corruption of our defenceless youth, and your mercenary demoralization of the novel. There is a fat market for your wares, because you cater for the basest appetites of human nature, without fearing either the vengeance of a healthy public opinion or the lash of the law. You have converted holy liberty into unholy license. You have defiled freedom. You have degraded every lofty ideal and debased every noble aim. You have turned marriage into mockery. You have glorified lust and lechery." In view of the floods of filth that the modern magazine and book contain, we would like to send forth a warning to parents everywhere: "Watch closely what your children are reading for if you do not their pure minds will be absolutely corrupted and their souls will be damned."

Keeping Unspotted

A correspondent writes and asks us to express ourselves concerning Christians spending much time listening in to various worldly radio programs. John tells us, "Love not the world, neither the things that are in the world." Many whose principles would not let them go to certain places of amusement will listen in to the same programs coming in over the air. Before Dan Crawford went to Africa, Handley Moule said to him, "Always give God the benefit of the doubt," and this principle governed this missionary throughout his life—he always shunned doubtful things. Many radio programs today are among the decidedly doubtful things. The call to the child of God is to be "separated from sinners" and to "keep himself unspotted from the world." And for my part, I do not want the world to get into my heart via eargate. I have purposed in my heart not to spend the time listening in to radio programs that should be given to listening in to God. To all Pentecostal saints there is the call to diligent hearkening to the Word of God, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." George T. B. Davis once asked Dr. J. Wilbur Chapman, "What is the secret of your success and power?" Dr. Chapman replied, "I find that I have power just in proportion as my soul is saturated through and through with the Word of God." Let us as Pentecostal people give more time to the Book and to prayer than ever before, and let us see that we don't let radio programs crowd these two fundamental things out of our lives.

* * *

Following After Holiness

Clarence True Wilson states that as a young minister he was constantly preaching, "Without holiness no man shall see the Lord." One day his father got after him and said, "Son, there is no such passage as that in the Book. My Bible says, 'Follow after peace with all men, and holiness without which no man shall see the Lord.' It is the following after both peace and

holiness that is here commanded. There is such a thing as holiness. It is attainable in this life. We are commanded to follow it as a deathless pursuit, and I have noticed that the ones who are seeking it are given peace and power; but the moment they are sure they have it, they begin to retrograde." Dr. A. B. Simpson has given us one of the best definitions of holiness, "Holiness is God's nature becoming character in us." For this we should ever be following after, to be partakers of the meekness, the lowliness, and the humility of the Lamb of God, and we should seek to be constantly overflowing with the love of God. The only healthy attitude for us is that taken by the apostle of old, "Not as though I had already attained, either were already perfect; but I follow after."

* * *

A Man Who Was Despised

True holiness will manifest itself in its spirit of sacrifice. A few years ago there lived a godly Quaker named Arthington who was much moved by the impassioned utterance of a missionary, "Were I in the homeland again, I would gladly live in one room, make my floor my bed, a box my chair, and another my table, rather than that the heathen should perish for lack of the knowledge of Christ." This Quaker, although his income was large, lived for years according to that ideal. He had just one room, did his own cooking, reduced his meat allowance to one sausage a day, gathered his firewood from under the trees after a storm, wore shabby clothes, and endured the common taunt of being a miser. He paid out the sum of \$5,000.00 to make it possible for the first two evangelists to go to the Congo and paid for the first mission steamer which did service on the upper Congo River. The first two missionaries to Lushai Hills, Assam, India, were sent out and maintained by this despised "miser." He gave largely to other missions as well. The Master still sits over against the treasury and I sometimes think that He gauges our godliness by our giving. It costs most people more to draw a ten dollar bill out of their purses for a missionary collection than to eject a shout.

* * *

A Crisis Hour

While I was writing this editorial, Brother Perkin, our Missionary Secretary came into my office and reported that we were facing a great crisis in our missionary work, and that there was a deficiency in the June offerings of something over \$7,000.00. I know times are hard, but surely this is the

time when we Pentecostal people must enter into a covenant of sacrifice with God. It won't hurt us to do without a few things, but there is one thing we cannot afford, and that is to have the cause of Christ suffer at this hour. About eighteen months ago I was in the office of the Russian and Eastern European Mission in Chicago, and a letter came from a brother from Kansas City. This man supports three missionaries out of his labors and as he sent in his check for his three missionary substitutes, he said, "Pray for me, I am out of work." Some folks out of work would have written and complained, "I cannot support these missionaries any longer." But not so this man. He drew on his small resources rather than let the cause of Christ suffer.

* * *

Giving Till it Hurts

I know a young Pentecostal brother who had only one suit. It was made of that kind of cloth that gets very shiny when it is old, and that suit of his began to shine like a constellation. He was a shy kind of fellow and I knew he was ashamed of wearing that suit in meetings on Sunday. He would not buy on credit though. He saved up enough to secure a new suit, and was just about to purchase it when the Lord spoke to him and told him to give the whole sum he had saved to a certain preacher who was arranging an evangelistic campaign, the expenses of which were high. To make sure it was the Lord talking to him he put out a fleece, that if this were indeed the mind of the Lord He would send the preacher down to his place of business that morning. Sure enough the preacher turned up and said, "The Lord sent me down here this morning, but I don't know why." "I do," said the young fellow and he handed over the money he had saved for the new suit. And for four or five months more he wore the shiny suit seven days a week until he saved up enough for another. But the Lord made it up to him, for that young man a few years later went into the ministry and on seven or eight occasions the Lord has put it on the heart of different people to give him a suit. I have read of a ladies' class at the Moody Institute who call themselves the "Shabby for Jesus Class." They continue to wear their old shabby clothes in order to give into the Lord's Missionary Treasury what they would pay for new outfits.

* * *

Come, Let's Do It

We Pentecostal people can sacrifice too. We have done it in the past, and we can do it today. We can do without many things in order to put the

money into the Lord's treasury. Take yourselves on one side and have a talk with the Lord about this. How much can you sacrifice each month for our Pentecostal missionary work? What is needed now is regular, systematic sacrificers who will definitely set aside and send in a sacrificial offering each month. No matter if it is only 25c, or 50c, or \$1.00, although I know that some can give \$5.00, \$10.00, \$20.00 or even \$100.00 per month, this amount sent in regularly will greatly help at this crisis hour. Ask the Lord how much He would have you give from that amount you have saved for a particular thing you want. The Lord will repay you 10,000 per cent interest on all that is given, for has He not said that He would give a hundred fold? And did not He further say, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again"?

Pentecostal Fires

"While I was musing the fire burned." Psa. 39:3. Gather coals together and you make a fire. Scatter coals, and the fire goes out. Centers of musing bring centers of fire. Contemplate prayer for revival and the fire burns.

Sometimes you see the smoke first and then the fire. Smoke is not pleasant; it irritates. But the flame warms. What do you do with a smoky fire? You blow on it. The smoke blows away and the flame comes out. So it is in the spiritual. The smoke is smouldering, and disappointing and unsatisfactory. But let the wind come on it and you get a vehement flame. Don't despise the smoke. Encourage the fire underneath by blowing on it.

Ezekiel saw the marvelous privilege of prophesying unto the wind. The wind obeyed the prophet, for it came at his call. Christ said, "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit."

Christ did not say to His disciples, "You are powerless." He saw the great possibilities ahead when the mighty rushing wind was to come upon them. But He said, "Pray ye the Lord of the harvest that He will thrust out laborers into the harvest." Ezekiel was a laborer. Pray for the multitude of laboring Ezekiels who shall command the wind. The wind stirs up a smoky fire into a burning furnace. Believe that you will get beyond the
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A Wonderful Healing

"Oh, praise the Lord for the mighty power of Jesus. I surely have something to praise Him for." Thus begins the testimony of a young woman who is now twenty-two years of age, whose home is at 401 Washington St., Harvard, Illinois.

Those who know Edna Lobeck, and who have been witnesses of her years of suffering, know the certainty of the fact that nothing but the mighty power of Christ could have done what has been accomplished in the life of this young woman. But we shall let Edna continue with her testimony.

"I have been under the care of *eighty-six* different doctors. I have been a patient of *eleven* hospitals. I have the scars in my body of *six* operations, and oh, what a lot they took out of me! In the fifth operation there was taken from me *eighteen* inches of the intestines, and in the last operation they made a new opening into the stomach, which was full of ulcers. Some of the germs stayed in me, and in a few months I was flat on my back again. Most of the ten and a half years of my suffering has been spent in bed. After the last operation *cancer* developed in the stomach, and for two years I was bed-ridden again. For all these years I had terrible bowel trouble and had to take the strongest bowel medicine for relief. Together with the cancer trouble I had serious bladder trouble with unnatural movements, and my liver pained me terribly. Some of the physicians told me that one of my lungs was very bad and that it was going fast.

"I was urged by the doctors to go to a sanatorium, but my parents were opposed to my removal, and I also said, 'If there is no hope I want to die in my own bed.' And more operations I could not stand. For four years I could hardly keep a meal on my stomach, and during the last eighteen months of my sufferings I threw up large quantities of yellow and green pus every single day. At times I could neither eat nor drink—and what was the use?

"For four years I had been praying that God would either heal me or take me home out of this misery. Yes, Friends, many and many a time I have cried myself to sleep begging God to let me die to get rid of the awful agony I was undergoing. I tried everything imaginable, even Christian Science;

and my father spent over \$5,000 in trying to get me well; but hope was going and I prayed God to send some one to help me."

Shall we pause here a moment before continuing with her testimony, and take a little time to consider what this young life was enduring? She was a complete wreck living in physical torture. Everything that science could do was tried, but the only result was that she continued in torture and suffering year in and year out. Moreover what heart suffering she underwent! What sleepless hours of heart-breakingly hoping against hope her parents endured that something might yet develop which would restore health to their darling child. They underwent ten and a half years of this nerve-racking experience in which they willingly parted with thousands of dollars having her treated and operated on, and now the last stage was closing in on them, while they anxiously waited for the end to come. But Edna continues her testimony.

"I do praise the Lord that on May 9th, 1929, the pastor of the Beloit (Wis.) Gospel Tabernacle, James Keiller, came to Harvard with Alvin Anderson of Kenosha, to hold a few meetings. As soon as I heard of them I sent for them to come and pray for me. They came and prayed over me anointing me with oil according to James 5:14-16. It was then that I felt for the first time the wonderful healing power going through my body, and from that selfsame hour I 'began to amend.' Praise the Lord! That very afternoon my mother helped me to dress. I was able to get out of bed. They took me out into the sunshine on the porch, and the following day I began to walk—something I had not done before for three years. Prayer was made without ceasing for me to the Author and Finisher of my faith. The vomiting stopped. The pus vanished, and by His stripes I was healed. Oh, Friends, *Jesus* is the fairest of ten thousand to my soul. He is my Saviour, my Great Physician, my Surgeon, my Healer. Thank God I can recommend this wonderful Christ to the sick and suffering. I praise God for this new life in Christ Jesus. I belong to Him, and I long to be in His service, to be used of Him to tell others the wonderful power that there is in the Name of our Lord Jesus Christ."

For the present here ends the testimony of Edna Lobeck, concerning her marvelous experience and as to how God graciously dealt with her. It has been my privilege to look into her face, and hear her testify in the presence of those who were eye-witnesses of her healing. She came from Harvard to the Beloit Gospel Tabernacle, at 903 Vernon Ave., Beloit, Wisconsin, where I was engaged holding a series of revival meetings for Brother Keiller. I must say that her very countenance shone from the power of Christ within when she poured out her heart in testimony as to what the dear Lord had done for her. Hers is an experience backed by the very Word of God. Every heart in the congregation was moved to tears and Christ became more real. Edna Lobeck is alive today, she is here to tell her story, and magnify her Lord, and instead of being filled with pus, she possesses the more abundant life, and is certainly filled with the Holy Spirit.

Sincerely Yours in defence of the Faith, that is in Christ Jesus.—C. Murdock Neve.

Editor's note: The above testimony in tract form was sent in to us by Brother S. M. Kirshner of Harvard, Ill. He says in his letter: "I am personally acquainted with all the persons mentioned in the tract. My wife and I have lived next door to the young lady for fifteen years, and we can testify that every word is true." Brother Kirshner is Superintendent of Park Mission.

Many Gracious Answers to Prayer

(Continued from Page One)

Again was she given a vision of Jesus. The second time He asked her gently, "Daughter, do you love me?" to which she replied at once, "Yes, Lord, I love You." Then came a second question, "My child, do you love me enough to suffer for me?" And again the answer was, "Yes, Lord, I am ready to suffer for You." Beautiful light, shining in the darkness! Beautiful response, from the heart of a Hindu girl wife who had learned to love Him! And oh, so soon, almost before we realized it, the storm broke. We on the outside knew nothing of the awful suffering of the dear young believer on the inside, but He was with her through it all.

The husband found the Bible concealed within the straw of the bed. Explanations were called for. A full and complete confession of faith followed. Then in his anger the husband beat the girl most cruelly. When she refused to give up her faith she was locked away in the little back room

for many, many days—beaten, starved, burned with scalding water—tortured in every conceivable way. But always she clung to the One who had given His life for her, until at last the husband in fury threw her to the floor and cut off her nose with a sharp piece of tin, leaving her to bleed to death.

Over at the Mission House we were in much prayer for the dear Hindu girl of whom we could get no news. One never-to-be-forgotten night as we knelt in prayer in the front room of the Mission House, praying for Lila-vatti, she suddenly rushed into the room and threw herself into my lap, breathless, sobbing out the pitiful story. A heathen servant had been God's instrument in saving her at last. God so moved upon his hard heart that he was unable to see the awful torture go on any longer.

One night when her husband was called away, this servant had brought rope, helped the girl wife to make her escape over the back fence; and after he had seated her under a tree just a few feet from the house, he went back to his place as watchman on the veranda, knowing the alarm would soon be given, and he would be called. The girl was missed, and the women called the watchman at once. For half an hour he was busy "searching," but he assured the trembling girl under the tree that she was quite safe, as none of the women would venture outside the wall. After they had given up the search for the time being, and sent a telegram to call home the husband, the watchman went back to the waiting girl and brought her through the streets in safety, to the Mission House.

She told us she had never walked so far in all her life, having been confined always within walls, and she was quite exhausted. But oh, when I saw the disfigured little face that had been so beautiful, and realized what Lila-vatti had been suffering for Jesus, I began to weep, as did the others! But she said, "Do not weep for me, He asked me if I was willing to suffer, and I told Him I was!" So glad was she in her freedom, in the opportunity to live for Him, that all the suffering was as nothing to her.

We hurried her away on the night train to another mission station. She was passed on from one mission station to another until quite lost to us. After many months, when the hue and cry in Bettiah was over and we felt sure there was to be no court case about it, we searched and found out our precious girl. Today she is a Christian nurse in a hospital in north India. But because of one prisoner that escaped, one captive that tasted

liberty, other doors closed more firmly against us; and there are many homes in that district where the women dare not even permit our Christian workers to hold a meeting to this day.

In another home, in the Mohammedan district, lay an old, old woman. Creeping paralysis was daily making her more helpless. As she lay on the mud floor weeping, alone in her suffering and helplessness, she realized that death was not far off, and that beyond the grave everything was dark. Over at the Mission House the missionaries and Bible women knelt in prayer, and the prayer that arose to the heart of God was this, "O Thou great Master of the harvest, lead us today where Thou seest the need. Open hearts and needy homes. Grant that we may preach the Word with boldness, and that signs and wonders may be done in the name of Thy Holy Child Jesus." And across the city, down through the narrow streets, straight to the home of the old Mohammedan woman, two of them were led. Miss Tomaseck and Chandravatti Lal, our Bible woman to the Mohammedans, heard the sound of weeping, knocked at the closed door and went inside, where they found the helpless sufferer.

Again the story of Jesus was told, and again they in His name proclaimed liberty to the captive and the opening of the prison to them that are bound. As they prayed with the old woman in the mighty name of Jesus, she was healed.

When her husband came home, and the good news was told him, he was angry at first. It is blasphemy for a Mohammedan to say Jesus is the Son of God, and he denied it, telling her she must never listen to such a thing again. But the dear old woman held out the hands so helpless a short time before, and triumphantly shook them before the eyes of the doubting man, crying out, "Old man, what do you know about it! Has He healed you, or me? If He is not the Son of God, could He heal my crippled hands? Jesus IS the Son of God!" Oh, hallelujah! Her fetters had fallen off, she was free. In a few weeks this old man and his wife were both at the Sunday afternoon service at the Mission House with happy faces, and a ringing testimony of their faith in the Son of God. Whom the Son makes free is free indeed.

When our dear Bahadur found Jesus as his Saviour and left all to follow Him, there was bitter opposition, persecution and even attempts to take his life. Among all those who opposed his step there was none more determined than his brother-in-law,

the husband of his sister—a man who held a high position with the government, who mingled constantly with the English, and yet who was bitterly opposed to Christianity, a strict Hindu indeed. He it was who said, "Bahadur must die. Better that he die than that he live to teach this religion here where we are all known, to further bring shame upon his family and disgrace upon his caste." And it was this man who put a price upon the head of the young Christian, and at one time had bribed fifty men of a village near us to kill the boy who had left all to follow Jesus. Bahadur knew all this, but he was praying for this brother-in-law and for his sister.

This sister had been very ill for a long time with tuberculosis and a complication of diseases. After about four years of constant suffering, during which time her husband had spent much money and consulted many specialists throughout India, she was given up as a hopeless case, dying. Then, as the valley of the shadow of death drew near, her heart went out to the younger brother she had not seen for so long, and she began pleading with her husband to call Bahadur. Even though he was an out-caste and a Christian, she loved him and longed to say good-bye. Bahadur was finally called, when it seemed the end was very near.

We committed him to the Lord as he set out for that distant village, and our prayers followed him that he might be kept safely and brought back to us. His heart was burdened for the sister dying without Christ, going out into the awful darkness, and he had no thought for himself. The young Christian entered that Hindu home, prayed up and in the power of the Spirit. Instead of saying good-bye to the beloved sister, he boldly preached Jesus, telling her of the double cure for sin and sickness. Kneeling there by her bedside, he prayed that she might be given a vision of Jesus, that she might be saved and healed and used for the glory of God. Once again, the effectual, fervent prayer of the righteous man availed. Glory to God! That woman was raised from the death bed before those who knew her helpless condition, and she arose a new woman in Christ Jesus.

Her husband was amazed, his prejudice and his hard heart were broken by the grace of God, and he said, "If Jesus Christ can do that, I shall worship no other God but Him from this time on!" He put the Lord to the test. God heard prayer and revealed himself to that man, and, he with his own hands, went through that home,

(Continued on Page Thirteen)

A Marshal of France

A True Story by Helen Ramsay

Few passages in history are more deeply instructive than that which relates the circumstances leading to the execution of Marshal Biron, the early friend and companion-in-arms of Henry IV of France. The King had been made aware of his former friend's traffickings with his enemies through Lafin—a Frenchman whom Biron had employed as his confidential agent. Unwilling to believe the worst, Henry sent for Biron, told him that he was suspected, and solemnly warned him that private friendship could not overlook crimes against the state. Biron denied all, and continued his treason. Again, the King was informed, but this time Biron made partial acknowledgment of his guilt, and Henry—moved to tears by the avowal—readily forgave.

Once more, however, the Marshal joined in plotting against France and the King; then his agent, Lafin, turned traitor. Biron had commanded him to burn all dangerous papers; Lafin only pretended to do so. One special document in Biron's handwriting which contained evidence of his crime was in his own possession, but instead of destroying it himself he rashly handed it to Lafin, who—dexterously hiding it—crumpled up another piece of paper in its stead, which he flung into the fire. Lafin presented all the letters and papers to Henry, and the Marshal was summoned to Fontainebleau.

Biron found the King walking in the garden. Henry passed his arm round the Marshal's neck, and embracing him said, "You have done well, my friend, to confide in me." Then, telling him why he had been sent for, he entreated him frankly to confess. The Marshal would confess nothing—had nothing to confess! He dined with a noble, who warned him that Lafin had betrayed him and begged him to throw himself on the King's mercy. Afterwards the King again sent for him, and going back upon all the scenes of their early intimacy conjured him to be open and to tell all.

Under the fatal delusion that Henry, in absence of other evidence, was trying to entrap him into a confession, Biron was as haughty and inflexible as ever. By the King's wish the Count de Soissons invited him to supper, and further warned and besought him. Next morning, Henry asked him to join him in his walk, but Biron remained unmoved. As a last chance Henry sent him this message by his

minister Sully: "Tell him that if he disguises nothing I give my royal word that I will, with all my heart, grant him a free pardon."

Sully's entreaties were fruitless, but Biron became alarmed and secretly ordered that horses should be in readiness in the woods at midnight, that, after quitting the royal circle, which he was to join at supper, he might escape. On the palace-stairs a note was put into his hand, telling him that within three hours he would be arrested. He laughed, and passed on to the Queen's saloon. The King was playing cards with the Queen, and they invited Biron to join their game.

As the clock struck eleven, Henry rose and led the Marshal aside. "My friend," said he, "you know that I have loved you; confess your errors with your own lips and, on the word of a King, whatever they may be, I will forgive; but force me to prove your guilt publicly, and I will not interfere with the award of justice." Stubborn to the last, Biron demanded the names of his slanderers. "Well, Marshal," said Henry, "I see I can make nothing of you." He passed into his cabinet, and closed the door. A few minutes later the place was filled with soldiers. In the ante-chamber the Marshal was arrested, and taken next day to the Bastille.

Biron remained sullenly defiant till his own letters and papers were put into his hands, and he was confronted with Lafin. Then he burst into frantic tirades against his false accomplice. Another witness confirmed Lafin's testimony, and Biron was condemned to be beheaded. The king was besieged with entreaties to spare his life, but his resolution had been taken. Justice must take its course.

When told that the day of execution had come, Biron lost all self-possession. He raved at those who brought the tidings—then pitiably exclaimed:—"Must I die? Is there no way of escape?" Yet there had indeed been a way of escape! But he had refused it, and now it was closed. He had often faced death on the battlefield, but mere earthly courage failed, as it surely must, before the supreme test; he met his punishment with horror and dread, of which—to this day—it is painful to read, but without, it is to be feared, true repentance towards God and the earthly sovereign whose gracious offers of pardon he had so wilfully rejected.

Scripture warns us that this present day of grace—during which the long-suffering of God waits "not willing that any should perish, but that all should come to repentance"—WILL SURELY END. "God now commandeth all men everywhere to repent: because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." 2 Peter 3:9; Acts 17:30, 31. "TODAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEART." Heb. 3:7.

The Saviour pleads TODAY—"Come unto Me all ye that labor and are heavy laden, and I will give you rest." Tomorrow, in the coming Day, He who is now the penitent sinner's Advocate will have become the Judge!

In and Out of a Soviet Prison

(Continued from Page Three)

Salvation Army, also under arrest. The Tcheka was bitter over the fact that two women Tchekists had been converted in meetings of the Salvation Army.

In the Tcheka prison vermin swarmed. Sixty to seventy men were crowded together in five rooms. Almost all smoked—the villainous cigarette! The air was consequently foul from this and from over-crowding. Once a week prisoners were allowed a fifteen-minute walk in the open air. But the worst thing in the prison was not the overcrowding and the stifling air, but the eternal swearing and scolding and vile talk.

Marzinkowski read aloud to the prisoners the parable of the Prodigal Son. They asked him to preach to them and he agreed if they would stop their swearing. They insisted that they had tried but found it impossible. After he had held some meetings Marzinkowski could report that the swearing had ceased and that God's Word had literally cleansed the atmosphere. He discovered a wonderful bass among the prisoners, a former member of the synodal choir, and with his help organized a prison choir to sing the hymns of the Christian Student League.

The prisons of the Bolshevik Utopia are as dreadful as those of seventeenth century England in which Fox and Bunyan and Quakers pined. Food poor, soup made of ill-smelling horse-flesh, anaemia and tuberculosis common as a consequence of bad prison fare! Marzinkowski's cell was so cold that he begged permission to visit another's cell through which the kitchen chimney passed heating it somewhat. His great support was Bible study. Always new things opened up, especially

in the Revelation, concerning suffering and the righteousness of God and the unrighteousness of men. "Prison isolated my memory against all other anxieties, and so, concentrated and powerful as an accumulator, it stored up all my thoughts concerning the Bible and life. *Never in my life have I been so happy as in prison.*" He discovered in the prison library 167 copies of Scripture in dilapidated condition and in various languages, remains of the old regime when the church reigned. He got permission to repair them and to lend them among the prisoners. Certain Jewish prisoners gave him lessons in Hebrew, and he soon mastered that language.

In the prison was an army captain who had renounced military life after he became a Tolstoyan. Later he became a real Christian, reborn and regenerated. He published a little prison paper called "The Snowball." Before his trial his old peasant mother wrote him: "'Twere better to be shot yourself than to shoot others." Another sectarian Christian, a peasant, refused war service and was sent to this prison. He preached in prison, announcing his meetings from the prison balcony with the words: "Come, brothers, with me to Golgotha and see what has happened there."

"We must obey God rather than man," wrote Marzinkowski. "This holy *must!* The cynicism, thievery, and lawlessness of jail atmosphere make the preaching of the Gospel necessary. Whoever is ashamed of me and my words in this adulterous and sinful generation! Would it not be the height of selfishness to be silent regarding divine salvation among these degenerate and depraved men?" His hearers knew that every time he spoke he was in danger. It was for preaching that he came to prison and preaching in prison had been forbidden him.

"The children of death" are those condemned to be shot. Marzinkowski obtained permission to carry them some cookies which had been sent to him. He also asked permission to read the New Testament to them, but this was forbidden since "the New Testament is a book of fairy tales." He doubted whether he ought to try further, but on opening his Bible read, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain . . . doth not he that pondereth the heart consider it? . . . and shall not he render to every man according to his works?" He sought out the sub-warden again and finally obtained permission to be "pope to this parish." There were "dry" thieves in this prison, that is, those who stole without killing; there were

also "wet" ones, those who had shed blood when they burglarized. A story is told of one of these who had twenty-two murders on his conscience, hardened and unresponsive, who finally softened when the story of the penitent thief was read to him. Marzinkowski found a picture of the Prodigal Son, torn from a tract, and brought it to this Solowioff. "He asked who it was, and I explained. Suddenly he gripped the paper in his hand, saying, 'Here is the passport with which I go to death tomorrow.'"

Petitions had been sent in by Baptists, Mennonites, and other Christians for Marzinkowski's release. He had never been tried, and the judge who had examined him and sent him to prison had forgotten all about him. So it was finally decided that he might be set on the sidewalk "as it had been a mistake." Strange as it may seem his health was better when he came out than when he went in. His rheumatism, in spite of cell dampness, was gone. He believes that this was a special mercy of God. As soon as he got out he went to work with Christian students to repair an old house on the Novinski Boulevard, Moscow,—all working with their hands until this Christian student headquarters was in order. On the opening day Marzinkowski spoke on "The Meaning of Suffering."

He started preaching the Gospel again, but it was not for long. Bolshevik Russia is a vast empire, but it is not large enough to give foot room to this devoted servant of Christ. He was exiled on the charge of destroying the morale of the Red Army with his lectures, though he had never spoken in barracks or agitated among the troops. He was told that in three years he could come back, for after that interval the enlightenment of the workers would be sufficiently advanced for them to be able to see through his preaching. But he has never been allowed again to step on Russian soil. Perhaps it is just as well. The G. P. U., the terrorist organization which takes the place of the Tcheka, is popularly called the *Gospodi PomilU* ("God Have Mercy on Thee") a phrase recurring very frequently in the Russian mass. Marzinkowski is at least beyond the reach of its claws.

Of these atheists he says, "When men begin to throw stones and shoot arrows against Heaven these fall back on their own heads." He considers this the greatest catastrophe of world history, and thinks Western Christians do not appreciate its portentousness. For such he has this message:

"The reformers of the past, Wycliffe, Huss, Luther and Calvin rose

up for the protection of the Gospel against its distortion. Those of our day attempt to reform the Gospel according to the taste, the whim, and the fashion of the day. Such a reformation degenerates into deformation. Its Gospel has muddied the water and is so insipid that all the thirsty decline it with wrath and indignation. I have pointed this out in many conferences and in the name of our Russian Christianity. And this may be one reason for my being ordered of God into Western Europe. We Russians in West Europe have come out of a burning house. All values, religious included, have been tried in the fires of revolution. Only that remains which is built on the eternal rock. Every other Christianity than Christ's—religion, idealism, and the like, has burned away in the present testing.

"We come out of a burning house and you, our Western brethren, live in the same house, only one story higher. Do you not notice that the smell of fire is in your dwelling? This vague theology, this clever structure of bourgeois Christianity which, in its blindness, sets up as its goal not to subject the world to Christ but to trim God's commandments to the world! A Christianity without Christ, whether of the liberalism of the Sadducees with its denial of the living God and of miracle or the dead orthodoxy of the Pharisees knowing only a dogmatic God and Christ without having the living God and His Son Jesus Christ, will both go down in the coming fiery trial which is moving on like a hurricane." —Sunday School Times.

Pentecostal Fires

(Continued from Page Five)

smoky stage and you will see and witness and know the vehemence of the Son of God.

Fires will cheer the children of God. Jesus knew all about that when He made the fire of coals on the lake side to warm and cheer and comfort the cold, disappointed fishermen. The resurrected Jesus did that. He is the same yesterday, today and forever. He can make fires today to warm and cheer His disciples.

Right down through the ages there have been revival fires. Look for the fire. The fire of God's grace precedes the fire of God's wrath. Is He sufficient to send the same Pentecostal wind today? He can. He will. Amen.

I do not believe that there is any happiness in the world, any real happiness, that does not find its root in a loving, simple trust in God.—Robert E. Speer.

∴ The Gospel in Foreign Lands ∴

A Serious Crisis

We feel confident that in presenting the need of our missionary work at this time that we are going to find sympathetic hearers and those who will rise to the occasion and do all within their power to help.

It is generally recognized that our country is passing through a difficult period when very many people are out of work, so that a large number of those who customarily gave for missions are now unable to do so, with the result that this last month when trying to make up what we felt our missionaries required for the effective carrying on of their work we found ourselves about \$7,000.00 short. This meant a very serious reduction of the usual amounts given, and unless speedy relief is forthcoming it will mean acute suffering for our missionaries.

We have ever found that in time of urgent need our Pentecostal friends are ready to make some special sacrifice that the cause of the Lord which He has entrusted to us may not be hindered. We feel like asking how many will stand with us and promise to give at least \$1.00 per month for missions? If we can get twenty-five thousand who will conscientiously do this from month to month we should be able to maintain the work we now have and in a short time send out more laborers. Those of you who have positions with a steady income could perhaps give a special thank offering at this time to meet the present emergency need. When some of our missionary co-workers in other lands are suffering such acute persecution while others are in prison for the gospel's sake, it would look as if our brotherly love for them and our loyalty to God and His cause should call forth some special manifestation at this hour.

All offerings, large or small, will be thankfully received for the "emergency fund." We are sure God will bless every one who contributes.

Noel Perkin,
Missionary Secretary

Items of Interest

Miss Margaret Felch recently arrived in the United States on furlough from India. Miss Felch, and Miss Laura Gardner who recently went to be with the Lord, were coworkers at Rae Bareilly. After Miss Gardner's death the entire burden of the work rested upon Miss Felch. In Miss Felch's absence from the field the sta-

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.

tion will be taken care of by Miss Hedvig Hansen.

Mail may be addressed to Miss Felch at Box 35, Tottenville, New York. Pray for her as she is in a run-down physical condition.

Brother W. W. Simpson and family have decided to remain on the field for an indefinite period in view of the urgent needs and appeals from the Chinese Christians. Our brother has been in West China under the most trying circumstances imaginable for a period of eleven years continuously. The family have now gone to Chungking for a brief period of rest and will afterwards return to Minchow.

KAYA, FRENCH SUDAN

A few years ago a young man was placed with two other comrades in a jail for ten days because of his faith in God. The town chief was and still is very wicked, and should a person show any interest in the true and living God, he punishes and frightens them until they all refuse to acknowledge their convictions. After this man's release from jail he went into sin. For three years he wandered about from town to town in this condition. Finally he came to Kaya looking for work, and here he not only found work but again found his Saviour, who still loved him.

The very next night the Christians brought a boy to us about sixteen years of age who wanted to be saved. We questioned him and found his knowledge and his conviction sufficient to accept Jesus as his personal Saviour. His name is very significant, meaning "Look to God." A sweet spirit of worship fell upon all and for over two hours we, who were few in number, waited upon God in this quiet and trustful manner. We all felt the witness of this boy's salvation and also that God desires to fill these hungry hearts with the Holy Spirit.

Our Christians are very hungry for the deeper truths, and continually show an earnest and simple faith in their God. None has received the Baptism

of the Spirit, although they have never had such times of waiting on God before. So pray that they might soon know Jesus as their Baptizer.

Touega, our native outstation, was visited by three Mohammedan teachers who were instilling their erroneous doctrines in the lives of the natives of this town, who previously seemed very open for the true gospel. Some of the Christians who are young in the way have listened to some of their talks, so pray that their faith in Jesus, the Son of God, shall not waver but be that much stronger.

Ida George

MINIA, EGYPT

Thank God for the way He is working in our midst. Our closing services seem to be the best. When they realize we are about to leave, then they plunge in. Several have been saved these last two weeks. Two rich girls were saved, and Sunday morning baptized in the Holy Spirit. Also a remarkable case of healing. A man near to death who had three doctors. When we prayed he was better, but when he took medicine he was worse. This went on until he became paralyzed in his tongue and right arm. Then I sent him a paper, writing in large letters, "I am the way, the truth, and the life." When it was held before him his tongue was loosed and he read it out. He dismissed the doctors and threw out the medicine. His entire family are rejoicing in the Lord, giving Him all the glory. We do praise God, bless His holy name.

Mabel Dean

GEZIERT BADRAN, SHUBRA, EGYPT

The meetings in our church for this month have been of great blessing, and we are looking for God to baptize with His Spirit the several hungry waiting hearts. The Arabic paper, the *Morning Star*, the Lord is blessing in many ways to the souls of hungry Christians. We send out now 3400 copies monthly to Palestine, Transjordan, Sudan, Syria, South America, Tunis, and over all Egypt. Pray as this printed messenger goes forth in the name of the Lord with the message of Salvation, Healing, Baptism in the Spirit, Second Coming and talks for the deepening of the Christian life by yours truly.

Mrs. Faith Randall

CAIRO, EGYPT

We have just returned from a trip up country taken by Mrs. Doney, Miss

Hubbard, and myself. We visited Minia, Malowi, and a village beyond.

In Minia we had splendid services in the Apostolic Church on Easter Sunday and found the people there hungry for God and for Christ, the Living Bread given for the life of the word. We surely believe, had we the time to spend there, that God would send an old-time revival among them. We believe the same conditions prevail at Maowi, a town beyond Minia. Sister Dean is doing good work among her girls in training for the Lord's work, and among the women of Minia and the near-by villages, while Sister Schloss has charge of the work at Mallovi and is earnestly praying God's blessing on the work there.

From Mallovi they drove us out by auto to a village where we had a meeting attended by the mayor and a great company of the villagers. It seemed the whole village turned out to hear the message given. We sensed a real hunger for the Word of God, and as we held up Christ as the Saviour and healer of every sickness, they eagerly drank in the truth. Then we prayed for them that Jesus would take away their sins and make them children of God, and many hands were uplifted in prayer. We felt that there was a spirit of revival all along the line. There is an urgent need for some missionary to devote all his time to this work, to gather in the great white harvest that is even now ripe for the reaping.

Our meetings in Cairo also are very encouraging, and during the month of April there have been evidences of revival. Again and again we seem just on the verge of a real break. We trust very soon the floodgates will burst open wide and the latter rain will be poured forth and many will be slain of the Lord.

We ask all who read these lines to unite in prayer that God will pour out of His Spirit upon the mission and school here in Cairo, and over all the land of Egypt, saving, healing, baptizing believers with the Holy Ghost and getting the people ready for the coming of the Lord; for we believe His coming is near, even at the very doors. May God help us all to be ready and our work done, so that He may say to us, "Well done, come up higher."

C. W. Doney

THE SUFFERING IN KANSU, CHINA
Soldiers have occupied several of

our stations recently for longer or shorter periods. They seized a mule belonging to one of our evangelists, and because he followed to take him back when they should reach their destination, they bound and beat him all the way for twenty-five miles, and were going to shoot him when he was recognized by the telegraph operator, who begged for his release. More dead than alive he is now slowly recovering.

We had hoped to start for Chung-

reach here by July 15. But everything is so uncertain. We may meet bandits, or soldiers who are equally bad.

Elder Ko of Katapu assembly was seized, bound, ears cut off, and beaten till he died, his wife and daughter-in-law jailed simply because he lived in the same village with a man who had refused to pay taxes and had killed a policeman who tried to collect the tax. Elder Ko had paid his share but the Magistrate killed him without trial. At my request the wife and daughter-in-law were released but no justice for the dead man's family.

W. W. Simpson

NEW MISSION IN LIKING,
CHINA

Miss Scharten and I are very happy in this home which we have rented, and we truly feel that the Lord has undertaken for us in many ways. The children's meetings are well attended, but the older folks are slow in coming out, that is, the new ones.

In about ten days, the Lord willing, Miss Scharten and I will make a trip to Shiku, where we expect to open up another work. We expected to from the beginning, but we had to wait until we were all settled here. Shiku is about ninety li from here, one and one-half days' journey. Miss Scharten has made one trip already, but at that time there was no place to be found that we could rent. Now we have word from Shiku that there is a new house for rent, and from all description it would seem as though this is a suitable place both for living and for a mission. We are praying for the Lord's will in the matter. There are no missionaries and no gospel work in this town, although the gospel has already been preached there. We feel it is our opportunity to have a little work there too.

Mrs. Lewer and party are now about two days from us on her way to Wei Hsi. She is bringing a few supplies up from Yunnanfu for us which we expect this evening or tomorrow.

Augusta Remacle

A WORD FROM YUNNANFU, CHINA

Have been enjoying the children's work that has been put in my charge. We have good Chinese helpers and the meetings are interesting, the children enjoying learning Bible verses for which they get picture cards. A few
(Continued on Page Thirteen)

HE LIVETH STILL

A few thoughts on the passing of our beloved brother and faithful missionary, Fred G. Leader.

*Kind sympathy we feel for loved ones there
And those at home by ties of nature dear.
The world for them is changed; nor seems it real
That one so brave has fallen from their ranks—
One needed so to bring the harvest in.
Dear God, since angel hands have borne him hence,
Then couldst Thou not have bade the angels stay,
And call our loved one at a later hour
With all Thy wasting harvest gathered in
From Africa—the land he loved so well?
No sheaves may garnered be by empty clay.*

*He liveth still; dark faces crowd around,
And grateful tears let fall upon the bier
That holds his lifeless form—their cherished friend,
Who loved "his own," and loved them to the end.
The matted grasses breathe a mournful lay,
And mourning doves their plaintive dirges lend,
And jungles call from depths of tangled vines
In tones reverberant with sorrow's note;
E'en hidden woodbirds hush their song of joy—
For lo, he passes. Dead? Nay, living still.*

*His words like dewdrops on some drooping soul
A dead and long-since blighted hope revived.
His deeds, none but a hero's hand would dare,
Live on, in fondest memory cherished still,
And echo back from distant sea-lapped shores,
"Press on! The torch I bore I leave to you;
Be yours to hold it high until its gleams
On Afric's sands shall glisten far and near,
To light the way for those I loved till death
In my long-cherished field—fair Congo land."*

*He could not DIE! A life thus sacrificed—
A willing gift to Him his soul most loved,
To bring His wanderers to the gates ajar,
Wide swinging of the ever welcoming fold,
To bear them home from desert wastes afar,
Lives on. With hands well laden stands he now
Before the pierced side and bleeding hands
Of Him who reached forth his waiting crown,
With "wages" for his earthly harvest toil—
A sweet "Well done, thou faithful, enter thou
Into My heavenly home forevermore."*

CLARA M. BROOKS

king, March 14, but a thousand bandits took possession of the road about twenty-five miles in length and held it nearly two weeks. They looted two of our halls, in one of which were 100 famine children, taking all grain and other foods, clothing, bedding, and \$200 we had reserved there to support the children. Only now is the road comparatively safe; so we hope to start in two days, March 31. Perhaps we can reach Chungking by end of April and start back by May 15 to

.: In the Whitened Harvest Field .:

"BY MY SPIRIT"

Brother and Sister McKinley write: "We have just closed a 3 weeks' tent meeting at Hobart, Okla., in which the Lord gave us blessed victory and specially good attendance. Nine sought and found the crimson Fountain. 4 received the Holy Spirit Baptism, and 6 followed the Lord in water baptism. We had the opposition of the enemy to fight, but we learned the truth of the Scripture, 'Not by might, nor by power, but by My Spirit, saith the Lord.'"

NEW SUNDAY SCHOOL ORGANIZED

Pastor C. A. Jones, Chariton, Ia., writes: "I came here the last night of April and God met us in mighty power, giving us many souls. We organized a Sunday school with 87 members, which is still moving forward in Jesus' name. We have a splendid band of young people. The Lord has opened the way for us to get a suitable church for worship. It is in a good location, on Grand Ave., 2 blocks north of the Square. We will welcome any passing Council ministers or brethren."

GLORIOUS FELLOWSHIP MEETING

Brother J. W. Hardy reports a blessed time at the fellowship meeting held at Overland, Mo., June 29. "Delegations from Brother Heady's assembly, Bethel Temple, Samaritan Mission, and St. Charles were present, also several visiting ministers. Blessed unity prevailed and glorious praises arose for the mighty stretched out arm of our miracle working God. Brother Matejka, of St. Charles, gave the Word. In every way the day was profitably spent for the upbuilding of His kingdom."

6,000 AT GREAT CAMP MEETING

Pastor J. L. Webb writes of the Pleasant Grove Camp Meeting, at Durant, Fla., which convened May 8-18, "God gave us the best camp meeting in years. It was truly an old time Pentecostal meeting. The power of the Holy Ghost fell in an unusual way; many were saved, so many that the actual number was lost track of; 63 received the Holy Ghost, magnifying God in other tongues. Great crowds came from other towns, until the entire country seemed to be filled with the gospel truth. It is estimated that 6,000 people were present on the camp ground the last Sunday."

GOD'S WORD VICTORIOUS

Pastor H. C. Mears of the rural assembly at Hominy, Okla., writes: "Brother P. F. Ramsey, of Malvern, Ark., has been with us in a blessed revival for 3 weeks. The weather conditions were not the best, but God's Word went forth victoriously, and brought forth fruit for His kingdom. A number were saved, 11 received the Holy Ghost 'as at the beginning,' 15 were immersed, and 13 were added to the assembly roll. People all over this country are being stirred up to seek after God as never before. Sister Brigman, of Russellville, Ark., is continuing the meeting."

ANOTHER "SCORE" FOR JESUS

Pastor E. F. Sanders, Versailles, Mo., writes: "Versailles has been stirred by an old-fashioned revival conducted by evangelists W. L. Martin and P. B. Bowman, of Michigan, which lasted 4 weeks. Twenty found the Lord, 19 received the Holy Ghost, and a number were reclaimed. All especially enjoyed the messages on the soon coming of the Lord. The evangelists had just closed a revival for Brother Roy E. Crane at Excelsior, Mo., so the two churches held a joint baptismal service. There were 37 candidates."

THREESCORE AND THREE ENTER

Pastor L. L. Ferguson, Bald Hill, Okla., writes: "We truly praise the Lord for the outpouring of the Holy Ghost in torrents of 'latter rain.' The altar filled again and again with people hungry for God, sometimes without any preaching at all. It was truly soul-refreshing to see 63 people weep over their sins, and then believe in the Saviour's pardoning grace. There were 30 baptized with the Holy Ghost in the Bible way, 41 were immersed, and 35 names were accepted for membership. Fifteen received the Baptism in one day. The meeting was in charge of Evangelist C. C. Helvey, Wetumka, Okla., Box 13."

140 CROWD ALTARS

Secretary Edgar Taylor, Edmonton, Alberta, Can., writes: "We are praising the Lord for the blessings received during the 3 weeks' campaign conducted by Evangelist Watson Argue under the auspices of the Pentecostal Assembly. After our hall became too crowded we secured the Pantages Theater for the afternoons and evenings of the last 2 Sundays. About 1500 people attended the last meeting, and perhaps 500 were unable to gain admittance. About 140 answered the calls for salvation, often crowding the altars to capacity. In one interesting service 50 relatives were gathered. The offerings paid for the campaign and also cleared off a deficit that was on the church. To God be all the praise."

BLIND HEALED, 84 BAPTIZED

Pastor William Kitchen, Oklahoma City, Okla., writes: "On June 29, Evangelist Harvey McAlister brought to a close a 3 weeks' campaign in Faith Tabernacle. This has been without question the greatest and deepest series of meetings that we have ever witnessed in Oklahoma City. God's blessing was on the meeting from the beginning, and during the very first day of the campaign 15 were filled with the Holy Ghost just as in the days of the early church. About 70 were saved or restored. Many were healed, among the number a young man with a blind eye; the sight was perfectly restored; several cases of deafness were healed and one woman was healed of cancer. In the 3 weeks 84 received the Baptism with the Spirit, and 34 were immersed. We are praising God for the season of refreshing the church has enjoyed in this revival."

52 SAVED IN INFANT CHURCH

Sister Fannie McCall, Snomac, Okla., writes: "I want to praise the Lord for the way He is still blessing in Snomac. Evangelist Homer Boyd and wife held a 2 weeks' meeting here the first of June, which was gloriously successful in the salvation of those who yielded to the call of the Spirit. There were 20 saved, 11 baptized with the Holy Ghost, and 17 followed the Lord in water baptism. This church is but 4 months old, but there have been 52 conversions, 38 Baptisms with the Spirit, 28 who have been immersed, many have been healed in answer to prayer and in obedience to the Word, and 6 have been delivered from the tobacco habit. A young man just from the State Prison was gloriously saved a short time ago, the first night he was in the meeting. We expect to keep working for Christ until He comes."

DESERT BLOOMS AT BLOOMINGTON

Pastor J. M. Campbell and wife, Bloomington, Ind., write: "God has wonderfully blessed the revival conducted here recently by Evangelists Luetta Shank and Lucille Bissett, of Cuyahoga Falls, O. The meeting was held at Mt. Zion Chapel, 10 miles out of Bloomington. A number were gloriously converted and began to bear the fruits of the Spirit. One man has been paying for liquor bills which he made when a sinner; another said he had been hungry for salvation for 15 years and never got it until last night. One woman said she had not been to church for 10 years before, and it would be 10 more before she should come again; she was blessedly converted a few nights after that. It seemed from the shouts of praises that arose from the redeemed that the desert around Bloomington had already begun to blossom abundantly, even with joy and singing."

BRIEF MENTION

Brother and Sister Hardesty write from Washington, D. C., that God has blessed the labors of Sister Ethel Huber, of Grafton, W. Va., in a 3 weeks' revival she has recently held there. Some were saved, and many were stirred to seek a closer walk with God. People came for 25 miles to attend.

Brother E. E. Sutton writes from Elmer, Mo., that they are having a refreshing time from the presence of the Lord. About 17 have been saved and 6 have received the Holy Spirit Baptism. Last week 12 were baptized in water, and a number saved. The meeting continues.

Brother J. W. Hardy, pastor, St. Louis, Mo., writes that Brother E. B. Turner of Overland, Mo., conducted a 3 weeks' revival at the Samaritan Mission, closing June 15. Six were saved and reclaimed and 8 received the Holy Ghost Baptism. At a union baptismal service of the St. Charles and Overland assemblies, 6 were immersed. The church is greatly revived.

A Word from Yunnanfu, China

(Continued from Page Eleven)
 bright boys like to point to the Chinese characters on the hymn sheets as we sing. The children of Mr. Baker's orphanage come to our Sunday school and are very well behaved, and some of them are quick in learning the verses. One dear boy, stone blind, with a sunny face, comes and learns the verses so well. They had a scare last week at this orphanage when two soldiers with guns and knives entered and took away four of the boys for the army. Mr. Baker, in another building, heard of it, and throwing on a few clothes, he ran a mile and ran so fast, thinking only of getting back his Chinese boys, that the soldiers released them saying, "A foreigner who can run so fast, we cannot overcome. He must be a demon." Grace Agar

Many Gracious Answers to Prayer

(Continued from Page Seven)
 tearing down and breaking the idols they had worshiped so long. Today that home is a home of prayer and praise, where the name of Jesus is exalted. They testify far and wide, and the healing of the woman is ever a witness to back up their testimony. Oh, hallelujah to the Lamb! The Lion of the Tribe of Judah shall indeed break the chains of those who put their trust in Him.

MINISTERIAL LIST

The following names were added to our ministerial list during the month of June, 1930:

- Alford, Fred T., Colusa, Calif.
- Barnes, Elmer L., Hot Springs, Ark.
- Beard, Frank H., Ceres, Calif.
- Brown, Delbert L., Pittville, Calif.
- Butterfield, Ralph M., Aberdeen, Wash.
- Carlson, Mrs. Ruth M., San Jose, Calif.
- Coyle, Wm. E., Dallas, Tex.
- Crabb, Thos. Dewey, Shelton, Wash.
- Crocker, Charles E., Athens, Tex.
- Dodson, Leonard A., Stirling City, Calif.
- Ferguson, Walter S., Sachse, Tex.
- Fitzpatrick, John H., Corvallis, Ore.
- Flippo, Chester W., Ft. Worth, Tex.
- Gustafson, Carl J., Pearson, Wash.
- Hoffman, Chester L., Woodland, Calif.
- Hooper, Walter P., Gridley, Calif.
- Inostroza, Mrs. Mary J., San Jose, Calif.
- Lebeck, Clarence E., Petaluma, Calif.
- Moore, Leslie A., Clarkston, Wash.
- Moreno, Frank C., Las Vegas, Nev.
- Nyman, Matts W., San Francisco, Calif.
- Pilkington, A. Jack, Houston, Tex.
- Robinson, Chas. C., Wichita Falls, Tex.
- Rowe, George K., Aberdeen, Wash.
- Schmidt, Jonathan, Atwater, Calif.
- Shank, Mrs. Luetta B., Cuyahoga Falls, O.
- Sport, Joshua A., Ft. Worth, Tex.
- Steele, Mrs. Laura, Roseville, Calif.
- St. John, John Wesley, Carlsbad, N. Mex.
- Stewart, Carl L., Olney, Tex.
- Swain, Homer, Tolar, Tex.

- Taylor, Wm. M., Granite, Okla.
- Thomas, John A. Jr., Hereford, Tex.
- Thurmond, Roy J., Oroville, Calif.
- Triplett, L. Otis, San Jose, Calif.
- Van Winkle, Jesse B. N., Karnes City, Tex.
- Vick, Arne, Bellingham, Wash.
- Zimmerman, Edgar E., Pittsburg, Calif.

The following names were removed from our ministerial list in the month of June, 1930:

- David, Louis (withdrew), Arkansas City, Kans.
- Ellenwood, T. S. (withdrew), San Jose, Calif.
- Girouard, Robert (affiliated with another organization), Booker, Tex.
- Johnson, Samuel C. (withdrew), Tallapoosa, Ga.
- Larson, Matthew (withdrew), Arkansas City, Kans.
- Osborne, Edward H. (withdrew), Akron, Ohio.
- Robinson, John E. (withdrew), Oshkosh, Wis.

A WORD FROM MONTREAL

Evangelist Mae Eleanor Frey writes from Montreal, Can.: "We have been holding a campaign in Moose Jaw, a thriving city in Western Canada. Brother Odagard and his wife have been carrying on the work here for a number of years, and God has blessed their efforts; but they are now leaving for other fields. Some one who has the vision of lost souls is needed to carry this work forward. Dr. Price and party are dated to begin a campaign there July 6. There are many hungry people there praying for a mighty outpouring of the Spirit. We are at present taking charge of the work in Montreal during Pastor Baker's vacation. The church is in the very center of the business life. For years this has been an outstanding work in Canada. We are expecting signs and wonders to follow the preaching of the Word."

NOTICE

Since mailing questionnaires June 17 to all our ministers to their last known address as shown on our records, the following have been returned by the postmasters advising that they had moved and left no forwarding address, etc.

- Boucher, Florence N.
- Bryon, Arthur P.
- Cannon, C. B.
- Colas, Marcel R.
- Cook, J. Lester
- Cooke, Stanley C.
- Fish, Robert E.
- Fleming, Paul A.
- Fosteckew, S. R.
- Johnson, M. W.
- Kennedy, A. J.
- Kneisley, W. V.
- Lewis, Bennie
- Misener, Bessie
- Miskell, Thos. J.
- Myers, Thos. A.
- Park, Nimrod
- Parten, Robert E.
- Reeves, H. M.
- Roberts, Isaac G.
- Roberts, Scott G.
- Smith, Wm. Isaac
- Snyder, Robert Elmer

J. R. Evans, Secretary

THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

SPECIAL PENTECOSTAL NUMBER

Send for a roll of the special "Pentecostal" Number of the Evangel, 25 copies, 25 cents; 100 copies, \$1.00.

SPECIAL OFFER

The Pentecostal Evangel from now until Jan. 31, 1931, for 50c

This does not apply to renewals but only to those who are not now getting the paper. Canadian friends please add 25c for extra postage. British subscription, 3|.

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Gospel Publishing House, Springfield, Mo.

Forthcoming Meetings

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

WYNNE, ARK.—There will be no camp meeting at this place July 19 to 29, as was announced.—W. H. Shands, Hoxie, Ark.

HOUSTON, TEX.—Revival July 3 to 20 in charge of Evangelists Meyer and Alice Tan Ditter, at Studewood Church.—Pastor L. Hayes, 1105 Kern Street.

LEEDY, OKLA.—Evangelist Elgin L. Smith and party will begin a tent meeting July 11. As this is a new field they will appreciate the co-operation of those near enough to attend.

SNOMAC, OKLA.—Local fellowship meeting July 27, at Assembly of God church. We invite all assemblies within reach.—Fannie McCall, Pastor.

McCAMEY, TEX.—City-wide campaign, beginning July 13, Brother Jacob Miller, of Inglewood, Calif., in charge.—R. E. Gilliam, pastor.

VERNON, TEX.—Meyer Tan Ditter and wife will conduct a tent revival corner Maiden and Fannan Sts., starting July 27. Neighboring assemblies invited to co-operate.—R. L. Stegis, Box 1284.

SEATTLE, WASH.—Evangelistic campaign and Christian healing mission will be conducted at Pentecostal Temple, 2221 Third Ave., July 6-27, by Evangelist Harvey McAlister.—Wm. H. Offiler, pastor.

MACOMB, MO.—Regular camp meeting for Wolf Creek and Macomb, beginning July 25. Neighboring assemblies are invited to attend. Bring bedding. Brother Avi Gaddis, evangelist, in charge.—Mose Willis.

EASTERN DISTRICT CAMP MEETING.—At Wescoeville, near Allentown, Pa., Aug. 8-Sept. 1.—M. W. Richards, Secretary, 915 W. 29th Street, Wilmington, Del.

BRISTOW, OKLA.—Oklahoma District camp meeting, August 1-10. Pastors and evangelists of the District are requested to so arrange their meetings that they will not conflict with this date.—James Hutsell, District Superintendent.

CLARENDON, ARK.—Old-time revival begins in Fair building July 6, to last 30 days or longer, in charge of W. S. Montgomery and son, and their evangelistic party, assisted by other musicians.—J. F. Plant, Clarendon, or Mrs. Della Cook, Brenkley.

SAN FRANCISCO, CALIF.—Brother J. N. Hoover, of Santa Cruz, will conduct a special evangelistic campaign, June 21-July 13, and remain as special teacher for the summer school, at Glad Tidings Temple, 1451 Ellis St.—R. J. Craig, Pastor.

MADISON, WIS.—Prophetic full gospel revival campaign at the Mission Church, 214 West Washington Avenue, opposite Y. M. C. A. Cafeteria, July 8-20. Wm. F. A. Gierke, of Los Angeles, evangelist in charge.—Pastor Roy V. Fyles, 654 West Main Street.

LAKE CITY, IA.—In connection with the revival being conducted by the Steidle Sisters, we have planned an all-day service July 4th, with special features throughout the day.—Ralph E. McCaulley, Pastor.

APPALACHIAN DISTRICT COUNCIL RACELAND, KY.—July 17-19. Every assembly is requested to send its pastor and 2 delegates. This Council meeting will be preceded by a big tent meeting in charge of Brother J. H. Stroud and wife. All ministers in the District are urged to come.—M. B. Hampton, District Superintendent.

BELMAR, N. J.—The Full Gospel Church of Neptune will conduct a series of tent services on F. Street, between 16th and 17th Avenues, beginning July 13, and continuing 4 weeks or longer. Evangelist J. H. Bostrom, of Chicago, Ill., will have charge of the services the first 2 weeks. Other speakers are expected.—Pastor Irving H. Meyer, 5th and Ridge Avenues, Neptune, N. J.

SPUR, TEX.—July 13-27, old-time Pentecostal revival, with Evangelist Guy Shields in charge; good singing, good preaching; a good place to spend your vacation; free camp ground and water. Neighboring assemblies invited to co-operate. We invite passing ministers in the fellowship to visit us.—Will Cunningham, Pastor, Box 757.

BROOKFIELD, MO.—Evangelist Edward J. Axup, of Stockton, Calif., will conduct a revival campaign in a large brush arbor tabernacle during July and August. We invite co-operation from all neighboring assemblies.—Pastor Stanley E. Comstock, 208 Market Street.

QUAPAW, OKLA.—Fellowship meeting at the Assembly of God church, July 27. Many visiting ministers expected. The co-operation of near-by assemblies will be appreciated. Basket dinner. Brother James Hutsell, District Superintendent, will be present.—Rosa Rickner, Pastor, 704 S. Main St., Picher, Okla.

APPALACHIAN DISTRICT COUNCIL CAMP MEETING

HONAKER, VA.—August 1-10. Pastor Harry J. Steil, of Cleveland, Ohio, will be present as teacher and evangelist. Council missionaries are invited, 3 services daily; meals at reasonable cost; rooms close by. Write Robey K. Rasnake, Pastor, or M. B. Hampton, Raceland, Ky., District Superintendent.

WEST CENTRAL DISTRICT CAMPS.—Princeton, Mo., July 31-Aug. 10; Sioux City, Ia., Aug. 21-31. Elder W. I. Evans, Dean of Central Bible Institute, Brother H. E. Randall, of Egypt, and other speakers will be with us for both these meetings.—Roy E. Scott, District Superintendent, Mercer, Mo., Chas. E. Long, Secretary-Treasurer, 610 N. 15th St. E., Cedar Rapids, Ia.

OKLAHOMA DISTRICT CAMP MEETING

BRISTOW, OKLA.—Twelfth annual camp meeting, in city pavilion, Aug. 1-10. Bristow is located on the Frisco R. R. and U. S. Highway 66, between Tulsa and Oklahoma City. The speakers for each service will be chosen by the Devotional Committee. The young people will conduct one service each day. Meals served on freewill-offering plan. Come and enjoy an old-fashioned camp meeting.—Write James Hutsell, District Superintendent, Slick, Okla.

ENID, OKLA.—Pastor P. C. Nelson began a campaign June 24 in his large tent, nearly a mile from the tabernacle, and near the Santa Fe and Frisco stations, hoping to reach many new people in this strategic location. Services every day at 9 A. M. and 8 P. M. Visitors may camp on the grounds, or secure rooms and meals near the tent at low prices. Any sick coming for healing will receive earnest, sympathetic attention. The campaign will continue several weeks. For further information address Pastor P. C. Nelson, 316 E. Cherokee Ave.

CENTRAL DISTRICT CAMP MEETING

SIDNEY, O.—July 25-August 10, on fair grounds. Brother Harold F. Moss will be the speaker for the evening meetings. A definite program of Bible conference work will be conducted in the morning and afternoon hours. Committee planning for a spiritual feast. Rooms may be obtained near the grounds, tents may be rented, or bring your own. Meals at minimum charge. On U. S. Highway 25, State Highway 68.—Charles Shie.

SOUTHERN MISSOURI DISTRICT CAMP MEETING

ELLINGTON, MO.—August 1-10. Special program arranged for pastors and assemblies by Brother R. M. Riggs, of Central Bible Institute. Various evangelists will speak. Rooms and tents at small cost, meals on freewill-offering plan. Ellington is a fine place in the beautiful Ozarks, located on Highway 21, and can be easily reached from any direction. Write Pastor S. Egan, Ellington, or District Superintendent A. A. Wilson, 3308 E. 13th Street, Kansas City, Mo.

TEXAS DISTRICT CAMP MEETING

AMARILLO, TEX.—Third annual camp meeting of the Panhandle of Texas and Northeastern N. Mex., Aug. 1-11; Dr. Chas. S. Shreve, of Washington, D. C., will be the evangelistic speaker. Two meals served daily at the church; camps at reasonable rates close by; any supplies donated will be greatly appreciated. Make arrangements to spend your vacation at this time in Amarillo.—Guy Shields, 900 North Pierce Street.

WELLESLEY PARK, MASS.—All summer camp meeting, June 29 to September 1 at Wellesley Park (East Natick, Mass., 15 miles west of Boston). Meetings every day. C. H. Baker, Evangelistic Bible Teacher, in charge. Evangelists, Bible teachers, and missionaries who will speak are as follows: J. W. Bostrom, Harry Long, John W. Follette, Bert Williams, C. W. Swanson, Kenneth G. Olsen, N. J. Poysti, Paul B. Peterson. Also special children's meetings. Scandinavian-Finnish week, August 24 to Sept. 1 with Mr. and Mrs. N. J. Poysti, Petrus Swartz, C. W. Swanson, Axel Wall, speakers. Dormitories and lunch room on grounds. Very reasonable prices. Beautiful surroundings.—Russian and Eastern European Mission, 7 Auburn St., Framingham, Mass.

INTERSTATE CAMP MEETING

EUREKA SPRINGS, ARK.—Aug. 28-Sept. 7. Speakers Donald Gee, Stanley Cooke, Ernest Williams, Noel Perkin, and others. Song leader, Lester Phillips, Wichita, Kans.—Fred Vogler, Chairman.

NEBRASKA DISTRICT CAMP MEETING

Grand Island, Nebr., July 17-27, Dr. Chas. A. Shreve, main speaker. Chappell, Nebr., Aug. 21-31, Evangelist Ben Hardin, main speaker.—Edgar W. White, District Superintendent.

COLORADO DISTRICT CAMP MEETING

NORTH DELTA, COLO.—Twelfth annual camp meeting and convention of the Rocky Mountain District Council, July 25-Aug. 3. Three services daily. Business sessions, July 29-31. Evangelist Ben Hardin, of Chicago, will conduct the evangelistic services. Meals on freewill-offering plan. Ministers entertained free as far as possible. Tents may be rented on grounds at reasonable rates. Bring your bedding and cots if possible. Write District Superintendent F. C. Woodworth, 306 Peterson, Ft. Collins, Colo., or Pastor M. E. Neville, Delta, Colo.

KANSAS DISTRICT CAMP MEETINGS

WOODSTON-ALTON.—August 7 to 17, the annual camp meeting for North Central Kansas will be held 3 miles east of Woodston and 6 miles west of Alton on U. S. Highway 40 N. Ben Hardin, Pastor Stone Church, Chicago, Ill., and Meyer Pearlman of Springfield, Mo., will be the main speakers. This will be known as the Great Home-Coming Camp Meeting, and all who have attended camps here are especially invited to attend. Arrangements to accommodate large attendance. Tents and cots for rent on grounds. Meals at reasonable prices. Write Pastor Oria Bray, Alton, Kansas.

ATTICA-SHARON.—July 24 to August 3, the annual camp meeting for Southwestern Kansas will be held 6 miles west of Attica and 5 miles east of Sharon, on State Highway 12. Meyer Pearlman, of Central Bible Institute, Springfield, Mo., will have charge of the Bible teaching. Brother Hugh Cadwalder of Texas will be the evangelist. Tents and cots for rent on grounds, meals at reasonable prices. Write Pastor Victor Greisen, Attica, Kansas, or Pastor Wesley Collins, Sharon, Kans. The camp at Woodston will be Aug. 7-17. Brother Phillip Shabaz, Missionary to Persia, is expected at both these meetings.—Fred Vogler.

CHRIST'S AMBASSADORS

We urge all Pentecostal young people to be present in these camp meetings; special services will be held in connection with the camp.—Fred Vogler, District Superintendent, 1034 So. Lawrence St., Wichita, Kansas.

POTOMAC DISTRICT CAMP MEETING.—

Sixth annual camp meeting of Potomac District, Aug. 1-24, at beautiful Potomac Park, Rt. 11, between Martinsburg, W. Va., and Hagerstown, Md. Over 1000 campers expected. Order tents, cots and cabins now. Nice lots, 25x50 feet, \$25 lease and \$5.00 annually. Meals served cafeteria style and at lunch stand. Speakers will include B. E. Mahan, Evangelist, of Jeannette, Pa., Alvin L. Branch, of Battle Creek, Mich., Bible Teacher, Ruth L. Schofield, of Washington, D. C., Children's Evangelist and Teacher, Robert and Elizabeth Ashcroft, of Martinsburg, W. Va., Musical Directors and Song Leaders; also missionaries and other pastors and evangelists of District included among the efficient workers. Annual Council session Aug. 19-20, one half of entertainment provided free to ministers. All applicants for license or ordination must be present in person.—Harry V. Schaeffer, Mt. Storm, W. Va., Secretary, H. W. Kline, 509 3rd St., N. W., Washington, D. C., Superintendent.

OPEN FOR CALLS

Evangelistic

William A. Cox, 2400 Elim Avenue, Zion, Ill. Will go any place the Lord leads. Have had a number of years' experience in both pastoral and evangelistic work; in full fellowship with the General Council.

MISCELLANEOUS

WANTED.—To get in touch with some one who needs help in gospel work, either temporal or spiritual, and travel with them.—N. Walters, Rt. 1, Box 142, Mobile, Ala.

FOR SALE.—A two wheeled trailer, good rubber tires, good springs, equipped for lights. Price \$25.00. Property of J. C. Morrison, Missionary in China. Apply to J. R. Evans, 336 W. Pacific St., Springfield, Mo.

WANTED.—Bibles, Testaments, Gospel portions, papers, tracts, and songbooks for distribution among both the white race and the Choctaw Indians. We thank all who sent literature. The people are extremely poor, and greatly appreciate Pentecostal literature.—E. McLain, Eagletown, Okla.

Pastoral or Evangelistic

George M. Patterson, Box 75, Mooreland, Okla., accompanied by wife and also daughter, who is pianist. Has had 18 years of Pentecostal ministry.

WORLD MISSIONS CONTRIBUTIONS

July 1st to 3rd inclusive

All personal offerings amount to \$1816.55

1.26	Busy Bee Missionary Band Frostburg Md	
2.00	Assembly of God S S Willow Springs Mo	
2.00	Pentecostal Mission Monessen Pa	
2.17	Assembly of God Church Ava Ill	
2.31	Assembly of God S S Woodward Okla	
2.75	Assembly of God S S Pearl Ill	
3.00	Full Gospel Mission Manteca Calif	
3.00	Faith S S Southeast of Chadwick Mo	
3.35	Pentecostal Assembly of God S S Guthrie Okla	
4.00	Oakland Evangelistic Association Oakland Calif	
4.00	Full Gospel Mission Nehalem Ore	
4.01	Assembly of God S S Cyril Okla	
4.32	Jesus' Helpers S S Class Trumansburg N Y	
4.44	Assembly of God S S McCracken Kans	
4.80	Full Gospel Church Burbank Calif	
5.00	Mount Vernon Full Gospel Assembly Mount Vernon Wash	
5.00	Assembly of God Tallapoosa Mo	
5.00	Assembly of God S S Olive Branch Ill	
5.00	Winchester Bay Pentecostal Church Winchester Bay Ore	
5.00	Houston Heights Assembly of God Houston Tex	
5.69	Glad Tidings Church and S S San Antonio Tex	
5.70	Assembly of God Douglas Wyo	
6.00	Full Gospel Mission San Luis Obispo Calif	
9.00	Christ's Ambassadors Hammond Full Gospel Tab'n Hammond Ill	
10.00	Pentecostal Assembly of God Inkerman Pa	
10.00	Aberdeen Gospel Tabernacle Aberdeen Wash	
10.00	Assembly of God Byesville Ohio	
10.00	Christ's Ambassadors Springfield Mo	
11.07	Home Gardens Assembly of God S S Tulsa Okla	
11.33	Assembly of God Austinburg Ohio	
17.00	First German Pentecostal Church Akron Ohio	
20.00	Assembly of God Ewing Mo	
25.00	Sunbeam Mission Band Glad Tidings Tab'n Reading Pa	
30.00	Bethel Temple Chicago Ill	
36.00	Pentecostal S S Russellville Ark	
38.00	Pentecostal Assembly near Appleton City Mo	
50.00	Elim Tabernacle Rochester N Y	
51.00	First Pentecostal Church Warren Ohio	
53.00	Gospel Lighthouse Tabernacle Asbury Park N J	
100.00	Assembly of God Springfield Mo	
103.00	Ohio State Christ's Ambassadors	
115.00	First Pentecostal Church and Y P S Lancaster Pa	
150.00	First Pentecostal Church New Castle Pa	
Total amount reported		\$2765.75
Home missions fund		\$122.00
Office expense fund		13.35
Deputational expense fund		5.50
Reported as given direct to missionaries		17.02
Total for foreign missions		\$2607.88

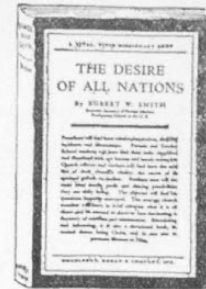
WORLD MISSIONS CONTRIBUTIONS

June 20th to 30th inclusive

All personal offerings amount to \$1528.76

1.00	Gospel Mission S S Dyer Tenn	
1.05	Meads Holiness Church Knoxville Tenn	
1.55	Independent Full Gospel Church Roseburg Ore	
1.58	Canaan Land Assembly Emerson Ark	
1.63	Christ's Ambassadors Clawson Tex	
1.70	Assembly of God Ault Colo	
2.00	Wesley Chapel Battlefield Mo	
2.35	Miami Assembly Miami W Va	
2.45	Sunday School Pottsville Ark	
2.87	Full Gospel S S Arlington Wash	
3.00	Full Gospel Assembly White Plains N Y	
3.00	Christ's Ambassadors Elk City Okla	
3.02	Assembly of God Mission Pe Ell Wash	
3.25	Auburn Pentecostal S S Auburn Wash	
3.25	Assembly of God Flat River Mo	
3.50	Allen Assembly of God Allen Nebr	
4.00	Full Gospel Church Deer Park Wash	
4.00	Sunday School Seward Kans	
4.00	Christ's Ambassadors Goose Creek Tex	
4.30	Assembly of God Baker Ore	
4.42	Pentecostal Church Escondido Calif	
4.50	Elizabeth Sunday School Elizabeth N J	
4.70	Sunday School Birthday Offering Crosby N Dak	
5.00	Full Gospel Assembly Brea Calif	
5.00	Ladies' Missionary Council Childress Tex	
5.00	Full Gospel Mission Napa Calif	
5.00	Assembly of God S S Coleman Tex	
5.00	Full Gospel S S White Plains N Y	
5.00	Duncan Assembly of God Duncan Okla	
5.16	Pentecostal Church Salyer Calif	
5.20	Bay View Gospel Tabernacle Milwaukee Wis	
5.25	Assembly of God Munford Tenn	
5.50	Friends Richmond Calif	

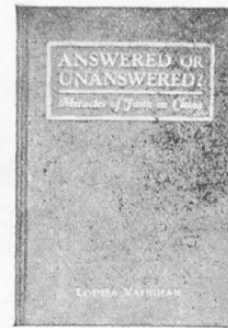
6.00	Portsmouth Assembly Portsmouth N H	
6.00	Missionary Society Bunker S Dak	
6.00	Riverside Tabernacle Flint Mich	
6.00	First Pentecostal Church Orlando Fla	
6.05	Full Gospel Assembly Tulare Calif	
6.20	Glad Tidings Tabernacle St Charles Mo	
6.22	Assembly of God Caldwell Kans	
6.60	Assembly of God S S Conneaut Ohio	
6.65	Pentecostal Assembly St Paul Va	
6.71	Atwater-Winton Assembly Winton Calif	
6.75	Highland S S Highland Tex	
7.00	Willing Workers Circle Mt Olivet Presby Church Brooklyn N Y	
7.50	Assembly of God New Castle Nebr	
7.50	Busy Bee Band Medicine Lodge Kans	
7.78	Assembly of God S S Bethalto Ill	
7.90	Assembly of God Brookfield Mo	
8.00	Gospel Tabernacle S S San Pedro Calif	
8.50	Pentecostal Missionary Society Auburn Wash	
8.75	Full Gospel Church Scooby Mont	
9.13	Assembly of God Knox City Mo	
10.00	Pentecostal Ambassadors for Christ San Francisco Calif	
10.00	Assembly of God S S Harbor Beach Mich	
10.00	Excelsior Sunday School Versailles Mo	
10.00	Women's Missionary Council Houston Tex	
10.00	Sand Flat Sunday School McHenry Md	
10.25	First Baptist Church Egg Harbor City N J	
10.35	Assembly of God S S Mattoon Ill	
10.40	Assembly Sunday School Bad Axe Mich	
10.50	Christ's Ambassadors Wapato Wash	
12.00	Full Gospel Mission Palo Alto Calif	
12.00	Assembly of God Olympia Wash	
12.15	Meridian Pentecostal Assembly Meridian Calif	
13.00	Busy Bee Band Turtle Creek Pa	
13.10	Assembly of God Creston Iowa	
14.00	Fairview Heights Community Church Santa Monica Calif	
15.00	Assembly of God Church Westby Mont	
15.00	Gospel Tabernacle Muskegon Mich	
15.00	Calvary Pentecostal Church Freeland Pa	
15.05	Payette Assembly and S S Payette Idaho	
15.13	Woodston Busy Bee Band Woodston Kans	
15.75	North Cumberland Assembly of God Cumberland Md	
16.00	Pentecostal Prayer Band Allentown Pa	
16.00	Pentecostal Church of God New Haven Conn	
17.80	Full Gospel Assembly Casino Minn	
17.90	Kingston Assembly and S S Laurel Miss	
18.80	Gospel Tabernacle Memphis Tenn	
18.98	Full Gospel Assembly Brainerd Minn	
20.00	Ladies Auxiliary First Baptist Church San Jose Calif	
20.00	Bethel Mission New York N Y	
20.22	Gospel Tabernacle Alton Ill	
20.30	Emmanuel Mission Harveys Lake Pa	
21.00	Sunnyvale Highway Pentecostal Assembly Sunnyvale Calif	
21.45	Mission of Assembly of God and S S Minot N Dak	
23.40	Assembly of God S S Goose Creek Tex	
24.93	Central Park Assembly Central Park N Y	
25.00	Assembly of God S S Miles City Mont	
25.00	Pentecostal Church Fredonia N Y	
25.00	Witherbee Pentecostal Assembly Witherbee N Y	
25.00	Full Gospel Assembly Monrovia Calif	
26.00	Full Gospel Tabernacle Des Moines Iowa	
26.00	First Pentecostal S S Wilmington Dela	
27.33	Assembly of God Pittsburg Kans	
27.40	Sherburn Gospel Tabernacle Sherburn Minn	
29.32	Assembly of God Alexandria Minn	
30.00	Women's Auxiliary and First Baptist Church San Jose Calif	
38.50	Full Gospel Crusaders Trinity Tab'n St Louis Mo	
38.75	Bethel Tabernacle and S S Watsonville Calif	
39.00	Pentecostal Gospel Hall Youkers N Y	
43.01	Ebenezer Pentecostal Church Elizabeth N J	
50.00	Bethel Temple Dayton Ohio	
50.00	Pentecostal Prayer Band Allentown Pa	
55.00	Assembly of God River Rouge Mich	
60.00	Pentecostal Mission and S S 11th & Westmoreland Philadelphia Pa	
69.47	First Pentecostal Church San Bernardino Calif	
100.00	Pentecostal Church Peckville Pa	
104.00	Pentecostal Assemblies of Canada	
113.21	Full Gospel Tabernacle Meckling S Dak	
126.55	Stoneway Pentecostal Tabernacle Seattle Wash	
127.08	First Pentecostal Church Wilmington Dela	
128.35	Pentecostal Tabernacle Tacoma Wash	
178.00	Pentecostal Assembly of God Scranton Pa	
274.75	Christian Assembly Cincinnati Ohio	
276.24	Bethel Tabernacle German Branch Milwaukee Wis	
542.40	The Pentecostal Church Cleveland Ohio	
704.04	Glad Tidings Tabernacle New York N Y	
Total amount reported		\$5,708.71
Home missions fund		84.30
Office expense fund		53.86
Deputational expense fund		15.44
Reported as given direct to missionaries		381.66
Reported as given direct to home missions		8.45
Total for foreign missions		5,165.00
Amount previously reported		12,548.75
Total amount to date		\$17,713.75



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