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Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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Trees of God's Planting

Tinnie Wheeler

IN ISAIAH 61:3 we find the prophecy of the anointing of Christ by the Spirit of God for the pouring out of blessing on all who will receive it "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

When God uses an illustration it is straight to the point. When God draws a comparison it is to some definite end. When God likens mankind to trees it behooves us to ponder well the life, growth and characteristics of some of the trees, lest we, like the partially restored blind man, "see men as trees walking."

Both the godly and the ungodly are compared to trees, but only those of God's planting will be considered here. In Psalm 1:3 the righteous man is likened to a "tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." Right here we have the whole secret of its luxurious growth and fruitfulness—constant contact with the living water.

Every normal tree has two growths—the visible, above the ground, and the invisible, beneath the ground. Its roots must be proportionate to its height, else it would become top-heavy and be easily uprooted by the wind and storm. In summer, we can readily perceive its growth as it puts forth, under the coaxing rays of the sun, new shoots, twigs, leaves, and blossoms. But when the cold blasts of winter come and the sap is driven down into the roots, the tree stands

stripped of all outward beauty, naked and shivering against the winter sky.

But now, the radical growth, the most essential of all is taking place; all unseen, down in the cold, dark earth, the life-giving sap is doing its work, causing the roots to spread out in length and breadth forming a finer network which becomes more firmly fixed in the earth till every rootlet and thread-like fiber is woven and interwoven with the soil till it seems a part of it.

So the life and growth of "human trees" need, not only the sunshine, warm winds, and gentle showers of summer, but the frost, cold winds, and storms of winter which leave us stripped and bare of every manifestation and feeling, and which drive us down deeper into the soil of

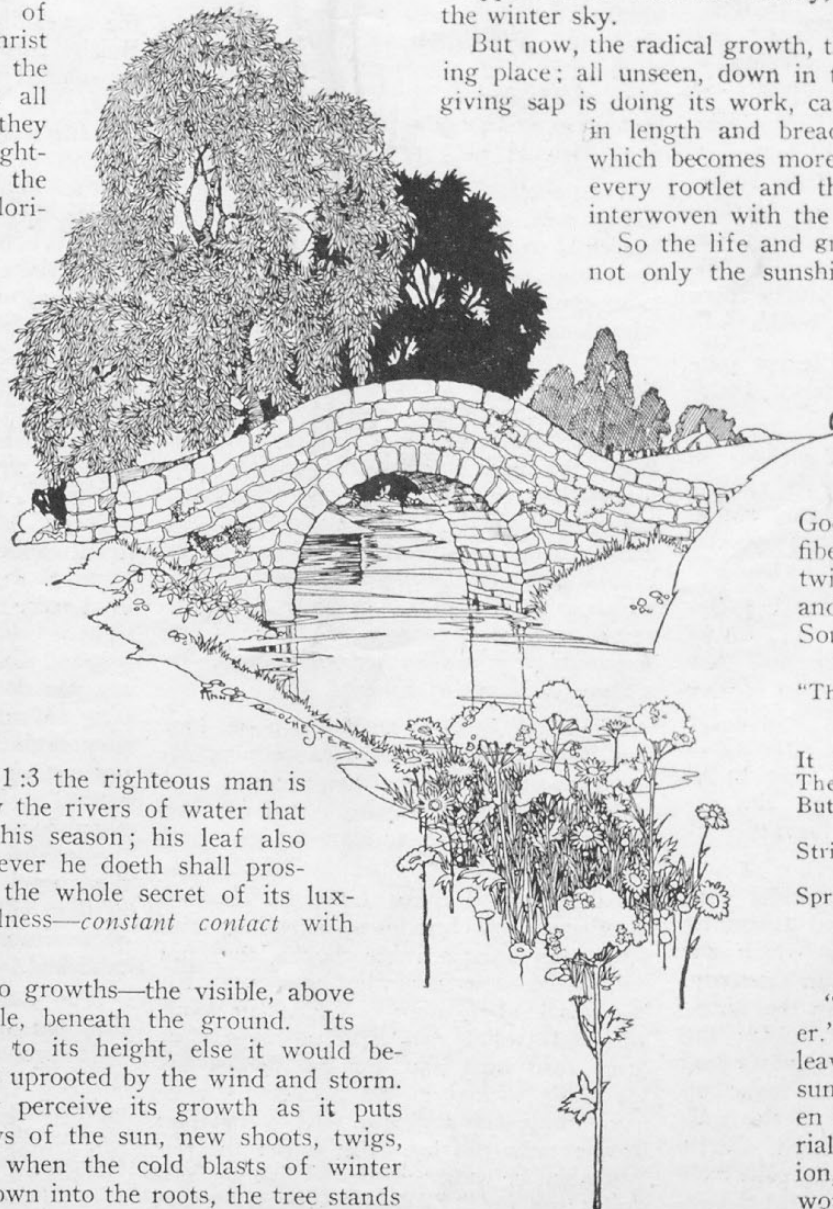
God's love and grace, till every fiber and tissue of our being is twined and intertwined, woven and interwoven with Christ, the Source of "living water."

"The wind that blows can never kill

The tree God plants.
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best.

The tree that God plants
Strikes deeper roots, grows higher still
Spreads greater boughs for God's good will
Meets all its wants."

"His leaf also shall not wither." Trees breathe through their leaves as well as drink in the sunshine, dew, and rain of heaven and convert them into material growth. Prayer, communion, and the study of God's word are the spiritual "lungs"



through which man draws his vital breath and life, and without which these would soon wither.

In Psalm 92:12 we read, "the righteous shall flourish like the palm tree." The palm is said to be one of the most famous trees of the forest, every part being utilized to profit. A whole article could be written about its characteristics, but we must not elaborate here. Suffice to say it is at once the emblem of constancy, patience, endurance, long life, and fruitfulness. Yes, it is also symbolic of victory and the overcoming life since it refuses to be crushed or warped by any weight laid upon it.

It was with branches of palms that they met Jesus, crying "Hosanna!" In that blood-washed, innumerable company before the throne and before the Lamb we see the waving of "palms of victory" as they worship and adore and give honor to Him who has ransomed them with His own precious blood.

Would you like to know the reason for the wonderful growth of this tree? It can survive the longest drought because its roots are so *deeply hidden* that they always strike *living springs*. So Christ is the fountain of living water to all who *dwell deeply* in Him.

Isaiah speaks of the seed of the righteous "springing up as willows by the water courses." In riding through the country one can readily determine the course of rivers and streams by the trees and shrubs crowded on their banks.

Trees are cultivated for different purposes—shade, blossoms, fragrance, hedges, and fruit.

How grateful is the shade of a spreading, leafy tree from the sultry sun! How refreshing the cooling moisture which it has inhaled, stored up, and gives out in blessing to others!

In Canticles the bride likens her Beloved to an "apple tree under whose shadow she sat with great delight." Are we, like the tree, open to God to receive the "every moment watering" which He has promised to give to the "trees" in His garden, and are we exhaling to all who come under our shadow the refreshing beauty and the fragrance of Jesus?

Hedges are beautiful only under condition—frequent clipping and trimming to preserve their symmetry which the natural growth would soon destroy. Much that is beautiful must be sacrificed to produce the effect which the gardener has in view. No less does God desire that His trees "which make up the hedge" should grow into the uniformity of the perfect Pattern, Christ Jesus. His shears must needs pass over

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Bolshevism Battling Against Christianity

PART II

Let us now look at some of the principles and laws of the Bolshevist. When you look over the Communistic literature, you will soon find that they do not recognize the right of parents to bring up their own children for, according to their ideas, a child belongs to the State and is to be influenced and trained only by the Government tutors. Parents, they say, are not capable of influencing their children aright. Accordingly the Bolshevists in Russia have established a law whereby every child up to the age of eighteen is considered the property of the government. Its parents or friends are not permitted to influence it in any way. A mother who sends her children to school knows that they will be taught to hate God, and Christianity will be presented to them in such a way as to make it appear ridiculous to them and this in an endeavor to cause them to despise the very idea of religion. What a tragedy!

Yet a mother in Russia who loves Jesus Christ will, in spite of such rules, teach her child to pray and to live a life of respect and godliness; so there is this terrific struggle between the school teacher, who is an Atheist, and the Christian parents. When the children come to school they are asked, "Does your mother teach you anything about religion? Does she read the Bible to you?" Children usually tell the truth and thus the teacher soon learns that the parents are Christians and are influencing their children and counteracting what they learn in school, thus breaking one of the main Bolshevist laws, which in their eyes is treason, making the saints subject to arrest any time. Consequently it is a very serious thing to be a true Christian in Russia.

There the Bible is an illegal book. Not one Bible is printed in that country although some are brought in secretly, and there is a famine of the Word of God among the Russian saints who love and cherish their Bibles.

In Poland I have been in Russian meetings with hundreds attending and when they sung a Bible chorus, they not only lifted their hands but also every Bible was held up high. A Russian saint, who is traveling may have no luggage or brief case with him, but he always has his Bible tucked in his pocket. I once made a missionary tour with a Russian brother who put his Bible under the pillow when he went to bed. "What are you doing that for," I asked, "Why don't you

leave it on the chair?" "Oh I sleep much better when I have my Bible with me like that," was his reply.

The Bolshevists permit no Bible to be brought into Russia. If a traveler arrives at the border, the Russian customs officials will dig down into one's suitcase and if they find a Bible, will say, "You can't take this in, we'll give you a receipt and you can claim it on your return." This anti-Bible law creates a very embarrassing situation, for no true child of God and especially a Russian saint will voluntarily part with his Bible, and consequently thousands become offenders of the law in this respect.

There is another law which prohibits the spreading of any opinion contrary to Bolshevism. Offences in this respect are considered treason. A child of God, however, must and will testify about Jesus, and the Russian saints especially are very zealous in testifying. When a Russian brother comes among a group of unbelievers, he will soon tell them about Jesus. When walking along the road, riding in the train or staying in the villages he will always testify, and they find souls willing to listen to the gospel message and gospel song. This is, of course, not only true among the Russians but general everywhere in Eastern Europe.

On one occasion some Hungarian workers were on their way to a distant village. At noon they stopped at a village well to eat their piece of bread and drink some water. Before eating they took off their hats and said grace with a loud voice of praise. In this moment one of the village women passed by; she stopped and listened, then asked, "What are you doing here?" "We are just stopping to eat our lunch and rest awhile," they replied. She answered, "You need not eat your lunch out here, come to my home." They accepted the invitation. Neighbors came into the room and soon the brethren began to testify and preach the gospel. There was a wonderful stir in that village from that one little hour of testimony. An assembly was soon established.

The Bolshevists keep watch and soon find out who it is that carries on such "propaganda against the Government." They call these Christians counter-revolutionists, and treat them as such. Again, this literally places hundreds of thousands of Christians in the awful dan-

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The Way of Salvation

The Power of God

A minister of the gospel talked to a young man about his soul. The young man wanted to be a Christian, but would not yield to Christ's invitation. Finally the minister asked him his reasons for not giving his heart to Christ. The young man reached in his pocket, pulled out a pistol and laid it on the table.

"Twenty-six miles from here is a man who killed my father. It is the ambition of my life to kill him. If I were to yield to Christ I would have to give up that ambition."

The minister pleaded with him, and one day he did receive the Lord Jesus Christ into his heart. He came to the minister saying, "I want to go to see the man who murdered my father and tell him to put up his gun, and ask him to give his heart to Christ."

"But you know he has said that he would kill you if you came near him, and he would do it before you could say a word. I think it would be better to wait. You and I will covenant together to pray that he will get saved."

Five months passed by. One night the phone in the minister's study rang. It was a fellow minister calling from a town twenty-six miles away. "What do you think has happened here tonight? The man who murdered the father of Mr. — has been converted tonight. He wants to know if he can come over to your town to see him. He's afraid to come because Mr. — said he would kill him if he ever caught him in his town."

"Tell him to come," replied the minister. "For five months Mr. — has been saved. We have been praying for the conversion of his father's murderer."

Although late at night, the minister went to the home of his friend and told him of the long-distance call. At the thought of seeing face to face the man who had murdered his father, all the old hatred and desire for revenge came back. He told the minister he would pray about it. All night long he prayed, and when the minister came for him in the morning the old hatred had gone, and in its place was the peace of God. The two of them walked to the minister's home where his enemy was waiting. When they entered the room the converted murderer rushed forward. "Oh, can you forgive me? I know I have wronged you, but can you forgive me?"

"L—, the hardest thing I ever did was to forgive you. But if you gave your heart to Christ last night as I did

last October then you are my brother in Christ, and I love you and want to shake your hand." They shook hands and put their arms around each other, prayed and wept together and went out, walking arm in arm down the street.

The power of God changes never. No case is too hard for Him. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Call upon Him today. Acknowledge your sins and count on His precious blood to cleanse you from every iniquity.

Healed of Many Things

Speaking of her experience in a meeting held in Thief River Falls, Minn., by Evangelist Lloyd Smith, in June 1933, Mrs. Fred Rockstad of that place says:

"At the first divine healing service I was not prayed for but I stood with the believers and while others were being prayed for I believed that God could heal me of lumbago with which I had suffered since February. I felt the power of God touch me and I have been entirely healed of lumbago since that time. On June 7th I was anointed and prayed for and was healed of stomach trouble which I had had for thirteen years. I also had other ailments which I thought too numerous to write on my card. I had had strained and weak arches for seventeen years and had had to wear arch supporters for fifteen years; I had had a bad cough for about three weeks; I had had diseased tonsils for twenty years; I had been troubled with rheumatism at times for three years, and also neuralgia; and I used to get so tired, weak, and nervous. Before I was anointed and prayed for I felt the power of God and from that time my feet have been healed, my cough instantly disappeared, and all the other things were healed."

Ed. Note.—Under the above testimony is the following: "I can corroborate their testimony as she is a member of my assembly.—E. N. Daly, Pastor, 617 Duluth Avenue, Thief River Falls, Minn." Recently we wrote Pastor Daly about the above testimony and he replied, "This sister's healing still holds good; and she is rejoicing in the Lord."

Healed When Dying

For ten days in last September I was very sick. My heart was so bad I could only get my breath in gasps. My hands turned purple and I was so low I didn't know what went on. I was taken to the Greeley Hospital where I remained from Monday till Friday. They could do nothing for me, and I was sent home. I could not sit up in the car. Then they took me

to Cheyenne, Wyoming, to the best doctor there. The doctor told my son that if they got me to my son's home a half mile away alive they would be fortunate. Then my son went to Nunn, 40 miles, and got Sister Fay Hughes, our pastor there. She came and anointed and prayed for me, and God healed me. In two minutes I was healed.—John Elis, Nunn, Colo.

Ed. note. This testimony was received by us in March. On May 25 Sister Hughes, replying to our inquiry wrote about this healing:

He was taken to Greeley, Colorado, and when nothing could be done for him there, he was taken to Cheyenne, Wyoming, where I was called to pray for him. I found him in very bad condition, gasping for what breath he could get, but God wonderfully healed him as we prayed. Within a few days he was brought home and he has been attending church regularly since.—Pastor Mrs. Fay Hughes, Nunn, Colo.

Magnificent Giving

"Father Bond," a Maine Puritan, spent fifty-five years, his entire life, in Kohala in the Hawaiian Islands, building up churches, schools, and a Christian community. Finding that it was absolutely necessary for the Hawaiians to have some industries, he started a sugar plantation and only after ten years of strenuous labor did he succeed in making it pay. When it became profitable he began to contribute to missions. In 1877 he gave more than \$12,000 to the cause of Christ. He wrote: "I cannot heap up money for it is not mine. I have never sought it for myself in my missionary life. Indeed I should have felt guilty if I had done so." His missionary salary was \$450. For at least fourteen years he had managed to scrape along without drawing this salary, though later taking it in part for the education of his children. When the profits of his industry began to flow in he could say, "This last year the plantation has brought me in \$48,000 and I have given it entirely away." *The Missionary Herald* tells us that in 1885 he was the largest individual giver to the American Board, which had sent him out forty years before, and each remittance to the Board was accompanied with the strict command, "Record this as from a friend only."

Christian Jews

A writer in the *Jewish Missionary Magazine* states that one out of every one hundred and fifty-six Jews in the world is a Christian, and that Jewish papers and magazines admit mournfully that within the last hundred years, more than two thousand Jews have accepted Christ as their Lord and Saviour.—*Alliance Weekly*.

Repentance the Primary Condition of a Real Salvation

Evangelist A. E. Stuernagel

(Continued from last issue)

Closely related to confession is the renunciation of sin. This we believe is the chief element in a genuine repentance. Read Isa. 55:6-7; Prov. 28:13; Luke 14:33. Renunciation of sin is of the very essence of repentance. There cannot be one step of progress towards the Christian life unless sin is renounced. Yet masses of professing Christians hold that one cannot live without sinning all the time. They come to the house of God on Sunday to confess their sins and begin a new record of sinning on Monday. Yet they believe that because their names have been placed on the church roll they are entitled to an entrance into the heavenly city. No greater mistake could be made. Christ came to save His people from their sins and to redeem them from all iniquity. According to Acts 17:30-31 God will punish all sins that have not been repented of.

Yet, in the face of all these facts there are well meaning Christian workers who proudly affirm that they have found a better way than that of giving up sins. If an enquirer asks if he will have to give up certain sinful habits he is told that there is nothing to give up. The supposition is that all sinful practices will be given up after one becomes a Christian. This may sound very wise and attractive but is it the truth? Can a person be saved without giving up his sins? Verily, no! If I can be saved without giving up my sins why may I not go through life without giving up my sins and finally enter heaven, sins and all?

But does not the desire for all old sins slough off like the leaves of an oak in spring? Yes, if they have genuinely been included in the repentance. But remember, there is no life in a dead tree. Peter tells us that God granted to the Gentiles "repentance unto life." Clearly, then, there must be repentance before there can be life. Every sinner is "dead in trespasses and sins" till he repents and accepts Christ as Saviour and Lord. But should not the sinner first accept Christ and so receive grace to give up sins? No; repentance is in reality a giving up of sins in order to accept Christ. One cannot accept Christ while still clinging to his sins. Like the Siamese twins repentance and saving faith in the Lord Jesus cannot be separated.

But cannot a person be saved while still clinging to a few cherished sins? No; the Bible teaches that repentance is from

all known sins. Any one sin persisted in will rob us of peace and mark us for doom. Moreover, if it is not necessary to repent of all sins where shall we draw the line? If it is right to practice one well defined sin why not practice a score or a hundred? Thank God, there is only one place to draw the line and that is on *all sin*. If we cling to one overmastering sin and are unwilling to give it up, then it, and not the Lord Jesus Christ is ruling our lives. In that case the love for sin is stronger than the love for Christ. But Christ cannot reign where even one sin rules the life.

A willingness to make restitution should also be included. Where repentance is genuine there will not only be an absolute renunciation of all known sin but also a desire to undo the sins of the past as far as possible. Yet some would tell us that the convert to Christ need not make restitution since all his past is under the blood of Christ. "I robbed a man of a thousand dollars or I ran away with another man's wife, but now I am saved and all is under the blood." If that were God's way of dealing with our crooked past it would be very convenient sometimes to become a Christian.

Even conscience teaches us to make restitution. Only recently in California alone \$60,000 was returned to the State Treasury by persons who wrongfully accepted money from the ICW. Each year no less than \$100,000 is sent to the United States Treasury to relieve an accusing conscience. The pangs of a guilty conscience call loudly that wrongs be righted. Paul kept a conscience void of offense toward God and man. It would be well if we did the same. But it can only be done by confessing all wrongs and making restitution as far as possible.

Restitution was solemnly demanded under law (Lev. 6:1-7); and it is certainly expected under grace. Paul in Romans 13:8 demanded that we "owe no man anything, save to love one another." Accordingly the law of love requires that we pay all lawful debts and restore anything unlawfully taken. How much do I love a person when I rob him or refuse to pay what I owe him. If the world looks for fair, honest dealing from their own kind how much more do they look for it from the followers of Christ! The one who has stolen and is unwilling to restore remains a thief still. Much the same thing applies to those who owe

debts and do not make an honest effort to pay up.

When repentance is genuine there is not only a willingness but a real desire to right all past wrongs. When restitution is impossible, of course, God accepts the will for the deed. But in every case where one is determined to pay up and make restitution God abundantly blesses and prospers. In that case God also often gives favor with those who have been wronged. But in every case where full restitution cannot be made there should be a humble confession of obligation and an expression of assurance that all that is possible is being done to square the accounts. Let there be a complete renunciation of all known sin and a willingness to restore as far as possible and the flood gates of heaven will open and the blessing of God fill the soul.

What uncounted multitudes of professing Christians never have repented of their sins! They join the church, partake of the ordinances, engage in the activities of the church, make liberal sacrifices for the work of God—but none of these things can save them. Hence they lack assurance of salvation, have not the joy of salvation or any proper interest in the salvation of others. They have no inspiration to give a testimony for Christ or courage to press on in the Christian life. "They have a name to live but are dead." All this is true because they have never truly repented and been brought into living union with our risen and glorified Lord.

Genuine repentance also includes a submission to the will of God as revealed in Christ. See Isa. 55:6-7; Mark 1:15; Acts 3:19; 20:21; 26:19; 1 Thess. 1:9. The real essence of sin is this, that the sinner is determined to have his own way. It may not be the worst way in the world. It may not be an immoral way, or a vicious way, but it is his own way and not God's. But when the sinner truly repents he renounces his own way and accepts Christ as his divinely appointed Lord. Like Saul, stricken to the earth with conviction, he begins to cry, "Lord, what wilt Thou have me to do?" This new attitude of mind and heart always accompanies a real repentance. It is the first step into the Christian life. Without it there is no salvation.

Turning from sin, apart from submission to Christ, is nothing more than reformation. Many make a fatal mistake at this point. They sign a pledge, turn over a new leaf, renounce some evil habit, try to keep "The Golden Rule" in the hope of making themselves acceptable to God. But salvation does not consist in the reformation or improvement of the natural man, but in the complete renunciation of the will and purpose and plan of self that Christ alone may reign in our lives instead. How many have turned from evil

habits, perhaps all know sin, only to become proud, boasting moralists. Externally, they may have lived better lives than some of God's weaker saints. But they have never surrendered to the Lord Jesus Christ and so are not saved. Forgiveness and eternal life are in Christ and can only be procured by becoming united to Him through a real surrender to His Lordship. 1 John 5:11-12.

Some are afraid to call for repentance thinking that repentance is a work and in conflict with salvation by grace. But repentance is not a work but rather a forsaking of our sinful past. Repentance is the response to grace working in the heart. God solemnly commands every sinner to repent and His commands are His enablings. Every step in the way of salvation is blessed of God. God meets every sinner and gives all needed grace to do all that a genuine repentance requires. To Him be all the glory!

The results of a genuine repentance including, of course, submission to the authority of Christ are many but we can only mention two. First, all true repentance is instantly followed by God's full and free forgiveness. See Isa. 55:6-7; Acts 3:19; 10:43; Luke 24:47. To doubt one's forgiveness when repentance is real and final is to call into question the plain promises of God. Forgiveness is just as sure to the penitent believer as though the Lord Jesus stood at his side and said in audible voice, "Your sins which are many are all forgiven." The assurance of forgiveness does not rest upon feeling, but upon the certainty of God's unchanging Word. The feeling comes after we believe; not we believe because we feel.

Repentance also results in the reception of eternal life. Peter tells us "that to the Gentiles also hath God granted repentance unto life." Acts 11:18. The moment repentance reaches the point of submission to Christ as Lord, eternal life is bestowed. Divine life is only found in Christ (1 John 5:11-12), and is communicated to those who become joined to Christ through a living faith in Him. "He that believeth on the Son (in the sense of yielding to His authority) hath eternal life." John 3:36. In John 5:24 the same truth is taught. We have eternal life because we believe the testimony of God to the deity of the Lord Jesus and hear His words, that is, yield to His authority.

As the age draws to a close one of the dominant notes of our testimony should be repentance. It was the one message of John the Baptist, the preparer of the way for the coming of the Lord Jesus Christ. Now we are living in the end of another age, the Lord is soon to reappear; and the atheism in the world and declension in the church demand that a host of heroic, fearless, Spirit-filled mes-

The Passing and the Permanent

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

Muzzling the Press

Under the heading, "Europe's Declining Freedom of the Press," the *Literary Digest* informs us that "the public finds it increasingly difficult to learn the actual state of international affairs because of control of expressed opinion." President Butler of Columbia university asserted that "the destruction of the freedom of the press is the most sinister sign in the world today."

This is one sign of a decline in our civilization, and a harbinger of the "perilous times."

Jewish National Revival

Writes Dr. Hoffman: "One of the direct results of Nazi anti-Semitism has been the return to Judaism of many wayward sheep from the Jewish fold and the filling of German synagogues as never before with worshipping Jews. When all is dark and seemingly hopeless, the Jew, like others, instinctively seeks divine comfort and assurance."

Persecution is the scourge of God that drives the Jews from the pleasant places of assimilation to the Scriptural duty of entire separation.

Anti-Semitism

A tiny cloud, one more sign of the coming "Jacob's Trouble," appeared over Montreal. According to *Alliance Weekly*, a French Catholic weekly of that town published in glaring headlines, "Israel Is the Most Degenerate Race in the World!" In a conversation with a missionary, the sub-editor spoke of an "economic starvation" for three years. "If the Jews do not get out quietly by that time, well, then, we shall see," he added.

The Persecution of Children

A correspondent to the *Manchester Guardian* (England) reports the following information concerning the treatment of Jewish children in German Upper Silesia. Jewish children are separated from the others and compelled to sit upon a "Jewish bench." In the Beuthen elementary schools the young Germans spontaneously passed a resolution not to sit on the same bench with Jewish children: "We shall not mix with Judas's

sengers once more go forth and call the church and the world to repentance and to be ready to welcome the returning King. Let the church herself first genuinely repent and she will have faith and courage to call others to repentance and a glorious revival is bound to follow.

(the common name for Jews in public schools). In games little Germans refuse to hold hands with Jewish children. The teachers show frozen faces to the Jewish children; they will lose their positions if they do not. Many of the Jewish children go home with the swastikas cut in their clothes. A doctor who examined one Jewish boy of thirteen said that he had begun to suffer from persecution mania."

The words, "His blood be upon us and on our children," are receiving their grim fulfillment.

The World's Most Amazing Book

"Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (1 Cor. 1:20).

According to *Prophecy*, the following was not taken from a religious journal, but from the editorial columns of a great daily newspaper (*Times*—Los Angeles).

"What book sold 438,765 copies in eighty different languages on the Pacific Coast alone last year?

"What book distributed 1,000,000 copies in Japan in 1932 and 3,000,000 in China?

"What book was popular enough to have 9,750,000 copies published in 300 different languages and dialects in America in 1932? And in England 10,500,000?

"What book warranted the purchase of 100,000 copies in one year by one company, Selfridge in London?

"First editions are usually rare and exceedingly valuable. What first-edition copy commanded the astonishing price of \$106,000 and that with forty-five known copies in the world—thirty-five in Europe and ten in the United States?

"What book is so universal, so loved, so highly prized, so popular, so useful, that a day has been devoted to it all over the world—and today is the day? Universal Bible Sunday.

"The most amazing book—the Bible.

"And yet a glib Frenchman a little over a century ago gave this book but 100 years to run its course and be forgotten. Not long ago the ninety-two volumes written by the voluminous Voltaire owned by the Earl of Dudley sold at auction for eight shillings—about 2 cents each! Voltaire is the forgotten."

"Christ wants not nibblers of the possible, but grabbers of the impossible, by faith in the omnipotence, fidelity and wisdom of the Almighty Saviour who gave the command."—C. T. Studd.

Trees of God's Planting

(Continued from Page Two)

us frequently cutting back the self-life and the shoots put forth in self-effort, and sometimes much that seems praiseworthy must be surrendered to His will and wisdom.

Shade, blossoms, and fragrance all have their places but a husbandman does not keep an orchard for these. His objective is fruit, and he spares no time, expense, skill, care, or patience till he sees the fruition of his desire. The great Husbandman "waiteth for the precious fruit of the earth, and hath long patience for it." He wants trees that "bring forth fruit in their season" and "whose fruit shall remain" until it comes to perfection.

"A tree is known," not by its blossoms but "by its fruit." I remember a crabapple tree in my father's orchard which bore the most beautiful bloom, and the fruit was "pleasant to the eye" but so hard and bitter as to be absolutely useless. "A good tree bringeth forth good fruit." The life must be conformed to the profession. The world is watching us and they have the right to expect that the fruit of the Spirit (Gal. 5:22,23) will be produced in our lives.

Don't be surprised or discouraged, if, after bearing some fruit, you find yourself quivering under God's pruning knife. It is an indication that your fruit is acceptable, and He desires "more fruit." "Herein is my father glorified that ye bear much fruit."

The tree does not seek its own will or way. In sunshine or rain heat or cold, dew or frost it just stretches itself toward heaven, not measuring itself by its neighbor, or yearning for a different environment. The cedar doesn't wish it were a fir, nor does the elm covet the position of the oak. Each is content to fulfill God's purpose in planting it just where it stands.

Let God undertake for you just where you are. No transplanting is needful. No change of circumstances, conditions or environment would make you stronger to overcome obstacles. Victory must be gained *just where you stand* in the conflict, not by running away.

I once saw a beautiful apple tree one branch of which had been broken off by the wind and lay prone on the ground. Yet it was still in full bloom. I marveled and went nearer to find one little section was still in vital connection with the trunk, and drawing life from the root. Jesus said: "He that abideth in me and I in him, the same bringeth forth much fruit, for *without me* ye can do nothing."

The most perfect trees grow alone in the open. Crowded in a dense forest, for lack of space and sunlight, many

grow abnormally lop-sided, stunted, and deformed. The most perfectly symmetrical cedar trees I have ever found were standing alone, their conical shape not acquired by trimming, but simply by letting Nature have her way.

Wider and wider must grow the separation from the world unto God if we are to realize the perfect unfolding of His life within us.

I was greatly impressed in riding through the country after a heavy snow-storm to note how the trees had stood the storm. Some hard, resisting ones were broken under the weight of snow. Others, flexible and yielding, were bending gracefully (full of grace). The burden could not keep them down. Which are we?

The storms of life are to make us not to break us. It is in the battle with the elements that the oak gets its rugged fibre, which makes it king of the forest.

When the violin maker wants material for the sounding board that will not warp or crack, he selects wood from the north side of some tree exposed to wind and weather. It is the tree that suffers that is capable of polish. When the woodsman wants particular beauty in the grain, he cuts some maple that has been torn and twisted and gnarled by the fierce elements, thus securing the knots which take the gloss.

When God wants some man whom He can trust at the front of the battle, He does not put him in a nursery, but through some crisis where he must stand alone, thus to develop his spiritual fibre of courage, fortitude, stability, and endurance.

Even the maker of idols "chooseth a tree that will not rot." Isa. 40:20. When a tree is planted it begins to grow. When a post is set in the ground it begins to rot. God doesn't want any "posts" in His garden.

Trees have a message if our ears are attuned to hear it.

"To him who in the love of Nature,
Holds communion with her visible forms,
She speaks a various language"

There are "books in the running brooks, sermons in stones, and good in everything."

All Nature is vocal with praise. There is a song in the tree tops and a friendly greeting in the waving boughs as we pass by. "The mountains and the hills break forth into singing, and all the trees of the fields clap their hands." "The fir trees rejoice and the cedars of Lebanon."

"Let the field be joyful and all that is therein, then shall all the trees of the wood sing out at the presence of the Lord, the mountains and all hills, fruitful trees and all cedars." Yea, "let

everything that hath breath praise the Lord." "Praise ye the Lord."

Our everyday lives are speaking a message to all whom we contact. Is it a help or a hindrance? Do they hear praise or grumbling? Do they see Christ or self? The Christian is the world's Bible. Do they read there the winsomeness of Jesus which attracts but never repels?

Isn't it glorious to be a tree of God's planting?

In Jer. 17:8 we read, "He shall be as a tree planted by the waters and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This is the promise. Meet the condition and the promise will translate itself into daily experience.

No tree with the best conditions of soil, sun and rain is more sure of growth than the soul that is open to God.

"As the days of a tree so are the days of my people, saith the Lord. They shall still bring fruit in old age, they shall be fat and flourishing." or, as the margin gives it, "green and full of sap." Psalm 92:14. No dry experiences but always an up-to-date testimony.

Someone has said: "Old age is no joke," but to grow old in God's way is to grow more beautiful.

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made."

The taller the palm tree grows, the stronger and broader it becomes at the top. Many aged saints of God are bringing forth their best fruit.

Go into the forest some perfect autumn day and behold the fruition of spring's promises. Every tree is resplendent in holiday attire and we say: "How sad that they must soon fade and die." Not so. It is not the touch of death but the fulfillment of life. It is the preparation for their winter's sleep in full faith that they will awaken with the first warm breath of spring.

The falling leaf is not so much a sign of decay as of transformation, not so much a symbol of death as of resurrection. Nature has no surer foregleam of man's immortal life than in the unspeakable splendors of an autumnal forest.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Amen!

Bolshevism Battling Against Christianity

(Continued from Page Two)

ger of being arrested at any time, day or night.

We over here, sometimes think of hard times. Some trouble comes, something goes wrong and the result is there is much complaining, discouragement, and even backsliding. If asked why they are not faithful to Jesus, the answer is, "It is too hard, I can't live that life." For such, however, I have a fervent wish, namely, that they go to Russia for a little while where they will learn what real trouble is. In Russia the follower of Christ is constantly beset with trouble and is always in danger. He has to be ready to be torn away from his loved ones any time. Bolshevik police will break into a home during the night, after twelve o'clock maybe, and bid the husband, father, or son to accompany them, and with a bleeding and broken heart they bid their loved ones a hurried last good-by.

In a village of the Volga district, the police came one day, went from house to house ordering those who were to be taken, to be out in the street in ten minutes' time. This applied to sixty-five men. Terror-stricken they hastily picked up a few things and with a final good-by went out into the street where they were hustled off by the Bolsheviks for transportation to the Concentration Camp. Anyone who is zealous for Jesus in Russia is marked for arrest and this makes Christian activity hazardous. Therefore we find no half-hearted Christians in Russia, the Bolsheviks take care of that. Such who are not fully consecrated will not be able to stand the strain for any length of time but will step over into the enemy's camp. I met a family here in the States whose son is still in Russia. At one time he used to be a faithful Christian but has lost out and now holds an important position in the Bolshevik Government. That means that he has discarded Christianity and has become an Atheist, for everyone must renounce faith in God before he can occupy a position under the Bolsheviks; but those who remain faithful have to be ready to suffer imprisonment and even death for their faith.

By another law which the Bolsheviks have established, preaching of the gospel is a criminal offence, yet there is an army of witnesses active in Russia. Who are these preachers, and where do they come from? There are no Bible schools or spiritual organizations in Russia, neither is there any inducement whatever to cause them to step into that line of activity. As in the times of the Czars so under the Bolshevik rule, the Russian saint has learned to be faithful under all circumstances. It is their sense of responsibility which causes them to act in the

interests of God. Take for instance, a group of children of God, in a village: they come together for prayer, and the most courageous one, whose heart is overflowing with love to God and perishing souls, steps forward and becomes the leader of the little flock. He has no special ability or qualifications, but he is ready to be faithful and work for Christ, even dying for Him, for he knows that as leader he will be the first one of the group to be arrested and sent into exile. I recommend if there are any over-ambitious members in the assembly, they be sent over to Russia for a while where they will soon cool off. When they return, they will perhaps hide away in a corner and say, "I had better stay where I am." In Russia there is no inducement to become a leader, yet there never seems to be a lack of leaders there. Why? Because they are ready to suffer and die for Christ.

A leader in that land will probably manage to carry on for a while but as sure as night follows day, sooner or later he will be arrested and sent away, for the Bolsheviks are after the leaders. As they cannot send 15 millions of people into exile, they deprive them of their leaders. Yet when one leader is torn away, another will step in his place. Pastor Voronaeff is one of these. It is really marvelous that he was able to carry on his activity for the number of years that he did, but finally he was arrested and he too is now in one of those terrible places of exile. Another preacher in Russia wrote, "My predecessor in leadership of this assembly has been arrested and sent to Siberia, now I have stepped into his place, but I know that I too will soon be sent away, but as long as I am here I want to be faithful and active in order to accomplish as much as possible." This

preacher has since been arrested and sent into exile.

To give another instance from Soviet Russia, the Bolsheviks are very diligent in hindering the saints from gathering together. I have news from one village where they gathered in various homes yet again and again they were located by the Bolsheviks and punished terribly. Finally they decided to meet together in the cemetery and worship God there as the Russians shun the cemetery. A few times they were able to meet there unmolested but one day as they were kneeling in prayer among the graves, the police suddenly swooped down upon them, tied the leading brethren to trees and then whipped every one of the men, women, and children, chasing them away bleeding. Then they turned upon the brethren tied to the trees and ill treated them so horribly that they became unconscious. Later their loved ones came and carried them home in a dying condition. This is the way the saints in Russia attend meetings and worship God.

Often we have members in our assemblies who do not seem to find it necessary to attend prayer meetings and they have reasons for staying away, but how is it that the saints in Eastern Europe will face such dangers and still insist on attending them? How is it that they long to be there, often walking five, ten, twenty, and many more miles in order to attend? What makes that possible? It is their sincerity and desperate hunger for the gospel and their craving for the presence of God. When such saints gather together, they always receive the blessing of God, not because there is an eloquent sermon, but because they are open hearted and God never disappoints such. Sometimes I have heard people in this country say, "I was disappointed with the meeting tonight. The pastor did not preach well. Brother So-and-so has not acted rightly, the meeting was flat." How easy and convenient to put the blame on somebody else, yet if we are open for God's blessing we shall never be disappointed, for if we come with a genuine longing for God's blessing it will not be a "dry meeting," for you can be assured of receiving a blessing in spite of the fact that something might be wrong.

Sometimes one comes to a meeting with the intention of finding fault with the speaker and is not disappointed, but finds what he is looking for. Thank God that in Eastern Europe and in many other parts of the world, there are people who come together with hungry and longing hearts, and they find the blessing which they are after.

This great earnestness is noticeable among the children of God anywhere in Eastern Europe by much weeping in the meetings and in prayer. Trouble, poverty and persecution creates this deep longing in their hearts for Christ, the great



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Seed Thoughts

Gathered by Alice E. Luce

"Let the merchant count his gold, the statesman sway his realm, the warrior trample on his foe; let the philosopher expound creation, the scholar elaborate his theme, the poet attune his lay; but let him that would have bliss forever unshorn, go and win souls!"

"The chariot of God's providence runneth not on broken wheels." When you are in the will of God and follow the Spirit's leadings, all your circumstances will fit in like the wheels within wheels that followed the living creatures of Ezekiel's vision, for "whithersoever the Spirit was to go, they went." Ezek. 1:20.

How may I know that I am in the will of God? Someone has said, "Every man has his own vocation. There is one direction in which all space is open to him. He is like a ship in a river, he runs against obstructions on every side but one; on that side all obstruction is taken away and he sweeps serenely over a deepening channel into an infinite sea." This is how the love of Christ *constraineth* us, or hems us in on three sides, to make us flow with increased force in the direction He has chosen for us.

Enoch walked with God; and one day he was not found on earth, for God had taken him home with Himself. A man who walks with God always gets to his destination.

What a marvelous privilege is that of co-operation with God. "We are God's fellow workers." 1 Cor. 3:9 R. V. He has never worked with masses and crowds; but in every age He has had His chosen *individuals* through whom He has wrought His signs and wonders.

"Faith is the substance of things hoped for, the evidence of things not seen.

Shepherd of their soul. Sometimes saints in this country say when it comes to attending meetings, "Oh I wish I didn't have to go to the meeting today, I should much rather stay at home." Yes, one can quite understand it because you have such cosy homes that it is easier to sit down in them and relax. This is usually one reason why Americans do not want long meetings, for the easy chair at home is better than the hard seat in the meeting hall. Over there in Eastern Europe it is different. They have no comfortable homes, and much persecution and trouble makes them long for fellowship with the saints. They seek a place in which to pray and worship, but often they are prevented from gathering by the authorities.

The objects, therefore, of faith are the future and the unseen; and the office of faith is to give present existence to future things and vital reality to unseen things."

"Wherever such faith has been exercised, wherever men have laid hold of the divine revelation, God has built a new era in human history. It is the advent of personality which alters the current of history" (Scroggie).

"God's path is on the sea—just where we should not expect it to be! So when He leads us by unexpected ways, off the strong, solid land out upon the changing sea, *then* we may expect to see His ways. We are with One who finds a path as He goes. That is better than having a path ready tracked out, for it makes us perfectly independent of circumstances" (C. A. Fox).

Questions and Answers

Matt. 12:40 says Jesus was to be three days and three nights in the heart of the earth. If that is so, how could He have been crucified on Friday and raised Sunday morning?

It has been generally accepted that a part of a day must be taken for a whole. Those who believe Jesus was crucified on Friday might believe such scriptures as Luke 23:54 teach this, "And that day was the preparation and the sabbath drew on." But many believe Jesus was crucified on Wednesday and that His body remained in the grave until after the close of the Jewish weekly sabbath. There were not only weekly sabbaths in Israel, but other times when the people ceased from their labors were also spoken of as sabbaths. Even the *year* in which the ground was to rest was called "the sabbatic year." The passover season was a special sabbath, which might fall between the weekly sabbaths. Jesus was crucified on the preparation day for the passover (John 19:31), and was raised after the close of the weekly sabbath. Matt. 28:1.

What is the meaning of "The first shall be last and the last shall be first"?

This I take to mean that many who have had wonderful opportunities will through lack of proper application, lose the place they might have had, while others who seemed less promising or whose opportunities were greatly less will, through proper application, take the place the other would have had. Bible rewards do not so much result from ability as from faithfulness.—E. S. W.

SECOND PINK WRAPPER NOTICE

Did your Evangel come in a pink wrapper last week? If so, it means that your Evangel subscription expires with this issue of the Evangel. Please send in your renewal at once and you will not lose a single copy of the paper.

A Three Minute Sermon

Christ Our Life

It was the Feast of Tabernacles when our Lord uttered the words, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," and it is supposed they were lighting the two great candelabra, which commemorated the fire-cloud that led the desert march. It was in direct allusion to the fiery pillar that our Lord used this metaphor. What that was to Israel, He is to His Church.

The wilderness was a trackless waste to Israel. The people absolutely depended on the cloud to show their path, and to find a resting place at night. When it gathered itself up from the Tabernacle on which it brooded, the people must strike their tents and follow. However desirable the site of their camp, they must leave it; however difficult the desert paths, they must traverse them; however uninviting the spot where it stopped, they must halt there, and remain as long as it tarried. To linger was to run the risk of wandering aimlessly in the desert till death supervened. Only where the cloud rested did the manna fall, the water flow, or the divine protection avail.

There are resting times in our lives. God graciously arranges green pastures and quiet waters, and makes us to lie down. His voice sounds amid the turmoil of our existence, and bids us come aside and rest awhile. But often we fret against enforced rest, we persist in hurrying to and fro, and give way to bitter repining. When the cloud stays, remain where you are. When you do not know what to do, stop still until some indication points your path.

There are times for action. The trumpet is heard with its summons, to which we must give immediate attention. When the sleeper refuses to arise instantly at the whirl of the alarm, he soon becomes so accustomed to it that it does not disturb him. So we shall gain keenness of hearing when we accustom ourselves to instant obedience. The peace and usefulness of our earthly life will be in direct proportion to our appropriation of the Lord for all the demands of our pilgrim condition. Nay, more, for as in the train the electric light comes on before the dark tunnel is entered, and lingers after it is passed, so the presence of Christ will precede and follow times of special need. "I will make darkness light before them, and crooked things straight." Isa. 42:16.—F. B. Meyer.

The Sunday School Lesson

Elisha Helps the Needy

Lesson for August 5: 2 Kings 4:1-7, 42-44.

As the stern ministry of John the Baptist was followed, in the plan of God, by the gentle ministry of the Lord Jesus, so the fiery ministry of Elijah, the John the Baptist of the Old Testament, was followed by the gentle career of Elisha. Thus God plans His work; one violently breaks the ground, and another quietly sows. It was at the Jordan that John's Successor received His endowment of power (Matt. 3:16,17); at the same river Elijah's successor, Elisha, received his spiritual anointing. 2 Kings. 2:9-15. "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good," we read in Acts 10:38. The same, in a measure, may be said of the kindly and helpful Elisha. Our lesson describes two of his works of mercy.

I. OIL FOR THE NEEDY.

(2 Kings 2:1-7)

The pitiful plea. "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen." The speaker was a widow of a student-preacher (a "son of the prophets"), who for some reason unknown to us had gotten into debt and who had died insolvent. As the law of those days permitted, the creditor was about to sell her two sons into bondage. It was a pitiful case, for, more so than today, the condition of a widow in those days was desolate. The poverty of his family is not necessarily an indication of divine displeasure; poverty very often may be the result of inflexible honesty and entire consecration. Many a modern son of the prophets (we call them Bible students today), rich in a well-paying position and substantial bank account, has become poor in order to prepare for the ministry.

The significant questions. She made no mistake in coming to Elisha, who must have had a reputation of being the friend of the needy and unfortunate. He asked two questions that were intended to call forth her faith and co-operation: (1) "What shall I do for thee?" Christ often asked a similar question to those who came for relief—"What wilt thou that I shall do unto thee?" Of course He knew the need; but He desired an expression for desire and faith. In like manner the Father knows what things we have need of before we ask, yet it has pleased Him to allow us to state our own necessities and argue our own pleas. In fact, He urges us to do so. Appearing to Solomon He said, "Ask, what shall I give thee?" 1 Kings 3:5. God is saying the same thing to each of us every day. "If ANY MAN lack, . . . let him ask of God, that giveth to all men liberally." James 1:5. Only, like Solomon, let us be sure to ask unselfishly. (2) "Tell me, what hast thou in thy house?" Two lessons emerge from these words: first, Elisha will not demoralize the woman with unwise charity; he plans to help her to help herself—which is the best way to help the needy. Second, whenever possible God requires our co-operation. "What hast thou in thy house?" He would say, reminding

us that no matter how spiritually poor we may be there is something left of our former possessions which can form the point of contact between God's unmeasured resources and our pitiful need. Out of the last pot of oil, the sign of the widow's utmost poverty, the prophet furnished the source of her comfort and happiness. A shepherd's staff formed the first contact between an enslaved people and a supernatural deliverance (Ex. 4:1,2,17); a few loaves and fishes supplied the connecting point between a hungry multitude and a supernatural supply. Mark 6:38.

The strange command. "And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and shalt set aside that which is full." Let us bring this command into relation with our own experience. (1) Let us bring the Lord the empty places of our lives—the needs and the voids. "He hath filled the hungry with good things; and the rich (that is, those full of themselves) he hath sent empty away." Luke 1:53. "Do you see that beautiful pear-tree loaded with fruit?" says Spurgeon. "As I listen to the creaking boughs I can hear the tree speak, 'Baskets, baskets, baskets, bring baskets!' Says yonder friend: 'I have one, but it is of no use; it is empty.' 'Bring it here, man, that is just the kind of basket the tree wants!' Another says, 'I have a splendid basket, it is full from top to bottom.' 'You may keep your basket to yourself; it is of no use to my loaded tree!'" The God of all fulness desires to fill the empty soul. (2) Let us fill the empty lives of others. The Samaritan woman, her empty life now filled with the living waters, rushed into the city to "borrow" the empty lives of her fellow-citizens in order that they, too, might be filled with the waters of salvation. John 4:13-15, 28-30. The world is full of empty lives which loving and intelligent Christian service can bring to the Fountain of all Life.

The Implicit Obedience. "So she went from him, and shut the door, upon her and her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil was stayed." As long as the vessels were brought the oil flowed. God keeps giving Himself as long as we bring that into which He can pour Himself. And when we stop bringing He stops pouring. If the oil had continued to flow without empty vessels to receive it, the oil would have been wasted; therefore God does not thrust His power upon us unasked. But if we have the feeling of need, the intense desire for the divine blessing, that very need and desire will be to us what the pot of oil was to the widow—a source of an abundant supply.

The Concluding Instructions. "Go, sell the oil, and pay thy debt, and live thou and thy

children on the rest." Notice that her first duty was to pay her debt. It is contrary to the will of God to contract obligations which we know we cannot meet and to neglect debts which we know we ought to pay.

"Wilt thou seal up the avenues of ill? Pay every debt as if God wrote the bill."

II. BREAD FOR THE HUNGRY.

(2 Kings 2:42-44)

The Benevolent Farmer. During a time of famine, a hundred men, most of them probably sons of the prophets, were seated at a table with Elisha. Food was conspicuous by its absence. True to the experience of many a poor preacher, someone came at just the right moment with an offering. In this case it consisted of twenty loaves and some ears of corn. This farmer accomplished a great deal more good than he intended. He came to feed one prophet and he fed a hundred men. So it has been and still is. When Robert Raikes began his Sunday school he thought only of the poor children of an English town; he little thought that this was the beginning of the thousands of Sunday schools that dot the world. An act of courtesy, a word of cheer, a testimony, a sermon, a Sunday school lesson, a helping hand—are all small things that may lead under God's blessing to great results.

The Perplexed Servant. "What, should I set this before a hundred men?" exclaimed the servant. Like Andrew, many hundred years later (John 6:9), this man did not know God's arithmetic. "In the reckoning of man there is always a deficit; in the reckoning of God there is always a surplus." Both this servant and Andrew left the Lord out of their calculations.

The Confident Prophet. "Give unto them that they may eat," replied the unperturbed prophet. "For thus saith the Lord, they shall eat and shall leave thereof." Under the blessing of God the little we have can be blessed to the good of many. People laughed at Saint Teresa when she wanted to build a great orphanage and had but three shillings to begin with. She answered, "With three shillings Teresa can do nothing; but with God and her three shillings there is nothing which Teresa cannot do."

Myer Pearlman

WORTH, MO.—We have just closed a 6 weeks' revival. Around 20 were saved; 14 received Christian baptism; and the country for miles around was awakened. We are taking care of the work until the Lord sends someone to relieve us. We plan to have the church set in order as soon as we can get a building. We shall appreciate visits from Council ministers passing this way.—Ivan Carper, Evangelist, Leon, Iowa.

CAPITAN, N. MEX.—Evangelist Wm. A. Coxe and daughters are doing pioneer work in south New Mexico. They have just gone to Capitan, where there is nothing but a hall, a piano, and one Pentecostal family to assist in the work. The first night they slept in their car. Some Nazarenes are hungry for the Baptism. The party just closed a campaign in Hobbs, where God signally blessed their ministry. The girls held a prayer service out under some trees, and two young ladies received their Baptism, and another rushed to the altar and was saved and healed before leaving the meeting.—Mrs. Wm. A. Coxe.

The Gospel in Foreign Lands

NEWS ITEMS

World Missions Plan

We wish to announce that we have prepared a chart which may be used in connection with the World Missions Plan. The World Missions Plan has been adopted by many Districts and is intended to promote missionary interest and giving, the proceeds of offerings being divided between the home and foreign field. The amount sent to the foreign field is recommended as 75% of the offering and the balance is used for the promotion of the work in the homeland.

If any assemblies would be interested in getting one of the charts mentioned or receiving the latest suggestions regarding this system of gathering and dividing missionary offerings we invite you to write the Missions Department for information. We should like to make it clear that only those assemblies who adopt this plan have their offerings divided, so that the Missions Department continues its established policy of using all funds exactly as instructed by the donors. Funds sent all designated for foreign missions are used in that manner, while any offering sent designated for some particular missionary goes 100% to that individual. The expenses of the Department are met by the voluntary contributions of our friends, so that any offering sent in for the Missions Department expense is always gratefully received.

CONGRATULATIONS

We wish to congratulate Brother and Sister J. H. Boyce of Siswa Bazar, India, on the arrival of their little son Alfred Stanley Boyce who was born March 12th.

PLAGUE SWEEPS BETTIAH, INDIA

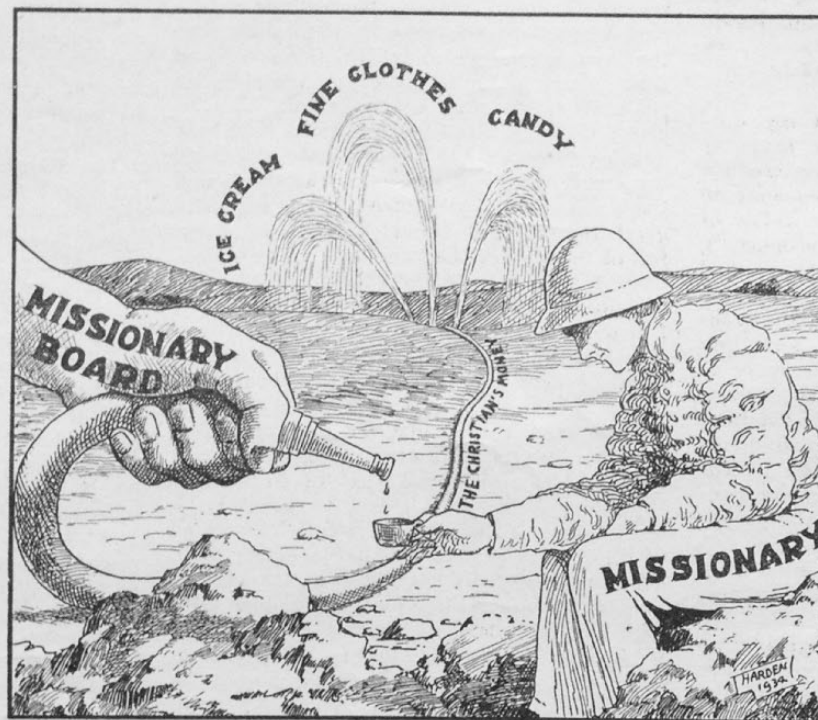
We received word from Miss Hilda Wagenknecht that plague is sweeping through Bettiah, India. She writes: "Whole sections of the bazar have been vacated, people are fleeing into the fields to get away from it. The Hindus have called for special times of prayer and sacrifice to their gods." Thus far God has graciously protected the residence of the mission station at Bettiah from this dread disease and the missionaries will appreciate the prayers of God's people for the continuance of His overshadowing presence.

RETURNING TO THE UNITED STATES

Mrs. Bella Militscher Seale reports that she is hoping to be on her way home from South China by the time this edition of

the Evangel is published. She has been very seriously ill and is in great need of the prayers of God's people. We are printing a picture of a typical street scene in the town where Sister Seale and her husband have been ministering.

For the benefit of her many friends who have inquired about her permanent address in America, Miss Evelyn Leighton announces that mail will always reach her at 475 Eight Street, Brooklyn, N. Y., in care of Miss E. E. Robinson.



An evangelistic church is a missionary church, and unless a church is evangelistic it is not evangelical; while if the church ceases to be evangelical it also ceases to be Christian. The Spirit of Christ is the Spirit of Missions.

TEACHING IN THE GOLD COAST New Book Printed

This month we have finished printing a little book in the native language called, "Peep of Day." It is a simple story, easily understood by the natives, beginning with the creation, the fall, and the promise of the Saviour. The story is then told of His coming, His life, death, resurrection, His coming again, and the judgment. There are twenty-nine boys in the reading class and they are now eagerly reading the new book.

We have a separate reading class for the Konkomba boys, taught by the native evangelist, under our supervision. The need is great for a young couple to work among the Konkomba Tribe. They are untouched by either civilization or Mohammedanism, which would make it much eas-

ier for them to receive the gospel message. Their language has never been reduced to writing, but this could be done. We are trying to translate a few choruses into their language, and how they like it!

Thou Shalt Worship the Lord Thy God

Every Sunday Mr. Shirer and I take our turn in holding services for them in their new church. Last Sunday after I announced my text, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," the question was asked, "But how shall we worship Him?" Then the way was opened for me to lead them step by step, showing them the way to live for God.

"How do you worship your idols?" I inquired. The spokesman for the group began, "When a child is born we take him to the fetish and give the child to it, asking its protection."

"All right," I said, "Now when a child is born, bring it to God's house and give him to God." "When the child grows to boyhood," the man went on, "We take him back to the fetish with the thank offering of a sheep or a goat." "All right," I replied, "Bring your boy or girl to God's house and the money you would have spent to buy a sheep, you can put in the offering as a thank offering to God."

The man continued, "If our wives do not bear children, we take them to the fetish, asking that the cause be removed so that they may bear children." Then I told them about Hannah and others of the Bible. "If our wives give birth to twins," he went on, "There must be

a special sacrifice or the twins will bring famine and disease." In answer to this point I cited the case of Jacob and Esau, who were twins, but not poor men by any means.

"When we begin to cultivate our farms we first make a sacrifice to the fetish," he said. "Well," I replied, "When you follow Jesus you will come to God's house and pray for His blessing on your farms." The speaker went on to say, "If one of the family dies prematurely, the fetish must be consulted to find out whether he had a natural death or if someone was the cause of his death by practicing witchcraft on him." I then explained that if we were following God, no one could take away our life or cause us to die before our time.

Rising to his feet, the native evan-

gelist testified that he used to worship the fetish, but found out that it was not true and that the one who had charge of ministering to the fetish often deceived them. After this testimony two men came forward to pray. They are very simple and eager for the truth.

Please pray for these open hearts and hungry souls, that they may find the true and only way of salvation, and for a young couple who would be willing to go to them to give them the message in their own language.—Mrs. Margaret P. Shirer.

GOD BLESSING IN MANCHURIA

We are glad to report that a number of precious souls have found the Lord as their personal Saviour during the past month in Mukden. Definite healings in answer to prayer have taken place and caused a greater interest in the gospel. Meetings are well attended and a very good spirit prevails.—Martin Kvamme.

PRAYER AND POWER

Mr. Arnold Weston writes from West Africa: "As we wait upon Him, the effectiveness of our own ministry is greatly increased as well as that of the native Christians. Since we wrote to our Evangel friends in May, many souls have entered into the Kingdom. In three of the large villages on the road from Tenkodogo to Togo, nearly one hundred have asked pardon for sin; and on the road from Tenkodogo to Gold Coast, two score or more have come to Him whom we love and serve. How we praise Him!

"How little we feel how helpless! how independent of it all as so many are turning to the way of righteousness. Truly it is the Lord who giveth the increase. I never in my life felt so unnecessary.

"With the scores of new converts we have, comes the increased burden on our hearts for their instruction in the things of God. Wherever it is possible for our workers or ourselves to continue going to these villages, we are able to establish the work and give these new converts a real solid foundation of teaching.

"There is a tribe in the Tenkodogo district, known as the Bousanse, which does not have a single witness of the gospel. There are some 95,000 people in this tribe. Some of them have been converted here at Tenkodogo, and it is our heart's desire that God will equip some of the most promising of the young men as workers for their own people. Please join with us in prayer to this end."

FIVE-HOUR MEETING IN LIBERIA

Miss Jennie Carlson writes of an unusual meeting in Krusuka which continued for five hours. The church was filled and the people were eager to remain as the bless-

ing of the Lord rested upon them. Miss Carlson reports that many of the Christians gave real, live testimonies of the soon return of the Lord, and at the close of the service a young woman and a boy were saved.

"In the other towns also," Miss Carlson says, "We have had very good meetings of late and we feel encouraged. We want to lengthen our cords and strengthen our stakes, and send portions to them that have none."

DELIVERED FROM DEMON POWER

Mrs. Nettie Nichols sends the following reports of the Lord's working in their midst in central China: "We are praising God for His deliverance of a young man who was brought to us for prayer about two weeks ago. It took six strong men to hold him as he was madly raging under demon power. We suspended Bible school classes so all could unite in praying for his



Typical Chinese dwellings. On this street faces the home of our missionary, Mrs. Bella Seale, as she says, usually full of children and pigs.

deliverance. After fasting and prayer the Lord quieted him and put him into a sound sleep and kept him thus all through the night.

"Just before noon the following day his mind was suddenly cleared and up to the present he is delivered and clothed in his right mind. He now realizes only God can help him and is now open for the gospel message.

"We have been earnestly desiring an open door for the gospel, not only in this home but in the factory in our neighborhood. Through this young man's deliverance God has given us an open door to preach the gospel to the family, and now some of them are attending the meetings regularly.

"Another blessed answer to prayer came during a week of financial pressure. We use about five bags of rice in a week, but this one week we were able to buy only two bags. The sister in charge measured out the rice needed day by day for each meal and it was always enough, and at the end of the week we had used only two

bags. About that time God sent us the necessary money, and we realized that He had performed a miracle."

HELP CIRCULATE GOSPEL IN GOLD COAST

We have received a very neat booklet that our missionaries in the Gold Coast have printed with some very primitive equipment which they are using for lack of anything better. The booklet gives in simple language the stories of the Bible in the native language. Other publications are being attempted but in order to take care of such work properly they ought to have a much better machine. The equipment they need can be secured for \$365.00 and this would enable our missionaries to print the Word of God in the native language and scatter it throughout the villages. Here is an opportunity for a really worthwhile investment. This machine is a missionary agent that will not tire through heat or climatic conditions but will work just as long as there is someone to keep it busy turning out portions of the Word of Life to the needy people of that part of Africa. If you would like to help in securing this machine for our missionaries send your offering designated for "Printing Equipment for the Gold Coast."

NEW CHAPEL FOR EGYPT

A recent letter from Mr. and Mrs. Randall tells of the progress of the new church which is being built in Cairo. The stone walls are up, the roof is on, and the windows and doors are nearly finished, but the work is coming to a standstill for lack of funds to complete it. Money is yet needed for the plaster, floor, electricity and plumbing. Also there is a need for an apartment for the native pastor. This will be built above the church if funds permit.

Brother and Sister Randall ask that the friends in the homeland join them in prayer that this need may be met shortly.

GIVE, AND IT SHALL BE GIVEN UNTO YOU

A certain brother, in sending an offering for missions to our office, gave the following testimony of God's faithfulness in answering prayer: "I have had the foreign missionaries on my heart for some time, but I was out of employment and could not help much. I tried to find work but it seemed that there was none so one day I said, 'Lord, give me a job and I will pay the tenth of my wages to Thee, then I will send a tenth of what is left to the missionaries.' It was only a short time until I found a job, better than I had even dreamed of. All praise be to the Father and to Jesus His Son, both now and forever!"

Outcasts of men, to you I call,
Harlots, and publicans, and thieves!
He spreads His arms to embrace you
all;
Sinners alone His grace receives.

In the Whiten'd Harvest Field

MAYFIELD, OKLA.—Since the first of the year we have conducted the following meetings; Blackburn, Collinsville, Skiatook, Sperry, Tahlequah, and Pawnee. We do not know the exact number either of those saved or who received the Holy Ghost. At this writing we are in a meeting at Luelland, Texas, with Brother and Sister L. R. Miscner.—Robert Ridener, Evangelist.

WHITE PLAINS, N. Y.—The fire has been falling here in great power during the past few weeks. May 27 fifteen followed Christ in baptism. In the last 3 weeks one young man has been saved and baptized with the Holy Ghost and 2 young women have been filled with the Spirit, according to Acts 2:4. Seven new members have been added to the church. We are having a real revival in which the Holy Spirit is working wonderfully.—Thomas Thompson, Pastor.

EBENEZER, N. Y.—We have just concluded 10 days of our camp meeting at Evangelical Park. All through the year the brethren have been laying aside offerings toward the expense of opening the camp, and also co-operating in prayer and every other way for its success. On the first night the Spirit fell and we realized that the atmosphere was charged with the presence of God. The attendance was not large but the altars filled without urging. A former Baptist minister was the first to receive the Baptism. From then on we had a deluge of old time Pentecostal power. Every service ended with a rush for the altar, and all through the day souls were coming through to the Baptism. Close to 50 received the Baptism during the first ten days. This is the greatest stir that western New York has seen for years. People are constantly praising and worshipping the Lord.

The missionary meeting on Sunday afternoon was a great blessing and we received twice the amount for missions that was given last year. Miss Ida George and G. Johnson represented the Mossi tribe in West Africa; Miss Bird, the mountain work in Kentucky; and Mrs. Snelgrove, India. The camp went on increasing in power and victory to the close. All day July 4, the closing day, souls were coming through to the Baptism in the tarrying room. During the evening service two were baptized in their seats, and one woman who had backslidden was reclaimed and refilled with the Spirit. The congregation of nearly 1000 arose and sang "I feel the touch of God on my soul," joining in one long shout of praise for nearly half an hour. A total of more than 70 received the Baptism. The meeting was far-reaching in its effects. All assemblies in Western New York have been benefited. I have not seen anything like it before for years. The ministry of Evangelists A. H. and Zelma Argue, marked from the first with a readiness to move with the Spirit, was made a great blessing to all present.—J. R. Flower, District Superintendent.

DUNCAN, OKLA.—We just closed a 2½ weeks' revival, in charge of Evangelist and Mrs. Greene. About 31 were born into the family of God and several were baptized in the Holy Spirit. At the baptismal service two others were reclaimed. These were baptized with 8 others. Fourteen new members united with the assembly.—E. C. Tobey, Duncan, Okla.

DALLAS, TEXAS—At the last fellowship meeting of the Dallas full gospel churches, the Fort Worth church co-operated for a general fellowship of the Dal-Worth section. The praises of God found expression in shouting, singing and testimonies. About 1,000 people attended. Ministers from other denominations were present, and many from various assemblies, including District Superintendent E. L. Newby and Brother F. D. Davis, Secretary. Our last meeting previous to this was at the Arlington Full Gospel Church, where Brother R. Ford is pastor. Brother Milton Summers acted as chairman in the absence of Evangelist Vernon G. Murray.

BETHANY, MO.—This little work is growing. We just closed a 4 weeks' revival in which 11 came to the altar for salvation. We started the meeting in a small store building, but on account of the heat we began holding service in the open air. After a few nights the Lord moved on the hearts of the people to open the new Union Church, where we will continue our regular services. On June 25 District Superintendent Roy E. Scott was with us. The meetings were conducted by Evangelist Virgil Booker, Athelstan, Iowa; Evangelist and Mrs. Henry Robertson assisting with the music. Council ministers passing this way will be welcomed.—Henry Robertson.

PRESQUE ISLE, ME.—After closing a campaign with Brother Adolph Peterson in South Bend, Ind., in March, I accepted an invitation to spend some time in Maine. We arrived in Houlton April 7 and began our campaign the following day. B. C. Bubar had charge of this work. We held on there for 8 weeks, meeting great opposition from different sources. The tabernacle seating 500 was filled many times to overflowing. God blessed in the salvation of souls and a number were baptized in the Holy Spirit "speaking with other tongues as the Spirit gave utterance." After Houlton we had a meeting at the First Baptist Church of Monticello. Here the Lord worked wonderfully. The attendance was good every night. More than 50 came to the altar for salvation and restoration. There were also several remarkable cases of healing. I am now attending the convention at Caribou, Me., where Brother Thornhill has a splendid work. Brother John W. Follette, of New Palz, N. Y., is the main speaker. The saints are being built up, the Spirit is falling, and the old time power of God is being manifested.—Mae Eleanor Frey.

PICHER, OKLA.—We have just closed a 3 weeks' revival, in charge of Evangelist and Mrs. Morris Kullman. Fifteen were saved or reclaimed, and 3 baptized in the Holy Ghost. Eight united with the assembly. The saints are greatly encouraged to move forward in the service of the Lord.—C. R. Hammond, Pastor.

WILLARD, O.—After praying for 2 years for the old Lutheran church, God has given it to us. This work is only 2½ years' old. We are just closing a weeks' meeting, conducted by Evangelist C. E. Roberts, of Findlay. A blessed spirit of love and fellowship prevailed among the saints. Four received a blessed witness to salvation, and our pianist for whom we had prayed for 1½ years received the Baptism, as in Acts 2:4. Backsliders came back to the Lord. District Superintendent G. F. Lewis dedicated the church. The meeting closed with the observance of the Lord's Supper and a precious baptismal service, when 13 were baptized. In the evening 5 new members were received into the church.—C. E. Kennedy, Pastor.

SAN FRANCISCO, CALIF.—An ever deepening spirit of prayer prevailed at Glad Tidings Temple during the Alford's recent 2 weeks' campaign. A strong band of prayer warriors rallied each morning in the prayer room, where prayers ascended to God. At times the glory came down, and God-consciousness so filled the place that we were strangely aroused and inspired. The evening meetings felt the uplift of the morning prayer service. God worked daily in baptizing and saving. On their last Sunday night here 22 were received into the church, and 11 were baptized in water. Brother and Sister Alford will hold a few campaigns during the summer, and may be open for service in the Northwest District. They will return to Glad Tidings Temple and Bible Institute in September.—R. J. Craig.

SHAWNEE, OKLA.—I came here in July, 1933 taking the pastorate. In October we called Evangelist F. C. Cornell for a campaign. Several were saved; a few were filled with the Holy Ghost; and some were healed. In January Evangelist and Mrs. B. L. Green came for a campaign, which proved a great blessing to the church. Several were saved and a few were filled with the Spirit. In May Brother Sam Scott came to us for a meeting. Crowds filled the house and an amplifier had to be used on the outside. Souls were saved and some were baptized with the Spirit. Sister Clara Grace then followed with another overflowing house for 4 nights, which proved a great blessing to the church. We have just closed a great revival with Evangelist Lester Sumrall and his sister. Forty-five professed faith in Christ, and all of these seemed to receive a genuine conversion. A number were baptized with the Holy Ghost; 32 received Christian baptism; and a number have united with the assembly.—J. W. Hudson, Pastor.

MISHAWAKA, IND.—We have just closed a successful revival with Evangelist L. W. Martin, Britton, Mich. Quite a number responded to the altar call for salvation and 13 received the Baptism with the Holy Ghost. In one service 6 came through speaking in other tongues as the Spirit gave utterance.—Elizabeth Buckland, Pastor.

CALHAN, COLO.—We have been having some wonderful meetings since we came here. The Lord is saving many and many are being added to the assembly. The spirit of revival is in our midst. This is a very needy field. There are scores of families who have never heard a gospel sermon. A large assembly could be raised up here.—Marvin G. Caldwell.

RATTAN OKLA.—We just closed a revival here, in which 22 prayed through to salvation; several received the Baptism in the Holy Ghost; and 18 received Christian baptism. We are now in a meeting at Kosoma where good interest is being shown. Two were at the altar last night, and more than 100 hands were lifted for prayer.—James W. Nelson, Evangelist.

TULARE, CALIF.—God is blessing His work here. Brother Frank Kooistra was elected pastor January 1. The church has prospered under his ministry. We have had a considerable increase in the Sunday school, having passed the 200 mark in attendance, a record number. We have had overflow crowds Sunday evenings. We have just closed a profitable revival with Evangelist George S. Koontz, of Riverside, in charge. Backsliders were reclaimed and souls redeemed, for which we are praising God.—F. L. Lewis, Secretary.

WRIGHT CITY, OKLA.—We praise the Lord for the way He is working here. Someone is getting saved or receiving the Baptism in almost every service. His healing power has also been wonderfully manifested. One woman whose body was swollen to her waist and in places the flesh had burst open, was healed. Before prayer she was unable to walk but she can now go anywhere. Also a baby that was given up for dead now lives. Many are convinced that God is real. Ministers in the fellowship are welcome here. L. A. Toller is pastor.—P. M. Walters, Secretary.

BRECKENRIDGE, TEXAS—The dead in trespasses and sins are being resurrected to walk in newness of life, and the church as a whole is being renewed. Evangelists J. M. and Lois Cockerell of Weatherford, came to us from the Council in Fort Worth for a revival. Brother Cockerell gave the first week to prophetic subjects, which messages were inspiring and helpful to all. The second week Sister Cockerell gave stirring evangelistic messages. The altar was filled every night. Thirty or more were wonderfully saved, and numbers are tarrying for the Baptism with the Holy Ghost. Brother Cockerell gives a Bible lesson each evening. They have been called as pastors and the church is grateful for their leadership. We have just completed a new tabernacle, and the work is going forward. Brother Pierson of Flectra, was with us for one night recently, as song leader.—Mrs. D. L. Garrett.

BRANCH, MO.—Just closed a 3 weeks' revival at Stanton's Chapel, where 2 were saved; one received the Baptism, according to Acts 2:4; and 6 were added to the assembly. Three followed Christ in baptism. M. N. Ewins is pastor. Nona Crain assisted with the music.—E. F. Crain, Evangelist.

NOXIE, OKLA.—We have just closed a 2 weeks' revival conducted by Salvatore Noferi, of New York. About 9 were saved and 5 received the Baptism with the Holy Ghost. The power fell in the services in rich blessing. A woman of about 64 years who had a limp arm was healed. Many were filled with a new zeal to work for Christ.—Ruth Hargis, Pastor.

BALDHILL OKLA.—We have just closed a 2 weeks' revival conducted by Evangelist J. K. Lack, Leslie, Ark. The Lord met us in a precious way. About 27 confessed Christ; around 25 received the Holy Ghost Baptism, as in Acts 2:4; and 20 were baptized. Our Sunday school is growing rapidly. We have added 2 Sunday school rooms to our building, and are asking the Lord for 200 or more this month. Council ministers passing this way, please stop with us.—Pastor and Mrs. S. A. Merrill.

IN MEMORIAM

We have just received word of the home-going of Brother Herbert W. Kline, superintendent of the Potomac District Council. Brother Kline has been suffering for some time from the effects of an injury received in an automobile accident, and the Lord has now delivered him from his suffering and taken him home to Himself. We desire to extend to his family our sincere sympathy in this hour of bereavement.

Forthcoming Meetings

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

MUSE, OKLA.—Fellowship meeting July 28.—Jerome Linkswiler, Pastor.

HOUSTON TEXAS.—Fifth Sunday rally, 1105 Kern St.—Luster Hayes.

ABERDEEN, S. DAK.—Tent, July 29; Clarence H. Jensen, Evangelist. New Field.—Harold James, Pastor.

SANBURG, TENN.—Fellowship meeting, July 27 (night)—9; I. A. Smith, District Superintendent.—G. G. Presler, Pastor.

OLYMPIA, WASH.—Second and Pear, July 22—; Meyer and Alice Tan Ditter, Singing Evangelists.—E. G. Lawrence, Pastor.

WICHITA, KANS.—Lincoln and South Main Streets, Sept. 2-30, Otto J. Klink, Evangelist.—Chas. Sheall, Pastor.

ORANGE, VA.—Tent meeting, Brooking Street, July 20-into August.—Evangelist and Mrs. Wm. F. Dych.

HUGO, OKLA.—Aug. 1—; Barney Flanagan, Evangelist.—Thomas M. Gray, Pastor.

FARGO, N. DAK.—Gospel Tabernacle, Aug. 12-Sept. 2. Wm. F. A. Gierke, Evangelist.—Luther Sherlund, Pastor.

DALLAS, TEXAS.—Tent, Seventh and Fleming, Aug. 5—; C. C. Helvey, Evangelist.—Pastor and Mrs. Stanley McPherson, 213 N. Montclair.

EATON, O.—Tent, July 22-Aug. 19; Evangelist and Mrs. Floyd E. Hoole and John E. Hoole.—F. R. Earhart, Pastor.

BAY CITY, MICH.—Glad Tidings Tabernacle, July 25-Aug. 12; Estella Maffett, Evangelist.—P. L. Kolenda, Pastor.

MENOMINEE, MICH.—Tent campaign July and August. Evangelist and Mrs. Paul Middleton.—E. G. Block, Pastor, 523 Carney Blvd., Marinette, Wis.

PAYETTE, IDAHO.—Camp, Aug. 1-10; meals on freewill offering plan; Kelley Campbell and other ministers of the District will assist.—John S. Curtis, Pastor.

PITTSBURGH, PA.—Tent, auspices Bethel Tabernacle, corner Carrick and Brownsville Road, June 24-Aug. 31; Nimrod Park, Evangelist for July; Stanley Cooke, Evangelist for August.—H. L. Fore, Secretary.

DISTRICT MEETINGS

FELLOWSHIP MEETING

GILBERTOWN, OKLA.—July 28.—H. E. McCoy, Pastor.

FELLOWSHIP MEETING

ST. LOUIS, MO.—Carson Road and Flavia Ave., July 30; R. E. Baker, Speaker, 2:30; E. L. Hance, 8:00.—Robert Swanson, Pastor.

WESTERN W. VA. DISTRICT CAMP

MT HOPE, W. VA.—In tabernacle, Aug. 23-Sept. 2. P. C. Nelson, assisted by Mrs. Nelson and son.—W. P. Broyles, Oswald, W. Va., or S. W. Sublett, Montcalm.

DATE CHANGED

OKLAHOMA DISTRICT CAMP

GUTHRIE, OKLA.—City Park, July 24. Sanitary kitchen and dining hall for those who wish to cook. W. I. Evans, Dean of Central Bible Institute, in charge of day services; H. E. Heady, Night Speaker. Bring camping outfit. For particulars address Elwood Young, Pastor or R. K. Hoyer, District Secretary-Treasurer, 1820 W. 3rd St., Oklahoma City.—Jas. S. Hutsell District Superintendent.

DISTRICT FELLOWSHIP MEETING

CAMBRIDGE, MASS.—Former Jewish Synagogue, near former place of worship. July 27, 10 days. Benjamin Baur, Evangelist. Dedication Service Aug. 5, 3 p. m. District Fellowship meeting August 7, 2:00 and 7:00.—R. A. Babcock, Pastor.

POTOMAC DISTRICT CAMP

FALLING WATERS, W. VA.—July 27-Aug. 19. Harry E. Bowley, Evangelist; Dean W. I. Evans, Springfield, Mo., Bible Teacher; Carl W. and Mrs. Hatch, Music Directors. If coming write H. V. Schaeffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

JACKSBORO, TEX.—Brush arbor annual camp meeting on Wichita Highway, Aug. 1-10; special speakers. H. M. Reeves, F. D. Davis; E. L. Stewart, Music Director; Evangelist Guy Shields, Promoter; other speakers and musicians. Meals in dining room, freewill offering plan. Tents \$3.00 for 10 days or bring yours.—Guy Shields, 901 N. Pierce St., Amarillo.

ILLINOIS DISTRICT CAMP

MATTOON, ILL.—Peterson Park July 27-Aug. 5; Myer Pearlman, Central Bible Institute, Bible Teacher; Stanley Cooke, Night Evangelist. Christ's Ambassadors' annual convention latter part of camp.—Arthur Bell, District Superintendent, Belleville; Theo Kessel, C. A. President, Ava.

TEXICO DISTRICT CAMP

LUBBOCK, TEXAS.—Fair Grounds Park, Aug. 17-26; E. B. Crump, Secretary Texico District, will bring the evangelistic messages and give Bible lessons daily. Other ministers and many musicians will participate. Particulars from Pastor C. R. Love, 1957 Texas Ave., Lubbock; or District Superintendent A. C. Bates, Box 48, Clovis, N. Mex.

WISCONSIN AND NORTH MICHIGAN

DISTRICT CAMP

BYRON, WISC.—Ten miles south of Fond du Lac, Aug. 26-Sept. 4. Bible conference and camp meeting. Special speakers, J. N. Hoover, Wm. F. Gierke, and Paul Peterson.—For information write D. M. Carlson, District Secretary, Shawano, Wisc.

DATE CHANGED

SOUTHERN MISSOURI DISTRICT CAMP

WILLOW SPRINGS, MO.—Annual District Camp meeting, Aug. 3-12. Aug. 8, 9 given to Christ's Ambassadors. Fellowship certificates renewed. Those desiring license or ordination meet Credentials Committee. Ministers from Springfield expected; rooms and beds free; meals on freewill offering plan. Write S. L. Johnson, District Superintendent, Dexter, or F. Hamilton, Pastor, Willow Springs.

WEST CENTRAL DISTRICT CAMP

TRENTON, MO.—Moberly Park, Aug. 2-12; P. C. Nelson, Enid, Okla., Bible Teacher; other speakers will be present. Meals as usual. Bring your own tents. No other small tents available. The Christ's Ambassadors are expected to be present and assist in every service, also a day will be devoted to their interests.—Roy E. Scott, District Superintendent, Mercer; Glenn McClure, Pastor, Trenton.

ROCKY MOUNTAIN DISTRICT CONVENTION
PORT MORGAN, COLO.—17th annual camp of Eastern Slope, August 9-19. Three services daily. Meals served on grounds. Tents reasonable. Write for reservations. Guy Shields, main speaker.—Pastor C. L. Walker.

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

ARBOR MEETINGS
 Nine miles northeast of Ozark, Ark., near CCC Highway to Camp Taft, June 24-July 12, Warnock Springs, 5 miles north of Ozark, July 15-Aug. 1; Mountaintop, Aug. 5-27. H. D. Stanley, Main Speaker, W. F. Snow assisting.—W. F. S.

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

MISSISSIPPI DISTRICT COUNCIL
HATTIESBURG, MISS.—Aug. 14-17; free entertainment as far as possible. All assemblies urged to send their quota for entertainment expense as soon as possible. Address J. L. Roseberry, Box 314.—H. M. Sandlin, Secretary.

SOUTHWEST VIRGINIA CAMP
BRISTOL, VA.—Southwest Virginia Camp, Appalachian District. Between Massachusetts and Rhode Island Streets, Aug. 9-19. Ernest S. Williams, General Superintendent, special speaker.—James Earls, West Graham, Chairman Camp Committee.

INTERSTATE CAMP MEETING
EUREKA SPRINGS, ARK.—Municipal Auditorium, Aug. 16-26. Modern tourist camps, cottages, apartments, rooms, etc. Free camp grounds. Bring your tent. Howard Carter, Otto J. Klink, Evangelists; Carl W. Barnes, Choir Director; and his family of singers, and Fred Henry Blind Pianist, and family. For posters, or other advertising matter or information address Secretary E. J. Bruton, Box 300, Pine Bluff.

WORLD MISSIONS CONTRIBUTIONS

July 2-11 inclusive

- All personal offerings amounted to \$1461.14.
- .36 Whatsoever Prayer Band Charleston Ill
 - .40 Prayer League Band Full Gospel Tabernacle Newport Ky
 - .40 Flat Rock Assembly Owassa Ala
 - .41 Assembly of God Chattanooga Okla
 - .49 Children's Church Klamath Falls Ore
 - .60 Christ Ambassadors Lake Charles La
 - .60 Assembly of God Taft Fla
 - .70 Daily Vacation Bible School El Dorado Ark
 - .70 Pentecostal Sunday School Davenport Okla
 - .75 Assembly of God Santa Anna Texas
 - .75 Christ Ambassador's Pringle S D
 - .75 Christ Ambassador's Pleasant Green N Agra Kans
 - .80 Junior Church Assembly of God Springfield Mo
 - .93 Christ Ambassador's Ponca City Okla
 - .95 Assembly of God Eldorado Springs Mo
 - 1.00 Assembly of God Poteet Texas
 - 1.00 Full Gospel Assembly Elkton Ore
 - 1.00 Assembly of God S S Woodside Pa
 - 1.00 Full Gospel Assembly Enterprise Ore
 - 1.00 Fundamental Gospel Tabernacle Chicago Ill
 - 1.00 Sandyland Assembly of God S S Smackover Ark
 - 1.00 Assembly of God S S Flippin Ark
 - 1.00 Assembly of God S S Virden Ill
 - 1.00 Assembly of God Davistown Pa
 - 1.00 Pentecostal Full Gospel Mission Troy N Y
 - 1.00 Free Pentecostal Mission Anacortes Wash
 - 1.00 Pentecostal Assembly of God Brandy Va
 - 1.00 Sunday School and Missionary Band Skiatook Okla
 - 1.00 Junior S S Class Brimston Mo
 - 1.00 Christ Ambassador's Fullerton Calif
 - 1.00 Assembly of God Womens Missionary Society Blytheville Ark
 - 1.04 Gospel Tabernacle Stevens Point Wis
 - 1.03 Assembly of God S S Paris Ark
 - 1.09 Assembly of God Lockney Tex
 - 1.10 Assembly of God S S Anadarko Okla
 - 1.13 Lockwood Assembly Glade Kans
 - 1.15 Full Gospel Tabernacle Covington Ind
 - 1.16 Assembly of God S S La Junta Colo
 - 1.26 Mt Olive Christ Ambassadors Needham Ala
 - 1.30 Assembly of God Mission S S Longdale Okla
 - 1.32 Bethlehem Assembly Ozark Ala
 - 1.33 Assembly of God S S Paris Ill
 - 1.35 Assembly of God S S Chickasha Okla
 - 1.36 Assembly of God Tombean Tex
 - 1.37 Assembly of God Waterville Kans
 - 1.38 Full Gospel Assembly S S Correctionville Iowa
 - 1.40 Assembly of God Malden Mo
 - 1.40 Assembly of God Church Percy Ill
 - 1.42 Christ Ambassador's Kingman Kans
 - 1.45 Assembly of God Thomasville Ala

- 1.45 Ridge Station S S and C A's Jonesboro Ark
- 1.46 Assembly of God Reno Ill
- 1.50 Emmanuel Assembly of God Whistler Ala
- 1.50 Full Gospel Church Big Rock Mich
- 1.50 Assembly of God Allemands La
- 1.52 Assembly of God and S S Fredonia Kans
- 1.52 Junior Church Assembly of God Springfield Mo
- 1.55 Pentecostal Church Parkin Ark
- 1.56 Assembly of God Saltville Va
- 1.59 First Pentecostal Church Bluefield Va
- 1.60 Assembly of God Des Arc Mo
- 1.60 Assembly of God Goldsberry Mo
- 1.60 Christ Ambassador's Fordyce Ark
- 1.62 Assembly of God Church Coy City Tex
- 1.70 Missionary Band and Assembly of God Reynolds Nebr
- 1.71 Oak Dale Assembly Repton Ala
- 1.71 Christ Ambassador's Chickasha Okla
- 1.72 Oak Creek Assembly of God Sedona Ariz
- 1.72 Assembly of God Peoria Ill
- 1.74 Assembly of God S S Mt Morris Pa
- 1.75 Pentecostal Assembly of God Moberly Mo
- 1.75 Pentecostal Assembly Lewiston Idaho
- 1.75 Elk Street Assembly Eureka Springs Ark
- 1.75 Assembly of God Milan Mo
- 1.86 Sunday School Nacogdoches Texas
- 1.90 Full Gospel S S Bethalto Ill
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- 2.00 Christ Ambassador's Manhattan Beach Calif
- 2.00 Pike Full Gospel S S Coldwater Kans
- 2.00 Gospel Gleaners Christ Ambassadors Bakersfield Calif
- 2.00 Full Gospel Mission Fairmont W Va
- 2.00 Christ Ambassadors Full Gospel Tabernacle Visalia Calif
- 2.00 Bethel Chapel Glendale Calif
- 2.04 Assembly of God Afton Okla
- 2.06 Holiness Church Lithia Fla
- 2.07 Assembly of God Plymouth Ill
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- 2.15 Assembly of God Church and Dorcas Missionary Society Hattiesburg Miss
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- 2.50 Sunday School and Church Elm Springs Mo
- 2.50 Glad Tidings S S Hanford Calif
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- 2.50 Assembly of God Wellington Kans
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- 2.50 Full Gospel Assembly Front Royal Va
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- 2.74 Elm Grove Assembly Cedardale Okla
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- 2.80 Pentecostal Church Santa Paula Calif
- 2.80 Assembly of God S S Eureka Springs Ark
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- 2.80 Assembly of God West Terre Haute Ind

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- 3.00 Assembly of God Church Sweetwater Okla
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- 3.00 Young People's Assembly of God Arcata Calif
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- 3.10 Assembly of God Willard Ohio
- 3.10 Bethel Assembly Arifton Ala
- 3.10 Assembly of God Medicine Lodge Kans
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- 3.26 Pentecostal S S Thayer Mo
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- 3.30 "G Getters" Intermediate S S Class Selma Calif
- 3.35 Assembly of God Mission So Sioux City Nebr
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- 3.37 Assembly of God Church Dardanelle Ark
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- 8.25 Assembly of God and S S West Point Ill
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- 8.52 Assembly of God Fleming Colo
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- 8.86 Bethel Pentecostal Assembly Nutley N J
- 8.95 Assembly of God S S Jasonville Ind
- 9.00 Full Gospel Revival Mission and S S Deer Lodge Mont
- 9.00 Green Ridge Assembly, Flintstone Md
- 9.00 Glad Tidings Temple Sunday School Spokane Wash
- 9.10 Glad Tidings Church San Antonio Texas
- 9.30 Glad Tidings Mission Merced Calif
- 9.30 Assembly of God Trenton Mo
- 9.37 Faith Tabernacle Assembly Burlington Wash
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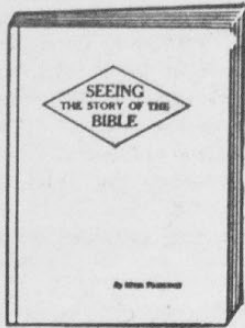
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 - 37.50 Peniel Chapel Massillon Ohio
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 - 136.50 First Pentecostal Church S S and Y P Lancaster Pa
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- | | |
|--|--------------|
| Total amount reported | \$7,066.41 |
| Home Missions fund | \$216.45 |
| Office expense fund | 101.35 |
| Deputational expense fund | 34.61 |
| Reported as given direct to missionaries | 495.51 |
| Reported as given direct to Home missions | 98.19 946.11 |
| Amount received for foreign missions to date | \$6,120.30 |

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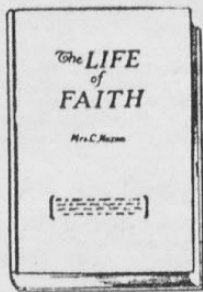


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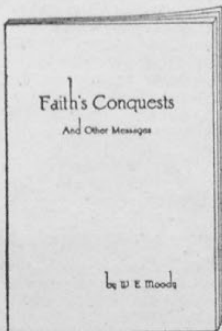


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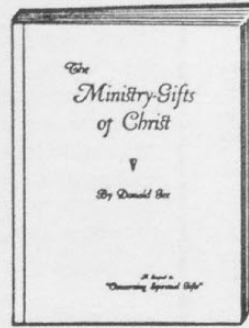


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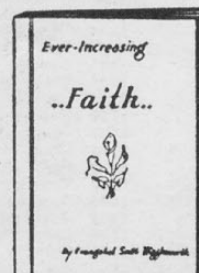


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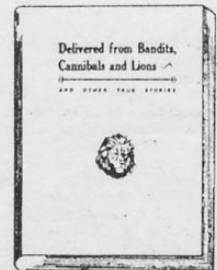
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