

Mrs. O. O. Hunt  
57 Court St.,  
Deposit, N. Y.

FILE COPY



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## Nourished and Cherished

**F**OR no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church." Eph. 5:29.

There is nourishing and cherishing. Some are nourished and not cherished. The mother gives the babe nourishing and cherishing. Individuals take nourishment, and many desire cherishing that they may flourish, that they may prosper, that they may be at their best.

How does Christ nourish and how does He cherish His church? He nourishes it through the Word, through memory of His death and His coming when the bread and the wine are partaken of at communion, and through prayer. These are the outward nourishings, but there is an invisible power or process, there is the cherishing. Can you define the cherishings that the mother gives to the babe? Does a mother need a book of instructions to tell her how to cherish her babe? She might laugh at them. She says, "I don't want your book, I know how to love my baby without an instruction book."

The polite young man may study a book on etiquette, but etiquette will never win a bride. Eliezer did not stand on etiquette. He captivated the bride by giving her the presents, and he eulogized Isaac and his father. The presents and the ornaments however did not win Rebekah. It was Eliezer. The other servants knew the story of Abraham and Isaac and their wealth as much as Eliezer, but they would not do. Eliezer was the representative of the unseen, the wooer of the absent lover. Rebekah did not fall in love with Eliezer. It was

not Miles Standish over again. But she did fall in love with the one whose beauty and worth he set forth.

"Whom having not seen ye love!" Eliezer was a wonderful courtier and his master Abraham had implicit confidence in his representative. And as Eliezer provided transportation, escort and provision all the way back, Rebekah was nourished by the representative of Isaac until such time as Isaac could take her to his own tent.

Do you think the type was any better looked after than the antitype? Rebekah lacked nothing. There was adequate provision made for the long journey and for every necessity for the journey. They never lost the track. They were not waylaid by robbers, and the bride was not stolen and held for a ransom. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." During the interim of the purchase and the presentation, the nourishing and the cherishing will be adequately looked after.

Cherisheth! Can you define it? No, but you can realize it in experience. This is absolutely unknown and foreign to those who are not His. "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?" Luke 24:32. How many who are not His know anything of this kind of heartburn? Those who are not His are sore of heart when

things are not right in the world, but they have never had burning hearts.

The ministration of the Spirit, the communion of the Holy Spirit, the dew of Hermon, the consciousness of His presence, and many, many other things, inexpressible, indefinable, are just acts of His and are of the nature and category of cherishing.

"He cherisheth it." You see that gardener with that choice plant. He fertilizes it, he prunes it, he waters it. That is the nourishing, but his duties do not end there. There is the caring for it. He studies the light upon it, he studies the air, whether it is too hot or too cold, or whether there is a draught; removes the decayed leaves and watches for blight or mildew. This is cherishing. In other words, the plant is the object of his care.

Christ is the Vine, ye are the branches, and your Heavenly Father is the Husbandman. Can you conceive or understand or imagine the care the Husbandman has over the branches? They are the branches of His Vine. He is the Plant of renown, the Vine of renown, and the Husbandman wants the branches to be worthy branches of the renowned Vine. He does not want the branches to be a disgrace to the Vine. He does not want the sap, which is prolific in the Vine, to be hindered or stayed from entering the branches. "I, the Lord, water it moment by moment." He loved the church. He nourisheth and cherisheth. You can trust His love to bring about

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"I heard the voice of Jesus say,  
Come unto me and rest,  
Lay down, thou weary one, lay down,  
Thy head upon my breast.  
"I came to Jesus as I was,  
Weary and worn and sad,  
I found in Him a resting place,  
And He has made me glad."

Christ also loved the church and gave Himself  
for it. Eph. 5:25.

# The Exercise of Spiritual Gifts

Wm. I. Evans

The wonderful First Letter to the Corinthians was written to a people who were blessed with all utterance in spiritual gifts. They were so blessed they were stepping upon one another's toes in exercising gifts. There was serious need of adjustment and correction, and the letter was written because of that need.

In the 12th chapter, verses 4 to 6 are ordinarily passed over in teaching and preaching on Gifts, but let us make these three verses the basis of our present study.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations (or, as it is in the margin, differences of ministries), but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." The Holy Spirit does not use words without meaning, and these three distinct statements are given us in connection with spiritual gifts because they have peculiar appropriateness.

There are diversities of gifts, but the same Spirit. The presence of gifts in the church of God is associated directly with the person of the Spirit. The Baptism with the Holy Spirit is not intended, primarily to bless people, but rather to make people a blessing. The exalted Lord Jesus Christ must needs be made known, revealed, and manifested in a world where darkness reigns and men are spiritually dead and cut off from any knowledge or conception of God. It is the divine plan that the Christ of glory, now removed from the earth in bodily presence, shall be revealed to a world of sinful men. This is to be done by the coming of the Holy Ghost upon redeemed men and women, possessing them, and through them in His own peculiar and wonderful way making known to a lost world that living Christ.

The Baptism with the Holy Ghost is primarily intended then to make Christ known. The world does not know Him, cannot see Him. They can read some lines in the Book regarding the existence of Christ, to them a historic character of ages past who lived and worked and performed and died and reputedly went to heaven; but only the Holy Ghost can make Him known as a living, present Being, ready to save them and bring them into all the blessings of salvation. So individuals are baptized in the Holy Ghost in order that they may become through His presence and power revealers of Christ, for the Holy Spirit

is working in those who are baptized in the Spirit, to reveal and make known the Lord Jesus Christ. Thus there is something to be done in the world, something that cannot be done by human effort alone, but must be done by the Holy Spirit.

Not only is the Baptism with the Holy Spirit a divine indument by which men are qualified to make Christ known, but the Holy Spirit imparts gifts so that the power of the Spirit in and upon their lives may be manifested, not in any fashion that strikes their fancy, but in God-ordained and God-appointed avenues of expenditure.

So we read in the 7th and 8th verses: "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom;" . . . that is one manifestation . . . "to another word of knowledge by the same Spirit," . . . that is another manifestation; and so they are all enumerated—manifestations of the Spirit given to men to profit withal. Thus the Holy Ghost imparts diverse gifts in order that divine energy may be expended through different God-appointed channels for a God-intended result, making Jesus known among men as the Living Christ. He has not designed any other way to do this except through Spirit-filled men and women to whom He imparts these gifts for exercise.

There seems to be a question among us with respect to the gifts of the Holy Spirit. With all deference to those who disagree, I feel that the Scripture teaches that men and women baptized in the Holy Ghost do actually receive gifts of the Holy Spirit. Why were certain men and women in New Testament times designated prophets if they did not exercise with more or less frequency the gift of prophecy? And why did Paul write to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery"? 1 Tim. 4:14. I believe therefore, that the Holy Spirit brings gifts when He comes. I am sure it is wrong for us to become gift-conscious. That is a bad affliction—gift-consciousness. We need God-consciousness. But the fact remains, nevertheless, that by the Holy Spirit gifts are imparted to individuals in the church.

If I were required to express myself further in the matter, I should refer to 1 Peter 4:10, where we read: "As every man"—not as a few select ones among

you, but—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." Then again in 1 Cor. 12:7 we read, "The manifestation of the Spirit is given to every man to profit withal."

Is there something wrong with the baptized saints because the gifts of the Spirit are not more in evidence? Are we at fault? Are we guilty of indolence? I believe that where there is a church of only twelve people baptized in the Holy Ghost there should be enough of the gifts of the Holy Spirit in operation to require some supervision.

The first thought, then is, that gifts, diversified gifts, are distributed by the Holy Spirit. It is my conviction that when the Holy Spirit comes upon an individual—is poured out upon him by the Lord Jesus, that that individual receives some gift in order that he may expend in God's way that divine energy deposited within him. Otherwise he could release it in any way, just like a locomotive standing on the track with the boiler full of steam, and the cord of the whistle caught somewhere, blowing off all its steam, simply making a noise. Well, nobody could be blamed for that in the spiritual realm, if there were no God-appointed way for the expenditure of that energy. With the mighty anointing of the Holy Spirit upon us, we have to do something—let it out in some way, and if there is no God-appointed way then just help yourself, go about it any way you want! But divine energy is intended to be expended through God-appointed means, and those means are the Spirit's own gifts.

Proceeding now to the next thought; "There are differences of ministries, but the same Lord." You are familiar enough with the Scriptures to know that gifts are one thing and ministries another. Gifts qualify for ministry. The Holy Spirit bestows the gifts, but the ministries are by the Lord. Get that? The Lord. The proper God-appointed expenditure of this divine energy by gifts brings men and women into ministry. "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11. These are some of the ministries. This does not exhaust the list, for in the 12th chapter of Romans you will find designated other ministries, some of them very humble, some you would hardly think to dignify with the term of ministry. You have in the 6th verse, prophecy; in the 7th verse, ministry, and then teaching, exhorting, giving, ruling, showing mercy, My! There are all kinds of God-appointed avenues here for the expenditure of God-given energy. Oh,

let us not think that in order to be under the anointing to minister we must stand on a platform and preach like a house afire. There are many things we can do in the power of the Holy Ghost. Some people might despise them, but it is all right; if they are God-ordained we shall get just as much reward as the one who speaks with the tongues of men and angels and the one who prophesies as if he were charged by a heavenly electric battery. So there are these different ministries for which the gifts qualify.

But the ministry is related to the *Lord*. Now what does that mean? There are differences of administrations, or ministries, but the same Lord. It means to me just this: We have the Baptism; we may have an apparently insignificant gift, we may not even be conscious that we have a gift of the Holy Spirit (I do not think we need that consciousness; I think the essential thing is to be conscious of the Lord—of our relation to Him), but we desire a ministry in the Lord. We desire to have this life of ours pour itself out in helpful service somewhere, somehow. We want a ministry. This verse tells us that the way to the ministry is under the *Lordship* of Jesus.

Oh, my dear friends, there are a lot of baptized people who know nothing about the Lordship of Jesus. They do not know what it is to submit themselves absolutely and completely to the Lordship of Jesus, laying down their own wills, surrendering all their own ideas and ambitions and preferences in life. You will never have a Holy Ghost ministry until you have done that. You may have a spurt here and there like the shooting off of a firecracker, or the detonating of a skyrocket, but it will fizzle out and come down with a thud. Holy Ghost ministry is by Christ's Lordship.

In the 12th chapter of Romans we have set forth perfectly, in the first two verses, this idea of the Lordship of Jesus as essential to Holy Ghost ministry. I know these verses are used constantly as a basis for exhorting to general consecration, and there are no finer passages in the Scripture to be used as such. But this verse calls on us to present our bodies. It does not say, "all your being, spirit, soul, and body"; but rather "by the mercies of God, present your *bodies*." Why? Because we live in a physical world and our ministry pertains to a physical world. We contact physical bodies, and through our physical senses we minister in a world that is filled with physical beings. The Baptism with the Holy Ghost comes upon us bodily, physically. That is why some have more difficulty in receiving the Baptism than others; they have not

learned that simple secret of yielding their bodies to the Holy Spirit. It is no discredit to a person that he has difficulty in yielding, but after we have yielded, we discover it is all so simple we wonder why we did not do it long before.

This word is addressed to people who already have the Baptism with the Holy Spirit. They have already, in the initial sense, yielded their body to be filled with the Holy Spirit. Some have fallen prostrate, some have shaken from head to foot under the power of the Spirit, some have had stammering lips for hours or days as the Holy Spirit has taken possession of them. God is saying to such baptized ones, "Present these bodies of yours a living sacrifice, holy, acceptable unto God, which is your reasonable (or spiritual) service. And be not conformed to this world." You are in this world, you are contacting it all the time, and the tendency is to drag you down always toward the level of the world. "But be ye transformed" . . . here is the process whereby you can keep from the tendency toward world-conformity—"be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

I used to read these verses, stop right there, then go off in imaginative flights into the ethereal world, removed miles and miles from the din and confusion of the earth, and think of the perfect will of God as away off there wrapped up in a cloud of glory! Then one day I read on, discovering that the "good, and acceptable, and perfect, will of God" is nothing more or less than directed activity in various spiritual ministries. These bodies of ours are to be presented unreservedly to the Lord Jesus in order that we come to know in ministry what is the perfect will of God for our lives.

Then the list that follows shows those various types of ministry that constitute the good, and acceptable, and perfect will of God for every individual. Oh, the perfect will of God! That does not mean primarily that we are to waste a lot of time worrying about how we are to dress and comb our hair and what we are to eat. The perfect will of God has to do with the accomplishing of the will of God upon earth in the few short years we have to live here. This is a Holy Ghost ministry and before we ever can know it, we must have all on the altar—particularly this lump of clay, the body.

Present your very body a living sacrifice so that God can think through your brain, speak through your lips, and minister through your hands and your feet. The reason many people are not doing more for the Lord is that they do not know what it is to yield themselves completely to Jesus as Lord—Sovereign—absolutely. No man is worthy of a

position of absolute control over his fellow being, but Jesus is worthy of nothing less than that. Paul delighted to call himself a bonds slave of Jesus Christ. He had learned to put himself all on the altar, absolutely under the sovereign sway of the Lord of glory, living a life in the flesh that was lived by the faith of the Son of God who loved him and gave Himself for him.

The passage in 1 Peter 4:10 sets forth the same idea: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." A steward is a man who has a lord over him. A steward is a servant in a household. He does not handle what belongs to himself, he dispenses what belongs to another. As good stewards of the manifold grace of God, we minister these gifts one to another. A good steward is a man that is faithful to his lord, always looking out for his lord's interests, and doing everything in the manner his lord wishes. If he is a good steward, his master may take a trip around the world leaving him in charge, and never have a moment of unrest for fear the steward will do something wrong. He is a good steward, his master can trust him and leave all in his care, knowing he will administer it just as faithfully as if the lord were there watching him. When the lord comes back he will find his household affairs being administered as perfectly as if he had been there. The Holy Spirit baptizes us, gives us gifts, and then He wants us to become good stewards. The way to be a good steward is to get under the sovereign control of the Lord, have our lives given up completely to Him. Then and then only can we speak as the oracles of God and minister by the ability that God giveth. So the exhortation here is to present these bodies of ours, because it is through our bodies that the gifts of the Holy Spirit are exercised in ministry. We speak His word with our tongue, if the gift is of that type. We lay hands on the sick—physical contact through these bodies of ours. We are yielded to the Lord in full consecration and are under the dominion of His Lordship.

(To be continued)

### Difficulties

Every difficulty overcome by faith is "bread"—strength and nourishment—to the child of God. Such the Anakims might have proved to Israel, but Israel failed, as we too often fail, from want of faith.—J. Hudson Taylor.

One of the most barren results of preaching is for the people to go out wondering at the sermon rather than worshipping Christ.

## How God Saved a Cannibalistic Witch Doctor

E. Hodgson, Kikondja Mission, Congo Belge

Kasumba was a full-blown witch doctor, belonging to the once all powerful Kasandji ghoulish secret society. His brazen impudence and whole-hearted pursuit after everything heathen and devilish, was only equalled by his bitter fanatical hatred of the missionary and his message. His whole black heart, full of hellish intrigue, revolted at every thought of the victorious gospel invasion of his territory, where he reigned as a spiritual Lord.

In great dismay Kasumba watched God's message of light, life and liberty as it made inroads on every side. His calls were getting less as his old-time dupes were turning to the living God from their fearful traffic with hell. His power was waning, so with as much egotism as possible he retreated to the last stronghold of his kind, a big 100 per cent heathen village away in the midst of the rolling game plains.

Here Kasumba found respite from the church drums, Christian singing and the evangelist's burning message. But only for a little while, for the deep of that far away need was appealing to the deep of Divine Redemption, and the Holy Spirit was separating a Spirit-filled Kisale fisherman to meet that distant cry.

Peter, like his namesake, had left his nets and boat to become a fisher of men. He begged the missionary to send him away to the farthest and most difficult village where Christ was not known, that he might preach the precious gospel.

His missionary took him, with his wife and child, as far as possible in the launch, and could only weep and pray over them as they set off into the interior as lambs among wolves. The little lamb died and was buried over there as a seed, and not in vain, for when next the launch called that way Peter's mourning was turned into joy as he pointed to some of his sheaves.

Kasumba, the witch doctor, was disgusted beyond description when the young evangelist entered his village to stay. When Peter built his little mud and wattle hut just along side his big compound, then Kasumba poured out in a flood all the blasphemous ridicule he was capable of upon the little evangelist stranger from over the lake.

Peter, without friend or church and so far from home, had to spend much of his time upon his knees before God; and so gave God the necessary footing and majority in the enemies' camp to make things happen, and this is what did happen.

The boastful Kasumba was smitten down with a strange disease and lay like a helpless infant for weeks, until all his importance had oozed away in miserable groans. Then one night, while in fretful sleep, he dreamed of God's angel visiting him, urging him to get right with God and then He would heal him. The dream was so real that early the next morning he sent begging for Peter to call and see him. The evangelist urged him to get converted and then God would heal him. He said, "Yes, if God heals me now I will give Him all the glory and my life as well." Peter prayed for him and God healed and raised him up to everybody's amazement.

With his strength came back his old arrogance, and he said, "I will consider God's claims bye and bye." Then he went off into consultation with his old evil spirits, and came forth again with a new wonderful charm that would save him from death and especially wild animals. Peter remonstrated with him, and that night God again warned him in a dream of danger ahead, with an urge to get saved ere it was too late.

Kasumba was so sure of his new charm that he tied it on to his gun and went off all alone to hunt buffaloes. Early on in the day he came across an old buffalo bull, and with one shot badly wounded it. He reloaded his gun and followed up the blood spoor. The wounded buffalo took him off into some denser bush and then circled around on its track, and there waited for its enemy coming along the blood spoor. As soon as the over-confident hunter came along, the enraged buffalo hit him like an express train, then gored and trampled him like a dirty rag, until its wound took fatal effect, when it rolled over and died alongside the helpless man.

Poor Kasumba lay a helpless mangled mass all day. Towards dark, the millions of mosquitoes came out to the unusual blood feast, and the poor man could not lift even a finger to save himself from being eaten alive. Things got worse, from a day under a tropical sun, delirious with a quenchless thirst and no water, the added physical agony of the millions of biting insects, and then after dark the mental agony as a huge lion came along the blood trail and stood over the helpless man.

Then and only then his heart breathed a prayer to God for deliverance once more. Then he was conscious of the presence of God's angel with him all the night. The lion ripped the fresh antelope ammunition pouch and belt off

him and then spent the whole night walking around the dead buffalo and wounded man. At sunrise the lion went away, and Kasumba vowed to God that he would certainly yield his life to Christ if he ever got back to the village.

It was not until that evening that the search party found the poor man. He was such a shocking mess that they delivered him at the evangelist's house. When Peter saw him he could only weep aloud. For weeks Peter washed the man's wounds in salt water and massaged him with lion fat, all the time preaching to him Jesus. Kasumba declared that he would publicly accept Christ as soon as he could walk about.

When he did get better, instead of getting converted he sent all over the territory to invite all his witch doctor friends and hunters to a big beer drink and dance to celebrate his deliverance from the buffalo and the lion. They came in crowds and made the night hideous with their drunken abandonment to everything sensual and devilish.

Poor Peter could only pray to God and go to bed. Just about midnight when the moon was at its full, the pandemonium ceased and a deep hush settled on the village. The people, awe-struck, called Peter out of bed to see the sight. He saw something that he had never seen before. The clouds were rapidly forming all kinds of most fantastic shapes around the moon and moving like troops of animals. It was wonderful enough to sober all the revellers, make them tip the beer pots out on the ground and go to bed in fear and trembling. The whole village blamed Kasumba for the manifestation, as he was trifling with God.

This brazen trifler went on with his witchcraft and even added to it blasphemy against God. At this Peter followed him up and warned him for the last time, that God, who had visited and delivered him so often, was a jealous God and would not give His glory to another. That very night the man's old buffalo wounds broke down in a suppurating mess. Again he had to send for the evangelist to pray for him. Peter preached unto him Jesus until he got beautifully saved, then he prayed for him until he was healed.

Now for ten months Kasumba has lived a lovely changed life before the whole country side. The last time the launch was that way he came along to be baptized in the lake. With joy he gave his testimony to the missionary, while he showed him his terribly scarred but perfectly healed body.

Oh marvelous grace of God! Oh God of all grace! As high as the heaven is above the earth, so great is Thy mercy!  
—Redemption Tidings.

Scars for Christ mean stars with Christ.

## The Self Life

The last enemy destroyed in the believer is self. It dies hard. It will make any concessions if allowed to live. *Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul or body to any degree—anything, if it can only live.* It will allow victory over pride, penuriousness and passion, if not destroyed itself. It will permit any number of rivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far away heathendom if only its life can be spared. It will endure any garb, any fare, any menial service rather than die.

*But this concession must not be granted.* Self is too great a foe to the child of God. It is everywhere present. It is the fly that spoils the ointment, the little fox that spoils the vine. It provokes God and man, and its own possessor. It drives to insomnia, invalidism and insanity. It produces disorder and derangement in the whole physical, mental and spiritual constitution. It talks back, excuses and vindicates itself and never apologizes. *It must die.*

Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous, supernatural, saint-like. It is beautiful to read about, edifying to think about, easy to talk about, entertaining to theorize about, fascinating to write about, refreshing to dream about. But it is hard to do. There's the rub. But it must be done. There is no abiding peace, power or prosperity without it.

We must die to good deeds and to bad deeds, to successes and to failures, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self and to self itself. Jesus said, "The hour is come that the Son of Man should be glorified. *Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.* He that loveth his life shall lose it, but he that loseth his life (himself) shall find it." "He that will come after Me let him deny himself." Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says, "I, if I be lifted up from the earth, will draw all men unto Me." Self lifted up repels. Lifted up with Christ on the cross it draws. Happy those who can say with Paul from a real experience, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in

the flesh I live by the faith of the Son of God who loved me, and gave Himself for me."

"Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered,  
None of self and all of Thee."

### Broadcasting Truth

A friend in Tulsa, Oklahoma, sends us twelve new subscriptions for the Evangel, and writes, "Thank God for the Evangel. We wandered in the wilderness a long time relative to the Holy Ghost Baptism. God had done marvelous things for us—healings, etc., so we had no desire to forsake Him. We started going to a Full Gospel church after trying various denominational churches. We were partially satisfied, but almost at the depths of despair at times, wondering if 'that' was the Scriptural Baptism or some false doctrine. We did not intend to be trapped by any of the Devil's devices, having almost been trapped previously. We began reading the Pentecostal Evangel in our desperation to find the truth. For some reason we believed it in preference to the preachers whom we heard. At times we went to church especially to get the Evangel, for we were not too interested in the messages delivered. God used the Evangel to help tide us through some dark places until we received the light we were seeking, for which reason we are desirous of spreading gospel literature." And so this one, who signs herself "A Defender of the Written Word," wants others to get the Pentecostal truth as she received it, through the Evangel, and she subscribed for a dozen friends.

Can you not do the same? You can send the Evangel for six months to any friend for the sum of 50 cents (add 25 cents extra for any addresses outside U. S. A.). In addition to the Evangel we will send a free premium book written by the Editor entitled "Spirit Filled, Led and Taught." Who can tell what the paper may mean in bringing salvation, healing, and the fullness of the Spirit to the many for whom you subscribe?

### Nourished and Cherished

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and to do all that is necessary to perfect the object of His love. All the details as to the bringing about the completeness and perfection of the branches of the Vine can be entrusted to the One who loves.

See that ardent lover. Look at the

difficulties he has to win the bride, the one he loves—his financial position, his poor standing, the opposition of parents, distance from the one he loves, difficulties of communication, the vagaries and the uncertainty and the inconstancy of the one he loves. But love wins a way through all, and he wins his bride. He nourishes and cherishes her through the difficulties, and he appreciates her all the more when he has had trouble to win her.

"No man ever yet hated his own flesh; but nourisheth and cherisheth it." We are Christ's own flesh, bone of His bone, and flesh of His flesh. Is He nourished? "I live by the Father." Is He cherished? He was in the bosom of the Father, the only begotten of the Father, has been loved by the Father, has been glorified by the Father.

Does the Son love? Paul was the spokesman for all who are redeemed when he said, "Who loved me and gave himself for me." Gal. 2:20. You may be conscious of the acts of nourishment. Seek to be equally conscious of the quieter, more secret acts of cherishing that Christ wishes His bride to recognize and experience. Amen.

### A Soldier's Creed

The following creed, written by a soldier in the American Civil War out of his own experience, illustrates the perfect union of the will and the way.

"He asked for strength that he might achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

"He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

"He has received nothing that he asked for; but all that he hoped for. His prayer is answered. He is most blessed."

### Our Jesus

As I thought of the Vine and the branches, what light the blessed Spirit poured direct into my soul! How great seemed my mistake in having wished to get the sap, the fullness out of Him. The vine now I see is not the root merely, but all—root, stem, branches, twigs, leaves, flowers, fruit: and Jesus is not only that: He is soil and sunshine, air and showers, and ten thousand times more than we have ever dreamed, wished for, or needed.—J. Hudson Taylor.

# The Sunday School Lesson

## The Plagues

Lesson for July 18. Lesson Text: Exodus 5:1 to 10:29.

**Intimacy.** Notice the many times that the clause, "The Lord said unto Moses," occurs in the book of Exodus and also in the book of Leviticus. Moses spoke with the Lord "face to face." There was a close intimacy. It is this close intimacy that He desires to have with us. His delights are with—does it say the angels? No, His delights are with the sons of men. It was the delight of our Lord to be with His disciples. He desired to call them more than servants. They were to be His friends, just as Abraham was His friend. He was not in the least offended when John leaned on His bosom. It was the intimacy of love. This intimacy of love is for everyone of us. Recognize the presence of the Lord with you and speak constantly to Him. Praying without ceasing is not a strain but is that which relieves us from strain, for as we commit everything to Him, His peace comes into our hearts and minds, and all anxiety has to flee. He loved Israel and was undertaking for them. Moses had confidence in Him and did all that He said. Let us have like confidence and like obedience.

**Pharaoh's arrogance.** Moses and Aaron went into the presence of Pharaoh and told him that the Lord God of Israel had said, "Let my people go, that they may hold a feast unto me in the wilderness." Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord." That was all his trouble, he did not know the Lord. He did not know what it meant to resist His will. He was yet to learn this. What an altogether wrong opinion of God men who do not know Him have. So many look upon Him as an unreasonable monster. They do not know how altogether lovely He is. Jesus is the express image of God. As we see Jesus in all His loveliness we know what His Father is like. The one great longing of Paul's heart was that he might know Him—know Him with an intimacy beyond anything he had yet realized. When we really know God we can never doubt Him. It will be our joy always to do His will, for we shall have learned with David that "as for God, his way is perfect."

**Severing the bondage.** Pharaoh would not let these Israelitish slaves who were working for him go off to have a season of worship. There were to be no holy days for them, no opportunity to come aside and rest awhile and meditate. He purposed to make their tasks yet harder, and gave instructions to all the taskmasters to give them no straw and yet require as many bricks as when straw was

provided. Things were now much worse than when Moses came with the promise of the Lord's deliverance. It was the darkest hour before the dawn. "Weeping may endure for a night, but joy cometh in the morning." In these last days the devil may put great pressure upon us. We may see calamities on every hand, but we are not to be disturbed. We are to look up, for our redemption draweth nigh. Any pressure that may come will press us into God. As Hudson Taylor put it,



"Because He is, and is what He is, all is well and shall be well."

**Assurance.** The Lord spoke to Moses and gave full assurance, "Now shalt thou see what I will do to Pharaoh." The Lord was going to execute a series of judgments upon the land and upon the people who were oppressing those that were His. These judgments would be so terrible that the Egyptians would be glad to get rid of Israel. God said to Moses, "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." The fathers had not known the power of that wonderful name. Moses a little later on received a revelation concerning the name. Jehovah descended in a cloud and "proclaimed the name of the Lord." This was the proclamation: "The Lord, The Lord God (Jehovah-EI, The I AM, the Mighty One), merciful

and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and who will by no means clear the guilty. . . ." We see the name here stands for His character and all that He is. He is delighted for us to know how gracious and merciful He is, but if we are rebellious and disobedient we shall know Him as Pharaoh knew Him, as a God of judgment.

**The covenant.** He reminded Moses of the covenant He had established with the fathers, "to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." A worker was leaving an orphanage for a convention. A tiny tot said, "Jesus is going with you and you will be able to do all things through Trist who stwngtheneth you." The worker said to the child, "But suppose Jesus forgets all about me?" The child answered, "Jesus never forgets." And the Lord will forget none of His promises to us. Zacharias reminds us of His covenant promise, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74, 75. He covenants to provide an enabling grace that we may live victoriously every moment of every day.

**The hearing ear.** The Lord said, "I have also heard the groaning of the children of Israel." The Lord graciously hears our every sigh. The Psalmist said, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me." Do you get a picture of the Lord bending His ear down to catch the faintest whisper of the child who petitions Him? Because of this the Psalmist says, "Therefore will I call upon him as long as I live." There is an oppressor on the earth today who is worse than Pharaoh. Christ came that He might go about doing good, healing all that were oppressed of the devil; and He will not fail to avenge His own elect who have suffered at the hands of this oppressor, and who

cry to Him day and night. As surely as it was vain for Pharaoh to try to keep the children of Israel back from the exodus, so will it prove vain for this oppressor to try to keep back the true saints of God from the coming exodus when the Bridegroom returns. Every one of the children of God will know the loosening power of the precious Blood, and will be caught up to be forever with the Lord and out of the reach of the oppressor.

"I will redeem you with a stretched out arm, and with great judgments." The judgments were manifested in the form of disastrous plagues that came upon the Egyptians. Many who are indifferent in times of prosperity do some serious thinking in days of adversity. I can remember the woman who did my mother's laundry when I was a little lad. She was immensely strong and could lift and carry a sack of flour that weighed

(Continued on Page Eleven)

# The Passing and the Permanent

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

## JEWS STILL FLEEING

The United States has been asked, by the Union of Orthodox Rabbis at their annual convention in Atlantic City, to admit more refugees from persecution.

## THE SUICIDE OF CIVILIZATION

Nicholas Murray Butler, president of Columbia University, says: "Communism of Russia, Nazi socialism and the Fascism of Italy have this in common—they lead straight to the suicide of civilization."

## TELEPHONES IN HOLY LAND

A further indication of progress in Palestine is stated in *Prophecy*. A new telephone directory has just appeared, published in three languages. There are now automatic telephones in many of the principal centers. On Saturdays and Jewish holidays there is no connection, however.

## THE FOUNDATIONS OF A PEOPLE

The following words were uttered by Israel Zangwill, noted Jewish leader. "What are the foundations of a people? There are two, and only two, that are solid. The first is a territory upon which it lives. The second is a religion which supports it spiritually. Race unaided has no power of permanence. 'Where there is no vision the people perish.' These are the laws of history, and history records no exception to them."

That is exactly the Scriptural solution of the Jewish problem—a return to Palestine and a revival of their contact with the living God.

## THE CURE FOR BABEL

Commenting on the multitudes who listened in on the Coronation Ceremonies of King George VI, and citing how the English language has become more universal, *New York Times* claims that eventually there will be "an earth population in which everyone will hear his neighbor, as at Pentecost, speaking in his own language."

It is true that Pentecost brought unity of understanding, and not confusion; however, there is plainly listed in Acts 2 the various languages that were spoken when the Holy Spirit was outpoured. But Zeph. 3:9 indicates that the earth will not have a pure language until Jesus returns.

## HITLER AND THE CHURCHES

"We shall simply walk over any groups who go against us. They must either bow to us or be broken. There can be only one authority," said Herr Hitler in his May Day speech.

"That applies to the Churches, too. So long as they attend to their own affairs the State will not intervene. But if they go against us with sermons and encyclicals and encroach on the business of the State, we shall call them to order and we shall force them back into their proper place of caring for the religious needs of the people.

"They have no right to attack the morals of the State. They should concern themselves with their own morals."

The church certainly has no right to interfere with governmental matters. However, a government which claims to be the supreme power over men can easily interpret the fearless preaching of the Word as treason.

## JEWS RECOGNIZE OBLIGATION

From the Jerusalem weekly, *Palestine Review*, we learn that the Palestine Foundation Fund has passed the six million pound mark, approximately \$30,000,000. Jewry all over the world has contributed this amount for the purpose of rebuilding Palestine. It is not a charity fund, they say, but an obligation to the Jew, to his National Home, and a privilege.

## ISRAEL'S SCRIPTURES AND ENGLAND'S KING

A writer in the Jewish *B'nai Brith* magazine was "deeply moved to discover that the Archbishop of Canterbury's words were those of Scripture. Indeed, the whole ceremony was a reflection of our Book. It might have been King David being consecrated. The symbolism, as well as the words, was of our Testament. The oil of consecration, the sword of righteousness placed in the hands of the king, the humility of the king and queen in removing their crowns to bow before the Lord of Hosts. Thus we were again made aware of the influence of the Book in the thought of democratic peoples—England and America."

## Questions and Answers

*When is one born of the Spirit?*

As soon as one takes Jesus as one's personal Saviour. Old things then pass away, behold all things become new. To the new birth the Spirit bears witness. John 1:12, 13; 2 Cor. 5:17; Rom. 8:16.

*In 2 Kings 8:25-27 it says Ahaziah was twenty-two years old when he began to reign while it says he was forty-two in 2 Chron. 22:1-5. How do you harmonize this?*

Clarke's Commentary states that the Syriac and Arabic manuscripts both give twenty-two in both places, and suggests that the Hebrew characters for forty and twenty are so nearly alike that it is believed the transcriber may have made a mistake in transcribing.

*Who are the elders of the church and are they the only ones that may anoint the sick with oil for healing?*

The elders were the overseers, the recognized leaders or pastors of the church. Acts 20:17; 14:23; Titus 1:5. Their office was the same as that of a bishop. Titus 1:5-7; 1 Tim. 3:1. In their anointing the sick with oil the church was officially represented in its leaders. There would therefore be an official significance to their service which could not be expected from the service of others. However, we do not object to any one with faith praying for the sick. Mark 16:18.

*Why do some churches use fermented bread at the Communion when they will not use fermented wine?*

Since we are not living in an age of legality we must not look too much to what is used as an emblem, but to Christ which the emblem symbolizes. However, in most churches unleavened wafers, or crackers, are used and this we would recommend.—E. S. W.

## AN ETERNAL PRISON

France has introduced legislation in parliament, says *Alliance Weekly*, for the abolition of the terrible prison settlement known as Devil's Island. Prisoners now incarcerated there number between 7,000 and 8,000 but they will be sent gradually to more pleasant prisons.

But prisoners of Satan can hope for no such mercy in eternity. The wicked who serve him shall be cast into the lake of fire that burneth for ever. Rev. 20. Those who hope to escape Satan's punishment in the future must flee to the Saviour today.

## EVANGELIZING NECESSARY

*The Presbyterian* points out that the negro is furnishing a real problem for American Christianity. Detroit alone has 135,000 negroes, poorly housed, many of whom are ignorant of Christ. In spite of their 610 churches, thousands of them have become communists. They have been told that the Church is the mother of race hatred, prejudice, war, capitalism, lynching, injustice, and slavery. For a religion, many are turning to dangerous cults. Does this not constitute a challenge to a new line of missionary work?

## REVIVAL IN BRAZIL

Nels J. Nelson writes from Para, Brazil: "There is a revival in Belem, the capital of the State of Para, such as I have never seen before. In a very short time nearly 250 brethren have been baptized in the Holy Ghost. It is spreading all around the city, also into the interior of the State, and it gives me a tremendous amount of work to do. I have traveled much in Amazonas, Piauhy, Maranhao, and Ceara, and in one place the Lord saved more than 130 sinners. In the State of Amazonas, the work is greatly advancing. We hope to send many evangelists into the interior this year."

## APOSTASY

In reply to the question, "What is the matter with church members?" Dr. J. C. Masee, well known preacher answers:

Out of an observation extending across the continent and into 31 states, an intimate touch with conditions in the churches of all denominations, from rural towns to metropolitan centers, my very definite impression is: that, with certain exceptions, the general congregations are infinitely poorer in spiritual experience and moral fibre than they were even fifteen years ago. Something has happened that is widespread in extent and vital in character so as to leave one with a sense of impending disaster to the present church organization. This is my diagnosis of the condition: The majority of church members have lost their belief in, reverence for, and reading of, the Bible. Their consciousness of God. A definite experience of regeneration, any conscious sense of the guilt of sin. Their desire for holiness. Their belief in the reality of hell. Their attendance upon the preaching service of the church. Their vital testimony to a real experience of Christ. Their separation from the world. Their communion with God. Their fellowship with the saints. Their belief in immortality. Their belief that children are lost without Christ. Their contact with youth in the preaching of the Gospel. Their compassion for the lost. Their vital interest in missions. Their Gospel of redemption. Their habit of and power in praying. Their place in the respect and confidence of the community.

# The Gospel in Foreign Lands

Send All Offerings to Noel Perkin... 336 W. Pacific St... Springfield, Mo.

## GOOD LETTER FROM INDIA

A good letter has come to us from Miss Hettie Steffen, recounting some of the activities in and around Laheria Sarai, which is one of our North India mission stations, during the past few months. She writes:

"During the past months we have labored among many pilgrims and seekers after peace. I am enclosing a picture of one such pilgrim, making his way to a pilgrim center. He is seen measuring the distance by the length of his body. He is one among thousands seeking rest. Pray for these three millions of souls in this district and that God may give us strength, love, and wisdom as we deal with them.

"We do praise God for His good hand upon us here in Laheria Sarai. On Easter Sunday morning one young Mohammedan man, about twenty-five years of age, followed the Lord in water baptism. He came to us two years ago and desired baptism at that time, but we wanted to be sure of his earnestness. We are glad he has had a real experience of salvation and is a changed young man. His face shone with a new consciousness of God's presence as he came up out of the water. These young converts are not without great persecution.

"The following morning as he was on his way to the market he was taken captive by some Mohammedan men and forced to go to a large gathering. There he was cross-questioned and was compelled to take some medicine, which was supposed to rid him of the evil spirit they believed had possessed him. These followers of Salam could not understand why this young man had left the faith of his fathers and had become an infidel (as they call the Christians).

"When we learned a few hours later that this young man had not returned we had special prayer for him and at that very hour he was released. Within an hour he had returned home. When he told us of the medicine we feared poison, but he said he was forced to take it and that he believed his God would deliver him. We gathered about and prayed and no evil effect has come to him. We ask you to pray for his protection and that he may be able to attend Bible school in July. We trust God to make him one of our future workers for Laheria Sarai and this needy district.

"Another young school teacher, a Hindu of high caste, wants baptism also. Pray that God may prepare his heart. He has been an enquirer for more than a year.

"Last month I opened meetings for the thirteen Indian Christian nurses in the government hospital. They have been much upon my heart as they are thrown daily among the non-Christian students of the medical school. One of the girls has the baptism with the Holy Spirit and I trust you will pray that God may help us to lead the others on for Him.

"My Bible woman and I are in need of

bicycles to work in the surrounding, nearby villages. These can be purchased here for \$25.00 each. We also need a cycle for our preacher. There may be someone who would like to help with these needs. Kindly send your offerings designated for this purpose to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri."

## MIRACLES CONTINUE IN INDIA

Esther B. Harvey

For weeks the miraculous healings have continued at the outstations. Now we have opened our Nawabganj station for special prayer for the sick. They come from as far as fifty miles away and God is mar-



An ordinary sight in India. This pilgrim is making his way to a religious center, measuring the distance with the length of his body, so great is his desire to gain favor with his gods.

velously healing them. Everyone must listen to a gospel message for about an hour before we pray for them. The people are gathered into the church first where a good gospel meeting is held, and are instructed in the Word. Then tickets are given to those who attended the meeting and the workers start praying for them. All who come in late and who do not hear the message are sent outside to gather under the trees where another meeting is held for them. Teachers and workers and the older boys all help in the meetings. The Lord has been manifesting His power in a wonderful way and we have had many remarkable healings.

One woman was brought on an ox-cart and carried on to the veranda by two men. She was unable to move and was burning up with rheumatic fever. They made a bed for her on the veranda where she could listen to the message and later she was carried into the church. We told her to keep her mind on Jesus and from time to time I went to her to encourage her. She said she was worshiping Jesus and repeated His name over and over again for about an hour. She was in agony and could not put her feet to the floor, but after we prayed we told her to put her feet to the floor

in the Name of the Lord, and we helped her to straighten them out. We then told her to rise and walk in the Name of Jesus. We helped her at first and then as she began to walk in faith we let go and she walked alone. The pain was there and the fever was still evident when she started to walk, but as she stepped out in obedience the fever left instantly. There was still some pain and we prayed again, laying our hands upon her. The last trace of pain disappeared and she walked out of the church alone.

We have just baptized our first two converts from Colonelganj—a Hindu and a Mohammedan. This Mohammedan was convinced because of the healing of his wife when the doctor said she was dying. He will meet with bitter persecution, so please hold him up in prayer. The other was a leper who claims to have been healed and it is true his sores are all healed up and his fingers, which were all doubled under are now straightened. We are keeping him here to teach him the Word.

God is also working in power at Bahnan, our other outstation. Not long ago the workers, Gideon and his wife, were called to pray for a child, who was dying with cholera. The native doctor was there and had given up all hope. The child had been put on the floor to die, for as is their custom, no one is allowed to die on a bed. Gideon told them to place the child on the bed and clean it up, for God was not going to let the child die, but He would heal it. Gideon and his wife prayed, and God did heal the child, and it was perfectly delivered.

About midnight the doctor had his wife brought to Gideon's house for prayer. She had had pain in her head for six years and could get no relief. The doctor was afraid to send her in the day time as he, being a doctor, felt such an act would hurt his business. Gideon talked to him later and told him he was like Nicodemus and that he would have to acknowledge openly that he had failed and turn to be a Christian. The Lord healed the woman and again the doctor had to acknowledge that the Christians' God is all powerful. We are expecting a real mass movement in this place soon, and covet your prayers for the salvation of many.

## BLESSINGS AT BETTIAH

Hilda Wagenknecht, India

We thank God again for His blessing upon us at this time; many of our girls are earnestly seeking Him in a real way. A number of the girls in the school have had a definite experience with the Lord during the past few weeks and have been spending all their spare time in prayer. God has been meeting them and some have again been filled with the blessed Holy Spirit. We trust that each day Jesus may become more real to them, so that when they are ready to leave the school their lives may be a



blessing and testimony to many in this dark land.

The need for a church building here in Bettiah still weighs heavily upon us. We have quite a large congregation and all these years we have had to have the meetings in the house. When one room proved too small, the partition had to be taken out, converting two of our living rooms into one to make room for as many as possible. For every meeting it means clearing out tables and chairs and every bit of furniture, as all available floor space is needed for the congregation. The children sit on the floor packed as closely as possible, and it is most uncomfortable for all.

For some years before we were so crowded we also had a good number of Hindu and Mohammedan men attending the meetings and they listened attentively, but when there was no room inside and those outside could only stand near the door to hear the message, they quit coming, so many rare opportunities are lost for us when we could be reaching these people with the gospel.

Our Christian people have been earnestly praying with us for a church building, and now we are very grateful and happy to say that funds have come with which we have started to build. We appreciate every gift which has been given thus far, but we would be so thankful if this great need might be laid on more hearts in the homeland, that we might be able to complete this building for His glory. What a day of rejoicing it will be for us when the church is finished and we can have a real place of worship, and have room for all who wish to come to hear the Word. Will you do your part to hasten this day for us? Send your offering, designated for the Bettiah church, to the Foreign Missions Department, 336 West Pacific, Springfield, Missouri.

**POWER FALLS ABOARD SHIP**

An interesting note from Mr. and Mrs. I. G. Shakley in Sierra Leone, West Africa, says: "Most of our men are away at sea at this time. We just received a letter from one of our head men on the ship, telling us how the power of God fell on the boat, as they were having prayer after work hours. Many of the deck passengers joined them. The meeting did not close till after midnight.

"Also a good report comes from our native Christians who went over into Liberia as missionaries, telling that twenty souls had been saved during the first three months of the year. Some of them have now received the Baptism with the Holy Spirit. The chief had brought thirty idols to be burned. About seventy-five have been baptized in water since Christmas time."

**NATIVE CHRISTIANS' CONVENTION**

Mr. and Mrs. Arnold C. Weston write as follows from Ivory Coast, West Africa: "Our workers in the Tenkodogo District,

together with those in Northern Togoland, have just met in a two-weeks' convention. From the first service to the last the presence of the Lord was manifest in the messages, testimonies, reports and in prayer. Many times the Spirit of the Lord, working upon hearts would bring melting confessions of failures, deeper consecrations, and longings for greater power in the ministry. When the time for parting arrived the workers returned to their villages refreshed, with a greater love for souls, and with a clearer vision of God's will for them in their work.

"During the convention God definitely spoke to one young man and his wife, separately, that they should give themselves to full time ministry. The Lord called them to a village which had been without a worker since the time their preacher had been drafted into military service. As soon as the convention was over they assembled what belongings they possessed and, carrying them on their heads, made their way to their new home. As you pray for the workers, please remember these two new



The young people's choir in Freetown, Sierra Leone, West Africa.

workers that they shall bear much fruit for the Master."

**OPPOSITION GIVING WAY**

Encouraging news comes to us from Liberia, where Miss Lois Shelton has been traveling over part of the district in evangelistic work. She writes: "In Neteampo, where the Christians have been bitterly opposed, an agreement has been made whereby a site has been granted the Christians to build their Christian village, and a location in the heathen town was offered for a church. We accepted it and dedicated it to the Lord. The church is to be built soon. Apparently this is a real victory. We are not sure whether the chief intends good or evil but we know God will work it out for good. They also begged for a native teacher or a missionary.

"The Watauka heathen people have also persecuted the Christians in various ways. When I passed through they begged me to spend the night so they might apologize and 'fix the palaver good.' I consented gladly and they made a lot of good promises, offering to build a house for me if I would come and be their missionary.

"In the Tuobo paramount chief's town

four young men declared their intention to follow God and gave some evidence of being really saved. Five others also expressed their desire to be Christians. All said they would go to Watauka to the village school and church and would learn more about following God. Our hearts yearn over these new believers, but we can commit them to the Lord.

"Tuobo has nineteen towns and villages close together. From the paramount chief's town, all these places and more, too, can be reached in five hours. My heart's desire and prayer for the Tuobo tribe is that they might be saved."

**GOOD MEETING IN LIBERIA**

A recent letter from Miss Florence Steidel brings the following good report: "The Spirit of the Lord was very present with us yesterday in our afternoon meeting. His mighty power was felt in the song service and in prayer. After reading the text, 'Repent ye, for the kingdom of heaven is at hand' and giving the message on repentance, we gave the people opportunity to testify. It was blessed to hear how the Lord had saved and blessed them when they had repented of their sins. Four of our girls said the Lord had saved them the day before and one received the Baptism with the Holy Spirit. About half the girls and some of the town people were under the power of God.

"A strange young man, passing the church and hearing the praying and glorifying God, came inside and sat down. In a few minutes he became under such conviction that he knelt to pray, also. Soon he was crying out to God, who heard his cry and saved him.

"Time was forgotten and it began to get dark. As we have no light in the church, I had to take the girls home and the meeting broke up. The girls continued praising God in their house on into the evening. Please pray that those whose names are written in the Lamb's book of life may be kept."

**NEWS ITEMS**

Since the way has not opened for Mr. and Mrs. Howard Davidson to go to Africa as missionaries, they are turning over the funds, which have been given them for their transportation, for other missionary needs. We are sure the Lord will honor their consecration to His work and will bless them as they continue in the ministry in the homeland.

Mr. and Mrs. Frank Finkenbinder, former missionaries to Puerto Rico and now working among the Puerto Ricans in New York City, announce the birth of little Althea Ruth, June 6.

Send all missionary offerings to Noel Perkin, Foreign Missions Dept., 336 W. Pacific St., Springfield, Mo.

Send 25c for Sample Packet Tracts.

# In the Whitenened Harvest Field

OAK HILL, MO.—We have just completed a series of meetings with Mrs. Belna Duncan, of St. Louis, and J. J. Ivie, of Cuba, Mo., in charge of the services. Some were saved, and 20 received the Baptism according to Acts 2:4. June 7, Brother Cockman, of Sullivan, set the church in order with 23 charter members. Council brethren passing this way will receive a hearty welcome.—John Ernie, Secretary, Cuba, Mo.

SISSETON, S. DAK.—I have just closed a 3 weeks' campaign for the Bethel Pentecostal congregation, where A. A. Anderson is the pastor. God blessed our combined efforts, and our hearts were gladdened because of the number of souls that sought and found the Lord. This was my second campaign here, and I observed that much progress had been made under the able leadership of their pastor since my previous meeting a year and a half ago.—Clarence H. Jensen, Alexandria, Minn.

MINEOLA, TEXAS.—We have had a good revival here. Twenty-eight were saved, 11 were filled with the Holy Spirit as in Acts 2:4, and several were completely delivered from bad habits, such as the use of tobacco and whiskey. Also some healings took place. A woman who had suffered from a sprained ankle for 8 years was instantly healed. Four nights later, when asked to testify, she said the pain and soreness left and had not returned. She and her two daughters were saved in this meeting. J. T. McBride did most of the preaching. One week he could only preach every other night, as the people would fill the altar during the song service. We also had with us from the Shield of Faith Bible Institute, as special workers and singers, Ruth Maddux and Rhoda Watson, of Ft. Worth. They were greatly used of the Lord in personal and altar work. Sister Ruth did some good preaching also the last 5 services. Eight were saved and some were filled with the Spirit through her ministry.—J. B. Hedricks, Pastor.

HUGO, COLO.—One year ago we opened the doors of our building for the purpose of preaching the old-time gospel. God has honored our efforts by saving souls. Beginning May 16th we started an anniversary revival, Hazel Bradley, of Denver, Evangelist. Fourteen knelt at the altar calling on God for mercy, and God met them. In every revival somebody seals his doom and no doubt it was so in this one. A young man testified to being a missionary and on leaving the building remarked to his friend, "Didn't I pull the wool over their eyes?" But in less than a week that poor soul was at the point of death and three doctors at his side. One who had sat under conviction a long time, and whom the evangelist had dealt with personally, but who rejected God, was suddenly taken ill and rushed to the hospital. Surely it does not pay to trifle with God. We praise God for ministers who really have a vision of lost souls and who will go out into these new fields trusting God for every need to be met, and give out the bread of life to hungry sin-sick souls. May God bless them!—Beulah Johnson, Pastor; Mrs. Ned Case, Secretary.

HENRYETTA, OKLA.—A good revival has just been closed here, F. E. Dollar, London, Arkansas, in charge. Several prayed through to old-time salvation, 4 were baptized in water, and 9 new names were added to our assembly roll. One woman was healed of cancer. We praise God for the spiritual condition of our church. Council ministers passing this way are welcome to stop and be with us.—James Bright, Pastor.

WELLINGTON, TEXAS.—We have just closed a 2 weeks' revival of unusual interest conducted by Evangelist Ferman P. King, of Dallas. Three nights were devoted to healing services with miraculous results. Several were saved, and 13 received the Holy Ghost Baptism. This brings the number baptized in the Holy Ghost up to 41 since last Christmas. Twenty have followed the Lord in baptism, and 25 new members have been received into our fellowship. Our assembly is encouraged to continue in the Word of God.—Pastor and Mrs. J. R. Goodwin.

GRAFTON, N. DAK.—Sometime ago we purchased an abandoned Baptist church building and now we have remodeled it into a beautiful tabernacle for our house of worship. Brother and Sister Salvatore Noferi, of New York City, have just closed a revival here which proved to be a time of great spiritual refreshing for us all. Their Spirit-anointed music greatly inspired everyone and was a real attraction throughout the campaign. The messages delivered each night from God's Word by Brother Noferi were clear, distinct, and soul-penetrating. Many sought the Lord, God heard their cry, and many lives were definitely changed as a result of this revival. Special healing services were held, and several reported wonderful healings in answer to the prayer of faith. Large crowds packed the church, and there still remains a high tide of spiritual interest among the people of the town.—L. R. Anderson, Pastor.

JACKSONVILLE, TEXAS.—We held a 3 weeks' meeting here during the month of April. Eight or 10 came to the altar for salvation, and some were refilled with the Spirit. D. M. Rice continued the meeting.—J. Horace Williams, Evangelist.

ATHENS, TEXAS.—Have just closed a good revival here. The Lord wonderfully blessed. About 40 came to the altar for salvation, and some received the Baptism in the Spirit. I have never worked with a more faithful group of saints than here. O. N. Pettey is the pastor.—J. Horace Williams, Evangelist.

POWERS LAKE, N. DAK.—April 11 we opened a campaign, C. E. Oster, of Hettinger, in charge. God gave us many precious souls, and our faith in God was strengthened through the Word. Then we had Evangelists Carl and Edna Goodwin, Compton, California, with us for two weeks. During these meetings 9 received the Baptism in the Holy Spirit, and there was a real stir among the outsiders in this city.—K. Olson and L. Jorgenson, Pastors.

AURORA, COLO.—We started the work here in the fall of 1933. The first meetings were conducted weekly in the homes of a few people who were friendly toward the cause. Then on June 3, 1934, we had our first real meeting in the hall at 16th and Emporia Street. Olga Woodworth was the speaker. This being an entirely new field, we have seen many trying times, but through it all there has been a vision of the whitenened harvest field where the laborers are few. During the year 1934 several came to help us from time to time, and God added to our group steadily until in September, 1935, our church was set in order by District Superintendent F. C. Woodworth. Our average attendance is around 150 and our Sunday School averages between 85 and 100. Even in the regular services we have had almost a continuous revival, people being saved, baptized, and healed, even of cancers and broken bones.

Last month we erected a tabernacle on our own lots, and Evangelist and Mrs. Clyde C. Goree, Amarillo, Texas, gave us a 2 weeks' meeting. Between 12 and 15 knelt at the altar for salvation, two of whom were Roman Catholics. Several received the Acts 2:4 Baptism, one a Nazarene lady. Deaf ears were unstopped, eyes restored, neuritis healed, and several were definitely delivered from the tobacco habit. On the last Sunday of Brother Goree's meeting, Brother Woodworth dedicated our new building, which is practically free from debt, unto the Lord. Our church is located at 17th and Alton Streets.—C. N. and Mrs. Bishop, Pastors, 1645 Chester St.

## THE GREATEST BOOK

President Faunce, of Brown University, speaking in the chapel to his students, held up the Bible and said: "Here is the wonder of it: Not one of you would think of looking in a book of medicine which was published 50 years ago; not one of you would think of using a compendium of science 50 years old; not one of you would think of taking as authoritative the statement in a book of psychology that was even 20 years old. Mr. Wells' *Outline of History* had to be revised even before it was published. Here is a Book which remains the standard guide of the world after all these centuries."

Not by might, nor by power

**The Pentecostal Evangel**

By the Spirit of the Lord

**STANLEY HOWARD FRODSHAM**  
EDITOR

**CHAS. E. ROBINSON --- MYER PEARLMAN**  
ASSOCIATE EDITORS

**NOEL PERKIN**  
MISSIONARY EDITOR

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**J. R. FLOWER, ASST SUPT. AND SECRETARY**

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## The Way of Salvation

### "I NEED THEE EVERY HOUR"

At a small chapel in a mining village in Wales, where services were conducted mostly by local believers, God came in convicting power one night while the hymn, "I need Thee every hour" was being sung. The meetings were continued for a week. Among the miners who never darkened church doors was Steve Stephenson. Steve liked music, and would stop at the door of the chapel on his way to and from the pit, and at his work would whistle and hum, "I need Thee every hour," but he would not go inside the door, declaring he would not go unless carried there.

There was a sudden explosion one evening, that rocked the hall where the meeting was. Everyone was hurrying to the pit, and someone was saying, "I wonder if Steve's safe. He went down with the night shift." Many brave men were injured, and the last to be brought up was Steve Stephenson. He was badly hurt, but it was evident that he was trying to speak.

"Take me to the chapel," he pleaded. "But the ambulance is waiting," a dozen voices cried. "Take me to the chapel," Steve reiterated, "or I'll crawl there myself!" Half a dozen miners carried him without delay. When there, he got on his knees, and holding a form for support, he prayed: "I have stood against Thee, Lord; forgive me. Thou hast taken me at my word. I have been carried here. But I have come to bring myself to Thee. Thou didst find me in the pit. I need Thee every hour." His strength was done and he fainted.

You wonder if Steve died. If I were to take you to a certain mission chapel among the Welsh mountains, you would hear a stentorian voice saying, "Sing, my friends, 'I need Thee every hour.' It's the song that led me to Jesus."—T. C.

### THE SUNDAY SCHOOL LESSON

(Continued from Page Six)

240 pounds as though the same was a feather. She was extremely fond of her glass of beer. My mother would often talk to her about the Lord but He had no place in her thoughts. One day when she had become quite an old woman, she had an accident and broke her leg. She was taken to the hospital; and there, lying on her back, she began to think of eternity. There were two patients in the same ward with her, one on her right and one on her left, both of whom died while she was in the hospital. She thought to herself, "Supposing it had been I who had died. I am not ready to meet God." She cried to the Lord and He gave her a most wonderful vision of Christ crucified. She looked on Him and became a new creature. When she came out of the hospital all she could talk about was the Lord and His mercy to her. She could testify with the Psalmist, "It is good for me that I have been afflicted." It was good for Israel that they were afflicted. In days of dire distress afflicted ones draw near to God and He draws near to them. In the last days we may expect to see God's judgments in the earth, wars, earthquakes, famines, and troubles. Mark 13:8. These should provoke men to serious thinking.

*A difference.* When God sent the plague of flies on Egypt, He said, "I will sever in that day the land of Goshen, in which my people dwell." When the great hail came, the land of Goshen was exempted. When great darkness came to Egypt the children of Israel had light in their dwellings. In the days of earth's judgments the saint can shelter "in the secret place of the most High . . . under the shadow of the Almighty." The Psalmist assures us, "Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." When the world is in absolute darkness the saint can have a light in his home: "Thy word is a lamp unto my feet, and a light unto my path."

*A complete exodus.* After a while, when the plagues were exceedingly terrible, Pharaoh was willing to compromise, but Moses would not yield. There must be a complete exodus, "not a hoof left behind." It is well to be concerned about your own safety when the Lord returns. But that is not enough. Let us be concerned for the safety of other members in the body. Said Andrew Murray, "Let your first prayer be every day for all the members of the body of Christ." It is the purpose of God that there should be a complete removal of all the saints in this greater exodus to which the saints look forward. Says the Apostle Paul, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Some modest saints fear that they are not good enough. One of the holiest women we ever met was very fearful, until one day she heard a preacher emphasize this scripture, "We shall all be changed." She said, "Oh, that must even include me. Oh, hallelujah! That is good news indeed!" The grace of our Lord is sufficient for every member of His body. Let us see to it that we do not fall from grace.—S. H. F.

### TEXAS DISTRICT COUNCIL

The twenty-second annual meeting of the Texas District Council convened June 1 to 4, at the Peak and Garland church in Dallas. In many ways it was one of the best meetings we have ever had. The C. A.'s met Monday afternoon and night preceding the opening of the Council, and the blessing of the Lord was upon that meeting also.

E. L. Newby, who has been our District Superintendent for the past six years, offered his resignation, and F. D. Davis of Fort Worth was elected in his place. E. B. Crump was re-elected Secretary-Treasurer. E. L. Newby and E. B. Crump were elected General Presbyters.

Charles C. Robinson brought the message Tuesday night. On Wednesday night Raymond T. Richey conducted a Divine Healing service. Many were healed and blessed. Loren B. Staats preached on Thursday night, and Friday morning E. B. Crump delivered the ordination sermon to the 26 candidates who were ordained at the Council.

Several visitors from outside the State were present, including David Burris, Superintendent of the Arkansas-Louisiana District, H. M. Cadwaller of Illinois, P. C. Nelson, President of Southwestern Bible School, and A. C. Bates, Superintendent of the Texico District.—Mrs. E. B. Crump, Breckenridge, Texas.

## Forthcoming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

GENERAL COUNCIL, Memphis, Tenn., Sept. 2-9.

SWIFTON, ARK.—July 4, for 4 weeks or longer; Eva Wright, Evangelist.—Earl Teeter, Pastor.

VAN BUREN, ARK.—July 13, for 2 weeks; W. T. McMullen, Evangelist.—J. W. Hudson, Pastor.

FARMINGTON, N. M.—July 4—; W. A. Vanzant, of Albuquerque, Evangelist.—H. P. Hines, Pastor.

VERDUN, QUE.—Gospel Tabernacle; month of July, or longer; L. Wesley Jaeger, Evangelist.—Walter J. Cole, Pastor, 397 Beatty Ave.

SPOKANE, WASH.—Tent Meeting, Glad Tidings Temple, S. 527 Spokane St., July 11—; Cecil and Mollie Perks, Evangelists.—W. J. Lewis, Pastor.

YORK, NEBR.—June 22—; Elmond Clark and Vasika, Evangelists.—Earl Cummings, Pastor.

TALLAHASSEE, FLA.—July 4—; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist. C. L. Duck, 1318 N. Bronough St., is the Pastor.

KANSAS CITY, MO.—Full Gospel Tabernacle, 3100 E. 31st St.; Tent Revival, July 1—; George Hayes, Evangelist.—A. A. Wilson, Pastor.

OMAHA, NEBR.—Full Gospel Tabernacle, 19th and Cass Sts.; July 6-Aug. 1; Evangelist and Mrs. Christian Hild.—L. E. King, Pastor.

WEST NEW YORK, N. J.—Adams and 17th St.; July 5-18; Jack and Esther Martz, Reading, Pa., Singing Evangelists. R. J. Boyle is the pastor.

SHENANDOAH, IOWA.—Full Gospel Tabernacle, July 6-24; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Ben Compton is the Pastor.

MIAMI, OKLA.—Rock Church, B and 2nd St.; Deeper Life and Healing Revival, July 4—; L. H. Sheets, Sterling, Colo., Evangelist; Sunday afternoon services.—J. M. Cockerell, Pastor, 230 B, S. E.

TULSA, OKLA.—North Peoria and Haskell Assembly; Tent Meeting, June 29-July 25, at E. Independence and Quincy Sts.; S. J. Scott, of Ponca City, Evangelist.—Marvin D. Hartz, Pastor.

PATERSON, N. J.—Bethany Full Gospel Tabernacle Tent Meetings, Park Ave. and Summer St.; month of July; Evangelist and Mrs. E. T. Quana-bush.—David Leigh, Pastor.

KANSAS CITY, MO.—Bethel Temple, Independence Ave. and Spruce; tent meeting, July 11—; Vashti Robinson Burch, Evangelist.—S. D. Garrett, Pastor.

AMARILLO, TEXAS—900 N. Pierce St.; Tent Revival, June 27, for 3 weeks or longer; Willa Short and daughter Rosa Mae, Evangelists.—E. R. Foster, Pastor.

DALLAS, TEXAS—Old Camp Meeting Revival, Sunset and Tyler Sts.; June 6-July 11, Otto J. Klink; July 11-Aug. 1, Philip Megna; Aug. 1-15, Geo. Hayes, Evangelist.—Albert Ott, Pastor.

SCOTTSBLUFF, NEBR.—Tent Meeting, June 17-July 18. Last week, sectional camp. Benton H. Armes, Hutchinson, Kansas, Evangelist.—W. M. Lamar, Pastor.

MOUNTAIN PARK, N. M.—July 7, for 2 weeks or longer; Paul D. Holder, of Duran, Evangelist. New work; Pentecostal people living near invited.—J. E. and Eunice Matthews, Resident Workers.

FORT COLLINS, COLO.—West Oak at Whitcomb; July 7, for 3 weeks; Ruth Cox, Yukon, Okla., Evangelist. Gospel Half-Hour each Sunday 9:00-9:30 a. m., M. S. T., over KFKA, Greeley.—R. A. McClure, Pastor.

(Near) BANGOR, PA.—All day meeting, July 4, at Breddinger Grove, between Bangor and Belfast, Route 12. Evangelist and Mrs. Pete Saleskey will be present. Near-by assemblies invited.—E. O. Kesner, Pastor.

NEW WESTMINSTER, B. C.—District Tent Meetings, July 4-18. Elder E. S. Williams, General Superintendent Assemblies of God in U. S. A., Principal Speaker; J. W. Follette, New Paltz, N. Y., Bible Teacher. Write Pastor A. Scratch, 529 Ninth St., New Westminster, B. C., or District Superintendent J. A. Hughes, 1809 Crescent Road, Victoria, B. C.

FORT COLLINS, COLO.—West Oak at Whitcomb; July 7—; Ruth Cox, Evangelist.—R. A. McClure, Pastor.

WETUMKA, OKLA.—July 11, for 3 weeks or longer; Evangelist and Mrs. Phinis A. Lewis, Dallas, Texas.—Ben H. Lewis, Pastor.

LONG BEACH, CALIF.—Central Gospel Tabernacle, 10th and California; July 11-Aug. 1; Evangelist and Mrs. Floyd L. Hawkins, Dallas, Texas.—E. B. and Emma Taylor, Pastors.

#### FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

WICHITA, KANSAS—Sectional C. A. Rally, Pentecostal Tabernacle; all day, July 5; basket dinner. Chas. Sheall, Pastor, 1136 S. Main.—Earl J. Hance, Sectional Secretary, Caldwell, Kansas.

GENEVA, ALA.—Rally Day, July 4. Sunday School work will be discussed. Share your ideas and plans with us. We will share ours with you.—J. B. Maltby, Pastor; Claud Peterson, Superintendent.

WALTHILL, NEBR.—C. A. Rally and Fellowship Meeting, July 7. Three services; entertainment as usual.—V. C. Henry, Sectional Secretary, Hartington, Nebr.

CHICAGO, ILL.—C. A. Rally, Northern Section; Full Gospel Assembly, 538 N. LaVergne St., July 17. Services: 10:30, 2:00, and 7:45. K. A. Auten is the Pastor.—C. A. Waack, Sectional Vice-President, 1217 S. Miami Ave., Freeport, Ill.

MEGARGEL, ALA.—The annual C. A. Convention of the Alabama District will be held July 8-9, the first two days of the annual District camp meeting.—Georgia Lee Johnson, District Secretary, P. O. Box 932, Tuscaloosa, Ala.

(Near) HAMBURG, PA.—S. S. Rally and Fellowship Meeting, all day July 5, on Route 22, 5 miles west of Hamburg. Open air meeting; bring your basket. Baptismal service in afternoon. D. Leigh, Principal Beulah Heights Bible School, Speaker.—H. C. Jacobs, Pastor.

COVINGTON, KY.—C. A. Rally and Fellowship Meeting, July 5-6; services each day: 10:00, 2:30, and 7:30. Elmer Meyer, Pastor, 118 W. 5th St.; G. Ralph West, President, in charge.—Bessie Lee Adair, Secretary, 665½ N. Limestone, Lexington, Kentucky.

#### OKLAHOMA S. S. RALLIES

Stillwater, July 5; Pawhuska, July 6; Bartlesville, July 7; McAlester, July 12; Tahleah, July 14; Mannsville, July 19; Maud, July 20; Commerce, July 26. Three services at each place: 10:00, 2:00, and 7:45. Basket lunch. Night service given to C. A.'s.—Albert Ogle, State S. S. Superintendent, 1107 Iowa Ave., Chickasha, Okla.

EASTERN DISTRICT PRAYER CONFERENCE  
MARANATHA PARK, GREEN LANE, PA.—Eastern District Prayer Conference, July 19-21, in connection with annual Camp Meeting. District Superintendent Flem Van Meter, Allan A. Swift, and Hattie Hammond are expected to be with us during the conference. Services: 9:30, 2:30, and 7:30. For accommodations write ahead to Vernon G. Gortner, Box 113, Green Lane, Pa.—Fred D. Drake, Prayer Conference Leader.

#### MISSISSIPPI DISTRICT COUNCIL

(Near) DURANT, MISS.—At Castellian Springs, 3 miles west of Durant; Aug. 10-13. Hotel entertainment at reasonable terms. All should bring sheets, pillows cases, towels, soap, etc. It will cost about \$1.00 per day for bed and meals. Special speaker announced later. Durant is on main line of I. C. R. R., between Jackson, Miss., and Memphis, Tenn., and on highways 12 and 51. For further information write H. M. Sandlin, 115 Fifteenth Ave., or F. H. Beard, Box 52, both Laurel, Miss.

#### EASTERN DISTRICT CAMP MEETING

GREEN LANE, PA.—Maranatha Park; July 16-Aug. 15. Special Speakers: A. A. Wilson, Kansas City, Mo.; W. I. Evans, Dean of Central Bible Institute, Springfield, Mo.; Evangelist Hattie Hammond; Allan A. Swift, and ministers of Eastern District. Summer Bible School, Allan A. Swift, Principal, May 31, continues 6 weeks. Dining-room, about 100 cottages, 66 cabins, dormitory; over 100 tents for rent. For information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.

#### SOUTHWESTERN NEW MEXICO SECTIONAL CAMP MEETING

HOT SPRINGS, N. M.—Southwestern New Mexico Sectional Camp Meeting, July 9-18. Special speakers: H. M. Fulfer, Presbyterian of Northwestern Section and Pastor at Mountair, N. M., Camp Evangelist; John M. Hart, Soper, Okla., Bible Teacher. Bring camp equipment, food, and other requisites. This camp meeting will be in connection with tent revival which Paul D. and Mrs. Holder started in early part of May. For further information write T. N. Powers, Pastor, Hot Springs, N. M., or Jesse B. White, Sectional Presbyterian, Box 596, Lordsburg, N. M.

#### TRI-STATE CAMP MEETING

BAXTER SPRINGS, KANSAS—Tri-State Camp Meeting, July 1-12, in City Park. C. C. Helvey, Dallas, Texas, Night Speaker. J. M. Cockerell, Sec.-Treas., 230 B S. E., Miami, Okla.

REVIVAL AND SECTIONAL CAMP MEETING  
RUSSELLVILLE, ARK.—Assembly of God, June 19-30; W. T. McMullen, Okmulgee, Okla., Evangelist. Sectional Camp Meeting July 1-11; W. T. McMullen, Night Speaker.—L. L. Riley, Pastor.

EASTERN NEW MEXICO CAMP MEETING  
PORTALES, N. M.—Camp Meeting, July 18-29. S. G. Shields, Amarillo, Texas, Main Speaker. A. C. Bates, Superintendent Texico District, will be in charge. Bring bedding and dishes. Meals furnished on freewill offering plan. For further information write Pastor Scott F. Mitchell, Box 21, Portales, N. M.

ARKANSAS-LOUISIANA DISTRICT CAMP  
CAMDEN, ARK.—Sectional Camp Meeting, July 15-25. District Superintendent David Burris, in charge of day services; J. E. Hamill, Hattiesburg, Miss., evening speaker. Rooms free; meals on freewill offering plan. Camping quarters can be had. For further information write Pastor A. W. Tanner, 412 Center St., Camden, Ark.

WEST CENTRAL DISTRICT CAMP MEETING  
STORM LAKE, IOWA—On Highways 71 and 5 two miles from city; July 20-Aug. 1. Dr. Charles S. Price, Evangelist; Myer Pearlman, Springfield, Mo., Bible Teacher. Auditorium, dining room, cottages, etc., for campers' convenience. Camp equipped with electricity and sanitary system. For information write Roy E. Scott, District Superintendent, Mercer, Mo., or Chas. E. Long, Secretary, Box 193, Clarinda, Iowa.

ALABAMA DISTRICT CAMP MEETING  
MEGARGEL, ALA.—Megargel Assembly; July 8-18; Main Speakers: Wm. F. McPherson, Sanford, Fla., and S. Clyde Bailey, Mobile, Ala. Large District tent will be used. Bring your own camping equipment; plenty of room for tents, trailers, etc. Meals at mess hall, registration fee charged for taking meals there. Megargel is 12 miles south of Monroeville, on State Highway 11, and the Frisco Railroad. For information write Pastor A. L. Shell, Monroeville, Ala., or District Superintendent J. C. Thames, Elba, Ala.

#### WESTERN NEW YORK PENTECOSTAL CAMP (Eastern District)

EBENEZER, N. Y.—Evangelical Park, 15 miles east of Buffalo, June 30-July 11. Special Speakers: Allan A. Swift, Elizabeth, N. J., Morning Bible teacher; District Superintendent Flem Van Meter and other visiting ministers, afternoon speakers in "Deeper Life" meetings; Boston Turner, New Castle, Pa., night evangelist; Frank Peckham and workers will conduct S. S. Teacher's Training Course; Marion Aylor, Children's Meetings; N. T. Spong, C. A. Meeting. For information address Gordon R. Bender, 688 Tonawanda St., Buffalo, N. Y.

#### NORTH DAKOTA DISTRICT CAMP MEETING

LAKEWOOD PARK, N. DAK.—Near Devils Lake. Third annual Pentecostal camp meeting under auspices North Dakota District Council, July 6-18. Opening rally Tuesday night. Council sessions begin 10:00 a. m., Wednesday. All ministers, workers and delegates urged to be present. Dr. Charles S. Price, Pasadena, Calif., Principal Speaker; Salvatore Noferi will be in charge of orchestra. Meals served on grounds. Store and postoffice. For information as to cottages, tents, etc., write A. Christenson, District Secretary, Box 64, Noonan, N. Dak.—Herman G. Johnson, District Superintendent.

#### SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL AND CAMP MEETING

BIG BEAR LAKE, CALIF.—Pine Knott Camp Ground; Camp Meeting July 18-Aug. 8. District Council will convene July 15-16; C. A. Convention begins evening of July 16 and continues until Sunday. Howard Carter, London, England, will be one of the main speakers and Bible teachers. Tents and cottages at reasonable rates; or bring your own camping equipment and secure ground space for nominal fee. Dining hall and lunch counter available. For information write A. G. Osterberg, District Superintendent, 2638 S. Bedford St., Los Angeles, Calif.

#### SECTIONAL CAMP MEETING

CLARENDON, ARK.—Sectional Camp Meeting of Arkansas-Louisiana District, July 28-Aug. 8. W. T. McMullen and Evangelistic Party, Tulsa, Okla., in charge of evening services. P. C. Nelson, Dean of Southwestern Bible School, Enid, Okla., day speaker. David Burris, District Superintendent, will be present and have charge of all annual business of the Northeastern Section. Clarendon is permitting the use of camp ground, and buildings seating 5000. Tents and cots furnished; bring your own bedding. Meals on freewill offering plan. Dining room on grounds. For further information write Henry C. Gotcher, Pastor, Clarendon, Ark., or Chas. F. Parker, Presbyterian, 333 Levesque Ave., Wynne, Ark.

#### BRAESIDE PENTECOSTAL CAMP MEETING

PARIS, ONT., CAN.—Braeside Pentecostal Camp Meeting, July 4-18; A. A. Wilson, Kansas City, Mo., main speaker. Other special speakers: D. N. Buntain, General Superintendent, and J. W. Wright of Toronto, R. L. McCutchan, Enid, Okla., Bible teacher. Paris is about 30 miles from Hamilton, Ont. For further information write J. H. Blair, District Superintendent, 160 East Ave. North, Hamilton, Ont.

#### OKLAHOMA DISTRICT CAMP MEETING

DRUMRIGHT, OKLA.—In City Park, July 27-Aug. 5. Camp sites, gas, and water free. Drumright is a city of about 5,000, on highways 33, 48, and 52, the Santa Fe Railway, and M. K. and O. Bus Lines. W. B. McCafferty, morning speaker; Ben Hardin, night speaker. Annual C. A. Convention in connection with camp meeting. James Hutsell, Slick, Okla., Superintendent; W. S. Bragg, Box 128, Okmulgee, Okla., Secretary-Treasurer.

#### POTOMAC PARK CAMP MEETING

POTOMAC PARK CAMP, half way between Hagerstown, Md., and Martinsburg, W. Va.—July 30-Aug. 22. Special Speakers: Guy Shields, Evangelist; Allan A. Swift, Elizabeth, N. J., Bible Teacher; Harry Penn, wife and daughter, Alexandria, Va., Song and Musical Directors; and Mrs. Robert Beisel, Allentown, Pa., Children's and C. A.'s Director. Cafeteria, lunch counter, cabins, and dormitories, tents and camping space available. For information write Harry V. Schaeffer, Chairman, 412 Douglas St. N. E., Washington, D. C.

#### LAKE SHORE PENTECOSTAL CAMP MEETING

COBOURG, ONT., CANADA—Lake Shore Pentecostal Camp Meeting, July 25-Aug. 8. Evangelist Wm. McPherson, Sanford, Fla., and Pastor John W. Follette, New Paltz, N. Y., Special Speakers. Cottages, cabins, and tents for rent. Write Geo. A. Chambers, Box 781, Peterborough, Ont., Canada. Summer School Aug. 9-Sept. 10, at Lake Shore Camp, immediately at close of Camp Meeting. L. R. Lynch, teacher at C. B. L., assisted by G. Griffin, formerly of C. P. B. C., with others, in charge of school under District executive. Write Pastor H. A. Goss, 50 Euston Ave., Toronto 6, for information.

#### NORTHERN CALIFORNIA AND NEVADA DISTRICT COUNCIL AND CAMP MEETING

ST. HELENA, CALIF.—Auto Park, on Highway 29; June 29-July 18. District Council will convene June 29-July 2. Missionary days, July 4-5. C. Stanley Cooke, Oakland, Calif., Evangelist; Pastor and Mrs. Alvin L. Branch, Orwell, Ohio, Bible teaching and Sunday School work; Bernice Mast, Children's work. Howard Carter, London, England, will give a week of Bible teaching. New tabernacle and dining hall. For information write Pastor R. J. Thurmond, P. O. Box 516, Chico, Calif.

#### WESTERN PENNSYLVANIA CAMP MEETING

UNIONTOWN, PA.—The Living Waters Camp Meeting will be held July 2-18, in a little village called Uniontown, between Cherry Tree and Cookport on State Road 580, 22 miles east by north of Indiana, Pa. Special speakers: J. D. Saunders, Evangelist; David H. McDowell, of Jeanette, Bible Teacher. Other workers will help with children and young people. District Superintendent Flem Van Meter will also be present throughout the camp meeting. The District Credentials Committee will meet July 14. Sunday, July 11, Missionary Day. For further information write Charles Eyer, 17 Jefferson St., Johnstown, Pa.

#### KANSAS DISTRICT CAMP MEETINGS

OTTAWA, KANSAS—Forest Park, on Marias des Cygnes River; July 15-25. City water and all modern conveniences. Mayor and Chamber of Commerce, with Pastor Leonard Palmer, extend a cordial invitation to all.

WOODSTON-ALTON CAMP, on U. S. Highway 24, between Woodston and Alton; July 29-Aug. 8. Old, established camp; large screened dining hall.

ATICA SHARON CAMP, 6 miles west of Attica and 5 miles east of Sharon, on U. S. Highway 160, Aug. 12-22. Large shady grove, electrically lighted, plenty of pure cold water.

Tents, cots, and meals at moderate prices at each camp; 5 services daily. Charles C. Robinson special speaker at all 3 camps. For information write Claude J. Utley, Secretary-Treasurer, 426 Scotland Ave., Topeka, Kansas.

#### OPEN FOR CALLS

##### Evangelistic or Pastoral

Earl T. Lamons, West Plains, Mo.—"Also conduct Bible studies. In fellowship with General Council. Reference: S. L. Johnson, District Superintendent, Dexter, Mo."

Mr. and Mrs. Axel Oman, 5743 N. Mango Ave., Chicago, Ill.—Been working with Congo Evangelistic Mission in Belgian Congo for two terms; now home on furlough; member General Council.

##### Evangelistic

Clifford Foster, 68 E. 153rd St., Harvey, Ill.—"Prefer calls in Central and Illinois Districts. Am licensed with Mississippi District. Reference: H. M. Sandlin, District Superintendent, 115 Fifteenth Ave., Laurel, Miss."

Morris Lefkowitz, 927 N. W. 9 St., Oklahoma City, Okla.—"I am a converted Jew, and want to go to Chicago, Ill. Would like to stop in churches in Missouri and Illinois for a few nights and give my personal testimony. In full fellowship with Council."

MISCELLANEOUS NOTICES

WANTED—Old Evangels, for free distribution.—J. C. Awtry, c/o Will Mayfield, Sahne, La.

WANTED—Missionary organ, in good condition. Must be cheap.—L. E. Reynolds, c/o Juhl Ranch, Adelaida Rd., Paso Robles, Calif.

NEW ADDRESS—Eldorado Springs, Mo. "Have accepted this pastorate. Council ministers passing this way will be welcomed."—C. H. Sleeth.

FOR SALE—Tent 90x135 ft., complete with ropes, stakes, wiring. Can be erected 90x90 ft. when two center sections are removed. Was purchased second-hand for \$1,000, only used twice since. Price \$550.00. Tent in fine shape.—Harold L. Adams, Box 92, Spreckels, Calif.

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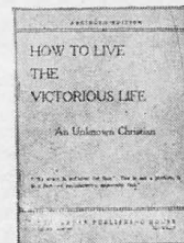
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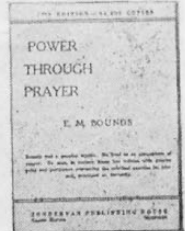
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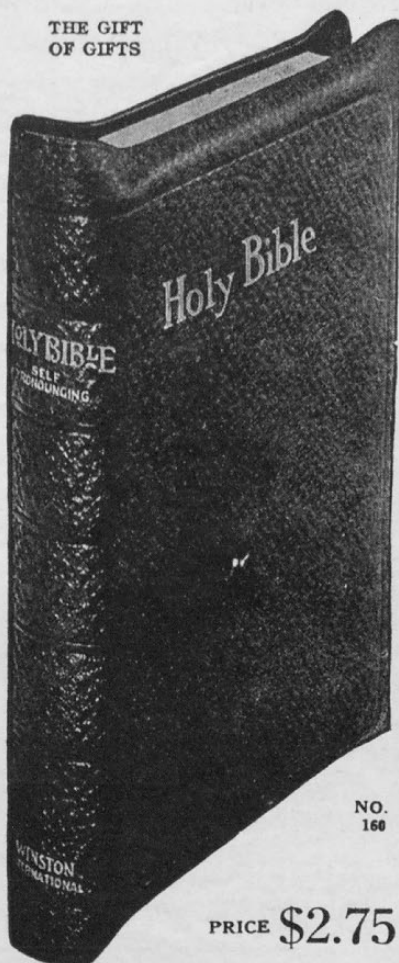
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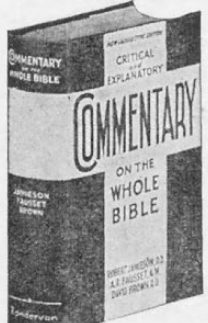
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FOREIGN. Personal Offerings	41.93
Total amount reported	\$8,633.31
Home Mission Fund	\$163.43
Office Expense Fund	\$163.86
Literature Expense Fund	32.40
Reported as given direct for Home Missions	190.72
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Amount received for Foreign Missions	\$7,651.38
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**CHAPTER XXVIII.**  
 Ver. 1-28. A bad conscience makes men timid; the righteous are alone truly bold (ch. 14. 26; Psalm 27. 1). 2. Anarchy producing contending rulers shortens the reign of each. **but by a man . . . prolonged**—or, "by a man of understanding—i. e., a good ruler—he who knows or regards the right, i. e., a good citizen, shall prolong (his days)." Good rulers are a blessing to the people. Bad government as a punishment for evil is contrasted with good as blessing to the good. **3. A poor man . . . &c.—**

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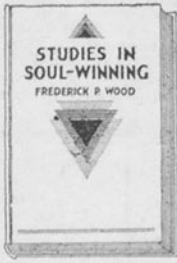
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