

THE **P** NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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The Life of Joyous Fellowship



JOHN said, "Truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3. He had heard the Master pray for His disciples who were with Him in the Upper Room and for us who are His disciples down here in this twentieth century, "that they all may be one; as thou, Father, art in me, and I in thee . . . I in them, and thou in me, that they may be made perfect in one." John 17:21-23.

John had been with that waiting one accord company who had received the glory of the Lord, the Spirit of glory, on the day of Pentecost. On that day the prayer of the Master that they all might be one had indeed been answered. Now it was so real, so joyous, so wonderful, this blessed fellowship with the Father and with the Son, that John wanted all the saints to share in it, "that your joy may be full." This is clearly the will of the Lord, for when He spoke about the abiding life He wanted His own to live, abiding in Him and He abiding in them, He said, "These things have I spoken unto you that my joy might remain in you and that your joy might be full." John 15:11.

Are you full of this joy unspeakable? The Master purposed nothing less. A life of continuous rejoicing in Him, a life of unceasing praise, in every thing giving thanks: "for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

He bids us consider the birds of the air. There is a mockingbird that comes and sings most enthusiastically each morning in the topmost bough of an oak

in our garden. We hear him start his song service as the light begins to break (about 4:45), and he does not seem to think there is much need to change the order of the service all day. From the ever-open hand of our loving Father he takes a few quick lunches, but he returns promptly to a branch as near heaven as he can get and there with a loud voice gives thanks to the One who gives him all things richly to enjoy. He agrees most heartily with the Psalmist that from the rising of the sun unto the going down thereof the Lord's name is to be praised, and so he is still singing at 7:25 at night. This is his May day schedule, and doubtless with lengthening days his Hallelujah Chorus will be elongated. No eight-hour day or forty-hour week is adequate for his testimony of praise.

The weather makes no difference to this sweet singer of Israel. When the rain is coming down in bucketfuls, these many waters do not quench his song of love. One morning in April the thermometer went down to 28 degrees, but that did not matter. Our little Habakkuk sat on his topmost bough—for like the prophet he delights in "the high places" (Hab. 3:19)—and that morning he sang with extra vim his "Yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:18.

Our silver-noted songster is absolutely care-free. He does not appear to be a bit troubled about the present depression, about the terrible things that are happening in Spain and China, about the rise of dictators, or the low prices in Wall Street. He owns no bank account.

He does not possess a dozen changes of raiment. He is not a bit worried about having to wear last year's hat. He is not coveting the latest streamlined model car. He has no deeds to palatial homes and broad acres, nor does he have a lock-box in the bank crammed with stocks and bonds. No barns bursting out with grain are his proud possession. Yet he is unceasingly rejoicing and joying in God from morning till night.

The Master wants us all to be just as care free as this bird. Has He not said, "I would have you without carefulness (without anxiety)"? 1 Cor. 7:32. Will He who never fails to feed His birds and to clothe His lilies ever forget to supply every need of His bairns who seek to have continuous fellowship with Him?

John showed us that the life of continuous communion and fellowship with the Father and Son depends on walking in the light—the light of the Word. A walk in the Spirit is a walk according to that which the Spirit has given us in the Word. The Word is a lamp, a light, and "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. And as we walk in the wondrous light of the Word, the blood of Jesus Christ God's Son cleanseth us from all sin, keeping this joyous fellowship continuous.

Do you say, "But you do not know how I have failed, how grievously I have sinned"? But John brings you good news. It is not the will of the Lord that you should live a life of sinning. He

(Continued on Page Four)

The Power of the Tongue

Otto J. Klink

"Among the hindrances which will prevent anyone from having the 'Tongue of Fire,' none acts more directly than any misuse of the tongue itself. If the door of the lips be not guarded, if uncharitable or idle speech be indulged, if political or party discussion be permitted to excite heats, if 'foolish talking or jesting' be a chosen method of display, it is not to be supposed that the same tongue will be the medium wherein the sacred fire of the Spirit will delight to dwell. Who has ever worn at the same time the reputation of a trifler and of a man powerful to search consciences?"—William Arthur, The Tongue of Fire.

The tongue is a little member and boasteth great things. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison. James 3:5, 8.

A young man was seen kneeling in prayer in the chapel of a Trappist's monastery. Melody, tune, light, life vibrated round about in nature; but with the Trappists silence prevailed. They had taken the vow of silence. Only occasionally this stillness was broken by the call "momento mori"—"consider death"—the only words uttered by the monks in greeting each other. The eighteen-year-old monk had condemned himself to eternal silence. He had cracked his life with all its hopes and prospects in the bud to bury it in a disconsolate, desolate Trappist cloister. Why? He had come to the realization that the tongue is "an unruly evil, full of deadly poison," and he wanted to prevent his tongue from doing harm to his soul. His intentions were pure and sincere, and yet they were not practical. For in so doing he not only stopped his tongue from speaking evil, but also from speaking good! God did not create our organs of utterance for idleness, but He used such care in creating them that they might serve a noble and glorious purpose. The young Trappist certainly never considered that, or he would not have sentenced his tongue to almost complete, lifelong inactivity.

Among our bodily organs the tongue is a distinct masterpiece of our God. To be sure, the eyes of man are wonderful, but many beasts excel him in strength of vision. Man's ears do not hear as well as the ear of the fox or hare. Even his sense of smelling is not as developed as that of many animals. But the tongue exalts man highly above all other creatures. The human tongue is a wonderful talking machine, by far excelling all the machines invented by the genius of man. Man can invent many things, but he cannot invent a new letter for his tongue. With his tongue he is able to converse in hundreds of

languages and master them. If man had no tongue he would be like a watch without hands or a universe without a sun. Beginning with the first sweet mother word that fell on our ears, all instruction, all consolation, all advice, all training, all truth and knowledge were imparted to us by words, spoken, written, or printed. What powers for good or evil can be loosed with lightning speed by a word!

The tongue can cause hearts to shout with joy and eyes to shed tears. It can wound more deeply than fire and steel; but the tongue can also heal better and quicker than the most precious balm. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." James 3:9, 10. Our tongue is either a deadly poison—or a well of life.

Our tongue: a deadly poison in relation to ourselves. No one needs to go to school to learn the declension, I, my, me, mine—we all know that. It is in our flesh and blood. "Out of the fullness of the heart the mouth speaketh." Man is filled with self, full of himself, self-centered. That is why he talks about himself so much. How often our conversation drips with self-love, as we wish to impart to our listeners and high opinion we have of ourselves. We know how to relate certain incidents and occurrences where we played an insignificant or even lamentable part, in such a way that all interest centers on us. But "by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Our tongue: a deadly poison in relation to others. The many harsh words we have said to others—parents, friends, wife, husband, children, employees, neighbors, relatives—all can testify against us. How many marriages are unhappy because one consort wounded the other so deeply by angry words spoken in irritation, that he cannot forget them, nor (sad to say) forgive them. To many a tender soul an inconsiderate

and thoughtless word has been a blow from which it never recovered. The celebrated horse-trainer Rarey learned that an angry word accelerates the pulsation of a horse by ten beats the minute. Are not our children, employees, neighbors, relatives, friends more sensitive than horses?

Betraying, slandering, defaming, false-accusing—these sins of the tongue increase the guilt of man to a load that is almost crushing. I am told that in Siam, they had a law in former years by which every convicted slanderer's lips were sewed together. If that were the case in our country, how silent it would suddenly become in some circles, and how many folk would run around with a sewed-up mouth! They will put you in jail for burning a man's house, but unfortunately there is no law against destroying a man's reputation.

Alexander the Great always closed one ear when a X told him something about a Y. When they asked him for a reason he answered, "The other ear is for the accused." How many Christians could learn a splendid lesson from this heathen ruler who had the principle of always hearing both sides. Don't talk much unless you are posted. If you don't know much, don't say much.

The ever remembered rule of our lives should be to never say anything about anybody that we would not dare to say in exactly the same words in his presence. We should always remember the words of the Lord Jesus "Whatsoever ye would that men should do to you, do ye even so to them." "With what measure ye mete, it shall be measured to you again."

The poisonous seed of the lips that is sown by slander cannot be isolated; it cannot be recalled. Have you heard how the thistles came to Australia? There were no thistles on that great island. A Scotsman, who had great plantations there, wanted to see his national flower on his property (the thistle is the national flower of Scotland), so he imported thistle seed. He sowed it in his garden over a small piece of ground, but the wind carried the thistle seed far over the land. Today you find thistles everywhere in Australia. Thus it has happened with many stories told about other people.

Considering the harm that words have done to souls we can understand the meaning of the saying of Christ, "Who-so shall cause one of these little ones . . . to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6. (R. V.) I read this story that profoundly illustrates the truth of the words of our Lord: An old gentleman was called to visit a

young man in prison. The prisoner had been arrested for robbing his employer. Said the old man to the prisoner, "It seems to me that I have seen you before." "You have, about 10 years ago. And you are partly responsible for my being here." "How is that? Never in my life have I done you any harm." "Not intentionally. No! But once my father and I were on our way home from an evangelistic service. We met you. The sermon had stirred me deeply, and I was under mighty conviction. It was my full intention to go to the evangelist the next day and pour out my heart to him. I heard you ridicule the preacher, saying he was illiterate and did not know what he was talking about. All conviction left me. From that day on I have never sought the salvation of my soul. I got into bad company, and it led to prison." Every word we utter is a seed that falls in some human heart, and comes up and produces and reproduces something like the seed we have sown.

Our tongue: a deadly poison in relation to God. Instead of using the wonderful gift of speech to the praise and glory of the Creator and to proclaim His virtues, many are silent and thus deny Him altogether. Some pray to God in secret, but deny Him in public because of the fear of man. He says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33. Perhaps if you don't talk much about your religious experiences, it is because you haven't any experiences to talk about. The Bible mentions "dumb dogs that cannot bark," when the Lord is attacked.

And how is it with the thoughtless, inconsiderate use of the Name of the Most High? How many times during the day escapes an "Oh God," "My God," "Oh Lord," from the lips, while the thoughts are very far from God? "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. 20:7.

Let the tongue ever be under the discipline of the Holy Spirit. A few thoughtless words kept Moses out of the promised land. Eighteen inconsiderate words caused Zacharias to be dumb for nine months. We weigh our letters before we mail them. We don't want them to carry overweight. Let us weigh our words also before we utter them—we cannot recall them. "Every idle word that men shall speak, they shall give account thereof on the day of judgment."

The Hungarian inventor Vadass has invented a "pocket-graphophone." He called it a "miki-phone." It isn't much larger than a pocket-watch. Since it is so small it can easily be concealed and every conversation can be recorded with-

out the knowledge of the other party. Said a newspaper concerning this invention, "It must be an embarrassing situation to deny having said a certain thing and then hear it in our own words reproduced by the miki-phone." What a surprise there will be when the heavenly graphophone shall sound forth our words on the day of judgment. The blasphemer will hear his oaths, the liar his lies, the critic his criticisms, the slanderer his slanders!

This story is told of Pambus, one of the medieval saints: He went to his neighbor with his Bible one day and said, "I wish you would read to me a Scripture verse every day. I cannot read, but I love to hear the Word of God." So the neighbor opened the Book and read from Psalm 39:1, "I will take heed to my ways, that I sin not with my tongue." After having heard this verse Pambus took his Bible and walked back home. About a week later the neighbor met him and said, "Pambus, I thought you'd come back and let me read you some more from the Scriptures." Replied Pambus, "Do you recall that you read to me the other day, 'I will take heed to my ways, that I sin not with my tongue?'" "Yes." "Well, I never intend to learn another verse till I have learned to live that one." What a wonderful blessing it would be, if everyone would only resolve to live that Bible verse.

Not only death, but also life is in the power of the tongue. Prov. 18:21. For "with the mouth confession is made unto salvation." "The tongue of the just is as choice silver." Prov. 10:20.

In the last analysis it is the condition of our heart that is responsible for the state of the tongue. "The tongue makes known to the physician the sickness of the body and to the philosopher the sickness of the soul," wrote Montaigne.

We'll have to experience what the deaf and dumb man (Mark 7:31-33) experienced, "Jesus touched his tongue." When He with His holy fingers touches the sore spot and speaks His word of power the defect will be healed. By accepting the Lord Jesus Christ as our Saviour and Keeper we are enabled to "yield our members as instruments of righteousness unto God."

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10.

A Vision of Grace

Extract from writings of Jonathan Edwards:

"Once I rode into the woods for my health. Having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and His wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. The grace that appeared so calm and sweet, appeared also great above the heavens.

"The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me a great part of the time in a flood of tears and weeping aloud.

"I felt an ardency of soul to be, what I know not otherwise to express, emptied and annihilated; to lie in the dust and be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve Him; and to be perfectly sanctified and be made pure with a divine and heavenly purity."

A Prayer

O sweetest Lord Jesus, I would that I were split and broken into five thousand shreds or bits of clay, if so be that every shred had a heart to love Thee, and every one as many tongues as there are in heaven to sing praises to Thee, before men and angels for evermore!—Samuel Rutherford, 1638.

Discipleship means the enthronement of Christ. He must occupy the supreme position; His authority must be absolute. Christ can only be enthroned as self is dethroned.—H. J. Dale.

Truth must always be kept in its place in the circle of truth. Truth is fact in right proportion. Out of that, it begins to breed mis-statement and error.—S. D. Gordon.

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Blessings of Justification

Ernest S. Williams

Justification "is a complete change in man's relation and standing before God." Before being justified "the wrath of God" rested upon us. Being justified, His grace works in our behalf. Before our justification we stood before God as guilty rebels, under the sentence of death. Since our justification we stand before Him redeemed saints, heirs to eternal life and peace.

Included in justification are many blessings. The justified man is forgiven. And when God forgives He forgives forever. The forgiven man may feel regret and even remorse as he looks back on some of the things he has committed. It would be a poor conscience that did not cause regret should memory call up the past. But the forgiven man need not live under the goad of regret or remorse. He may look away from himself to God and see that in Christ all has been forgiven. So great and full is God's forgiveness that He has said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Scarlet and crimson mean double dye, and to purge material of these strong colors was beyond the power of man. Sins have dyed our character with their stains. Neither we nor others can free us from the stains. But when God forgives, He removes the stains also, and gives us in the place of our scarlet coverings the white robe of Christ's righteousness, and bids us be ready for the marriage of the Lamb.

Being forgiven, the soul feels the peace of reconciliation. The prodigal son returned to his father seeking forgiveness, and asking for nothing more than a hired servant's place. The father saw him afar off and ran out and kissed him, put new shoes on his feet, new apparel on his back, and prepared for him the fatted calf. The prodigal was not only forgiven, but was reconciled. He feasted in the old home with pleasure and under the parental blessing. In the gospel "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Reconciliation means "to restore to friendship; to harmonize." The justified man is restored to friendship with God, is harmonized with God. What a blessing! Harmony! No discord between the redeemed man and the Redeemer. The Spirit that comes to bear witness with our spirit cries "Abba, Father." What a heavenly feeling it is to be conscious that one is reconciled.

Where there is forgiveness and recon-

ciliation there is no fear of punishment. "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." So many try to serve God through fear. They fear His displeasure, or they fear the coming judgment. The justified man need not fear. He is God's child, forgiven, reconciled, at peace and in harmony with God. Human moods may seek to disturb this peace, for human feelings are subject to so many changes. Satan through temptation and accusation may seek to rob us of this peace. But we rise above it all through remembering our position as redeemed in Christ Jesus, that "being justified by faith we have peace with God through our Lord Jesus Christ." Faith must surmount feeling. By it we take our place of justification in the midst of trial and temptation. "This is the victory that overcometh the world, even our faith."

Men are looking for peace. In justification peace is found. "We have peace with God." Warfare and opposition to God's will are gone. To be justified the soul has surrendered to the will of God and the terms of the gospel. Man then enjoys the peace of submission. He is not submitted to evil or carried on the crest of every wave of life. He is "resisting the devil," and "pressing toward the mark for the prize of the high calling of God in Christ Jesus." But he is submitting to God's will. Whatever is the will of God for him, *that* he wants. At times it brings sore trial, it may bring loss, but in it all the surrendered soul is learning to say "Thy will, not mine, be done." Conscience is at rest, the heart is blessed with assurance as "the Spirit bears witness with our spirit that we are the children of God." We are God's justified ones.

The justified man looks beyond the present into the future. All about may be stormy seas. One may seek to guide one's craft to land by human effort as the disciples did on stormy Galilee, by rowing, only to find that human effort gets one nowhere if one seeks to row alone. One must have the presence and help of the Saviour and look to Him by faith. In the midst of stormy seas the justified man looks beyond. Yonder is the haven of the soul. A short distance before is the harbor where he hopes to anchor. "Being justified by faith . . . we rejoice in the hope of the glory of God." The testings and trials of life will cease. Soon we shall enter the City of God and enjoy those mansions which Jesus has gone to prepare.

Blessed is the man who is justified by faith. He shall eat of the fruit of his doings and shall be rewarded by being "forever with the Lord."

The Life of Joyous Fellowship

(Continued from Page One)

says, "These things write I unto you, that ye sin not." And then he adds, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." 1 John 2:1, 2. Confess your sin to Him and He will freely forgive and cleanse you from all unrighteousness.

The keynote to this Epistle of John is simply this: "Abide in *Him*." He, our blessed Christ, is enough. He has a word to encourage each one of us, "Sin shall not have dominion over you." Say to Him, "Blessed Lord, from this moment forth have Thou complete dominion over my life." "Reckon ye also yourselves," says Paul, as he points you to Calvary where your old fleshly disposition and nature were crucified with Christ, "to be dead indeed unto sin, but alive unto God . . . yield your members to him," (just as our little Habakkuk yields his throat and his whole being to Him for worship and praise).

The Psalmist bids us rejoice in Him that made us. Psalm 149:2. Promising to beautify the meek with salvation, the Lord tells them to "be joyful in glory: let them sing aloud upon their beds"—starting their daily service of song before they get up.

He further says, "Let the high praises of God be in their mouth, and a two-edged sword—the sword of the Spirit—in their hand," to go forth singing to battle, assured of victory, of being more than conquerors through Him that loved them. By simple faith in the Captain of their salvation, putting to flight the armies of alien spirits, letting the oppressed go free, breaking the yokes the enemy has put upon them, following closely in the steps of Him who went about doing good and healing them that were oppressed of the devil; constant in prayer, that with all boldness they might declare the Word, that His hands be stretched forth to heal, that signs and wonders be wrought in His holy name, that the works He did, they shall do, and greater works than these, for the glory of His name.

"This honor have all his saints." Psalm 149:9. For as John tells us concerning this wondrous life of fellowship, "As he is, so are we in this world." 1 John 4:17. This comes with a life of constant abiding in the Father and in the Son.—S. H. F.

The Wonderful Word

A Sermon in Miniature

HOW A GREAT REVIVAL WAS STARTED

I. Personal conditions.

1. "And he (Hezekiah) did that which was right in the sight of the Lord." 2 Kings 18:3.

2. "He removed the high places, and brake the images." 2 Kings 18:4.

3. "He trusted in the Lord God of Israel." 2 Kings 18:5.

4. "He clave to the Lord, and departed not from following Him, but kept His commandments." 2 Kings 18:6.

II. Personal result.

"And the Lord was with him; and he prospered whithersoever he went forth." 2 Kings 18:7.

III. National conditions.

1. Hezekiah "opened the doors of the house of the Lord, and repaired them." 2 Chron. 29:3.

2. "Make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us." 2 Chron. 29:10.

3. "And they (the Levites) gathered their brethren, and sanctified themselves, and came." 2 Chron. 29:15.

4. "And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord. . . . So they sanctified the house of the Lord in eight days." 2 Chron. 29:16, 17.

5. "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also." 2 Chron. 29:27.

IV. National result.

"There was great joy in Jerusalem." 2 Chron. 30:26.

V. Application to us.

"The Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him." 2 Chron. 30:9. "Wilt thou not revive us again: that thy people may rejoice in Thee?" Psalm 85:6.

"And if there were five pounds (\$25.00) given to all who had family prayer, would you not by some means arrange to have it?"

"Yes."

"And so the inquirer went on with many questions, and wound up with this: 'Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer.'"

The Prayer Life

THE POWER OF INTERCESSION

He was an infidel, but his wife was a Christian and read her Bible daily. Her love of the Word annoyed him. One day in his anger he cast her Bible into the fire, and left the house.

But that infidel had a Christian sister, a pastor's wife, and she prayed for him. At the very hour when that Bible was burning, she was interceding for his conversion.

When the man returned to his home, he looked in the fire. His wife, mourning over the loss of her Bible, thought it must be completely destroyed by this time. But he stirred the ashes to be sure. A portion of the sacred Book was still left, and amid the ashes these words stood out: "Heaven and earth shall pass away, but My Word shall not pass away." The words fastened themselves upon his mind. He could not dismiss them. Finally, under deep conviction of sin, he yielded to Christ. While his sister had been faithfully praying, God had been faithfully answering. There is power in intercession.

Questions and Answers

Was John the Baptist baptized in water?
We do not have any record of it.

Do you think it advisable for parents to require their children to fast?

There were times in the history of Israel when God called for all, including the children and even the cattle to fast. Such events were called for only in times of crisis however. Under ordinary circumstances I do not believe that it would be best to force fasting upon the children.

Do you think it wise for parents to compel their grown children to trust the Lord for healing?

Parental influence to a life of trust would be a great blessing. To force children old enough to decide for themselves to deny themselves the use of medical help when doing so was against their will would probably not be wise. It means much to have the wisdom necessary in such matters. It is usually best for parents to try to lead their children than to try to force them in such matters.—E. S. W.

The Family Altar

"NO TIME"

Charles H. Spurgeon once said: "Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they had no time for family prayer, and some one asked them this question: 'If you knew that your children would be sick through the neglect of family prayer, would you not have it? If one child were to be smitten down with

fever each morning that you neglected prayer, how then?"

"Oh, then we would have it."

"And if there was a law that you should be fined five shillings (\$1.25) if you did not meet for prayer, would you find time for it?"

"Yes."

Others A Digest of Christian Thought

SNARE OF RICHES—There are more proud-poor than proud-rich: but only because the poor out-number the rich.—*An Unknown Christian.*

AN OLD BALLPLAYER'S ADVICE—Smoking, more than other excesses, cuts a player's stamina and ability because it cuts his wind and slows him up.—*Rogers Hornsby.*

THE HUMAN OUTLOOK—In another year five million Jews will be out of work, homeless with nowhere to go, and in five years half of them will be dead.—*Lowell Thomas, radio news reporter.*

CURSED, O MAN, FOR THY SAKE—Weeds appear only on ground which, either by cultivation or for some other purpose, has been disturbed by man. They never grow on virgin soil, where human beings have never been.—*H. Macmillan.*

FUNERALS—The modern funeral has gone pagan! With all its soft lights, slow music, frock coats, it has become too respectable to be Christian. We are displaying too much emphasis on the body, not enough upon the spirit.—*C. E. Haterius, Lutheran pastor.*

WHOM HAVING NOT SEEN WE LOVE—I am thankful that I never saw Christ nor His disciples. I would not have been one of those Israelites that passed through the Red Sea . . . for then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that believe and saw not.—*Thomas Browne.*

DANGEROUS SUCCESS—If every church were filled every Sunday, crowds waiting to get in, if all men agreed that we were right and admired us—then we should have achieved what the world would call success. But would Jesus call it success? What about the broad and the narrow way? What about taking heed when all men speak well of us? Few, if any, can stand success!—*Frank Stone.*

DEMOCRACY'S HOPE—Let us in America not make the mistake of thinking we can escape all contacts with what is happening in the rest of the world. The absolute government that has taken hold of a number of nations would take away freedom of worship, freedom of expression and even free will. . . . Only by a vigorous and prophetic Church may we retain democracy.—*Alfred M. Landon, former candidate for Presidency.*

The Gospel in Foreign Lands

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

THE STORY OF TUKARAM

A Maratha Saint of India

By C. D. Holleman

In the little village of Dahu nearly three centuries ago a baby was born in the home of one of the village merchants. As a child he grew up among the other lads of the village and knew little of the outside world. This little lad, whose name was Tukaram, learned to read and write sufficiently to understand and write the scriptures of the Hindus. His mind was not inclined to follow the trade of the village merchant, but rather to meditate on the spiritual life of the people and to think upon the gods of the Hindus.

From his early life it was the custom of the family to make long journeys to the places of great religious repute. Sometimes this meant a tedious journey of many miles on foot over rough, dusty bullock-cart roads, sleeping under the trees along the way or under the open canopy of heaven as the bright twinkling stars of the eastern sky shone down upon the weary travelers. Wandering from place to place these needy souls seek to "get the sight of God" by following in the footsteps of their forefathers. After reaching their destination and performing ablutions, they slowly turn homeward with the hope in their hearts that their gods will remit their sins for their faithfulness in making their pilgrimage. So-called holy men line the roadside begging alms of the travelers, who by giving alms think that they are doing service to God. Year after year these darkened souls living in despair seek for the salvation that the gods of the heathen cannot give.

Tukaram Becomes a God

Tukaram became a devout worshiper of the gods of Pundhapur, which is some hundred and sixty miles from his village of Dahu. Yearly he used to make the journey on foot, singing and repeating the name of the god nearly every mile of the way. He began to compose Hindu hymns, which he sang to the people as they gathered by the river side. Thousands of people came from the regions near by to hear Tukaram repeat his verses and to visit the many temples constructed to the gods. In the course of years Tukaram began to be looked upon as a Hindu saint and many began to worship him as their favorite god.

One day while living in his village of Dahu, Tukaram went for his daily bath in the near by river which was very turbulent at that time of the year. While bathing he was caught in the swift current and was drowned. He never returned and his body was never found. It was not long until the imaginative minds of the Hindus began to think that Tukaram had been taken to heaven for it could not be thought that such a devout man could have gone anywhere else.

The Hindus have no difficulty in making imaginations into real facts so they be-

gan to consider Tukaram as ascended to heaven and, therefore, a god. From such stories as this the Hindus have made unto themselves millions of gods. In the course of time Dahu became a holy place. Temple were constructed and year after year the thousands gather to worship Tukaram Maharaj. On the reputed date of his disappearance a religious festival is held, and a small Indian village, which at any other time seems to be void of activity, soon becomes a veritable beehive.



Crowd of worshipers thronging the temple erected to Tukaram, earnestly hoping to "get the sight of God."

At the Festival

A few days ago this religious festival was held. In order to take advantage of the opportunity of preaching the gospel of the Lord Jesus Christ to the people and to sell Gospels and distribute tracts we made the trip to Dahu. Along the road people were crowding into the village, some in buses, some in private cars, some in bullock-carts, some on bicycles and many on foot. Dressed in many colored saris and head dresses the people anxiously gathered in the narrow, dirty streets of the village to "get the sight of God." The streets were lined with quickly-constructed shops like an old fashioned fair, where brass vessels, sweets, watermelons, books, food, etc., could be bought. Hundreds lined the banks of the river, some bathing, some eating and some worshipping. The street from the large main temple was a mass of humanity. Thronged of about 15,000 people had come together from all directions and distances. With little regard for the dirt and filth of the

Indian bazaar, the people were buying the articles of food and eating them with great enjoyment. Most of the people were poor farmers and villagers who after harvesting their crops had come to spend a day in worship and pleasure.

Near to the place where Tukaram disappeared a temple has been constructed. In front of the temple is a tree from which it is said that Tukaram went to heaven. Yearly the crowds gather about this tree and worship, repeating the name of "Tukaram" and waiting anxiously for a blessing. A palanquin is carried for many miles on foot and is placed at the tree just at noon. In the palanquin is a silver foot which is supposed to represent the foot of Tukaram, in recognition of the fact that he used to journey from place to place on foot. It is said that whosoever touches the foot will receive a blessing; therefore, throngs crowd upon the palanquin just for one touch of this silver foot.

As soon as the palanquin is borne into the temple ground, amid much shouting and waving of flags the leaves of the tree are supposed to shake vigorously, signifying that the spirit of Tukaram has departed and gone into heaven. Immediately all the people begin to throw handfuls of puffed rice and corn into the tree and temple, calling out the name, "Tukaram, Tukaram." Thereupon, the blessing is supposed to be conveyed to the worshipers. Gradually the crowds disperse only to trudge wearily homeward with hope in their benighted hearts that they have indeed received the "sight of God."

A Better Story is Told

Amid that excited throng we stood for several hours passing out tracts, telling the sweet story of the Saviour who came into the world to save the souls of men. At times we could not distribute them fast enough to meet the demand. Our supply was soon exhausted. Many received them eagerly and at once began to read their message. Some of these tracts will be carried into the villages many miles away where they will be read and still carry the news of the saving grace of the Lord Jesus Christ. We do pray that the written word will bring forth fruit in the lives of the many who received these tracts. Please pray and do what you can to help bring such lost souls to Jesus.

The True Saviour Is Presented

Jesus came into the world, one of the poorest of men, to grow up amidst poverty and suffering. He went about the hill country of old Judæa and Galilee ministering to the people and manifesting Himself to them as the Son of God. Like Tukaram He went from place to place preaching the truths of the kingdom of heaven. When the time came for His departure, unlike Tukaram, He was taken to an unjust trial and was nailed upon a tree to bleed and die that the sons of men

might have eternal life. These things were not done in a corner but before the eyes of all men that there might be witnesses of what was done to Him. Tukaram's body was never found but the body of Jesus was taken from the cross, and after lying three days in the grave, He came forth victorious to reveal Himself for forty days before returning to the Father.

When Jesus was taken up into heaven, He went in bodily form, seen by the watchful, faithful disciples. Our Saviour does not ascend into heaven every year, as it is said of Tukaram, but He entered heaven once and for all, that we, by faith, might be forgiven our sins. He is coming again; then we shall be gathered into His presence to worship the King of kings and Lord of lords forever. He is worthy of all worship, honor, and glory. The darkness of our night is gone and in its place we enjoy the glory of the light of the Son of God. Blessed be the Name of the Lord forevermore!

BRIEF NOTES FROM FAR AND NEAR

Sailing

Mr. and Mrs. C. W. Doney wish us to announce that they are returning to their work in Egypt this summer, sailing from New York on the S. S. Excambion of the American Export Lines July 5. Mail will reach them before they sail at 1003 Summit Avenue, New York City.

Argentina

Pedro Rio was clearly converted just the day before going on in triumph to the better life with Christ. There was a large funeral service in our mission and at the cemetery where many new ones heard the gospel for the first time. We believe it will be the means of the conversion of others.—Alice Wood.

Peru

One of the native brothers who works on a hacienda has recently built a small chapel next to his house and has dedicated it to the Lord. It is made of cane and plastered with mud. He has built cane benches around the wall. We have been with them in two services which were attended by eight or nine of the believers near there. We thank God for the vision they manifest.—P. Henry Hall.

Needs Picture Rolls

Fanny Simpson in India writes that she would like to have some old picture rolls when the Sunday Schools are through with them. Her two young men native evangelists find them very helpful in illustrating their preaching. The pictures should be wrapped well and mailed direct to Miss Fanny Simpson, Purulia, Bihar, India.

Miss Simpson also expresses an urgent need for support for these two young men, whom she says are faithful workers and are valuable in the Lord's service. Anyone desiring to help her support them may send offerings designated for them to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

LONG-SUFFERING—Nothing reveals God and His love so quickly, so surely, and so clearly as a long-suffering spirit. "Love suffereth long." Do we?—*An Unknown Christian.*

Invited to a Chinese Feast

By Glenn Horst

What's this? A Chinese envelope addressed in Chinese. It must be mine for the only word that I can make out is my Chinese name "Ho" which means peace. I open it and find a red folder and know that it is an invitation, to something, some time, but where? I go to Brother Osgood and find out that Pastor Ho and his wife have been invited to a Chinese feast. This is something quite unusual, for we are the only foreigners invited.

Six o'clock finds us at the Y. M. C. A. and we see that this is quite some affair. Over there is Dr. Ueh, educated in America. There is Mr. Yeh, the Principal of the night school in the Y. M. C. A. from whom we received our invitation. A smile and a warm welcome make us feel at home. Soon we are introduced to a fine Christian Chin-

gelatine-like substance on the other side is eggs, sliced. Following this introduction we have some bamboo shoots, and one is not long in China until he has met them, so they are not strange to us.

The next dish turned out to be pigeon. When the Chinese cut up chickens or pigeons they chop up bones and all. This is rather confusing to us but we soon get used to this in China. Then they bring in a dish that looks just like it does at home—a large dish of scrambled eggs. What a time I have to make my chopsticks hold this. When I get my first mouthful I discover they are mixed with sharks' fins, which are not bad at all. When the waiter brings in the next dish it proves to be peas just like we have at home. Here is where we change to a spoon for there is no use to try it with the chopsticks.

Next comes chicken, roasted like we do them at home, and just as delicious-looking as any I ever saw. What a task to try to rip off a piece of meat with the chopsticks and after a desperate struggle get a slice as large as a toothpick. Had it not been for the assistance of some of the Chinese friends at the table we might not have fared so well. Cheese is brought in next. The soupy food that comes in next is more bamboo shoots. When I extract my chopsticks I find some long white strings on it that look about like noodles. I didn't know that anyone ever ate what this turned out to be—pig's nerves. I had eaten everything that had been put on the table thus far so I would not turn back at this. I found them to be quite delicious. The Chinese have what we call a sweet dish and that is all I know about it; that came next.

Then comes the dish that has made China popular—rice. Some kind of soup is brought with it and after we all wash our spoons in one common bowl of water, we dip some of the soup over the rice. Chinese ham and biscuits follow, and then to make sure that none of us go away hungry they pass around oranges.

I did not know where I was going to put the last few courses but since it is improper to stop eating before the last dish has been brought in, we are glad for the end.

I could not help thinking as we sat there, of a feast we are going to have that will be far better than this one. There were many there who were not saved, but at the marriage supper of the Lamb, there will be no sin or sinner to mar the blessedness of it, and Jesus himself will be the center of attraction. After a little talk we left for home, but when we meet over there, we shall never part again. We had some wonderful opportunities to witness for the Lord, and we thank Him for giving us the chance to tell of His love to those who have learned our language while we are here studying theirs.



A modern restaurant in China patronized by the poor people. It is easily conveyed from place to place on the shoulders.

ese who has been gloriously saved—a Mr. Liao who has been educated in three colleges in America. We are thrilled as we talk of the soon coming of the Lord; but soon the informalities come to an end as we are ushered into the dining hall. To our pleasant surprise this same Mr. Liao is our side companion and most of those at our table have been educated in America, and so we are at ease.

The blessing is asked and we find that we are about to begin. There is no confusion as to which instrument to use because there are only two and both of them are chopsticks. Here comes the first dish. It is placed directly in the center of the table and we must reach all that distance, and by remote control clamp those chopsticks on the part that we want, safely convey it to the mouth (if we can).

Did you ever eat eggs that are twelve years old? The Chinese have a secret process which is handed down from father to son by which they are cured and they do not taste bad at all. The first platter chances to be one with many kinds of meat prepared in many different ways, and that

The Sunday School Lesson

Deaf Ears Unstopped, Blind Eyes Opened

Lesson for May 29. Lesson Text: Mark 7:31-37; 8:14-26

God Bless the "Bringers." In both incidents of this week's lesson it is stated that "they bring" an afflicted one to Jesus. Of their own accord, left to their own choice, these two sufferers, the dumb man and the blind man, might have continued dumb and blind. But earnest, zealous souls, stirred by their need, bring them to Jesus, and because of these "bringers" we have these two beautiful gospel incidents. God bless the bringers. May their tribe increase. Note 7:32; 8:22. The gospel records tell us very little about the Apostle Andrew. He is barely mentioned. He wasn't a powerful preacher like his brother Peter. He never became one of the heads of the church as did Peter. Nevertheless, Peter might not have known the Lord but for quiet Andrew. Andrew belonged to the bringer family. "He first findeth" his brother, and he brought him to Jesus. John 1:41-42. We cannot all be preachers, or missionaries, or Sunday School teachers, but we can all be bringers. Are we seeking to bring some one to Christ? Are we trying to bring some one with us to the meeting? This is a ministry the weakest of us may have.

A Good Example. When Moody was first converted, he attempted to teach a Sunday School class, but his ability and equipment were so lacking that the officials had to ask him to give it up. Most Christians would have sulked under such a blow. They would never have come to that church again. Not so with Moody. The next Sunday he came into the Sunday School leading a dozen ragged boys whom he had gathered off the streets. "Here," said Moody to the man who had his class, "maybe I can't teach 'em but I can bring 'em in. You teach 'em." No wonder he became the great soul winner of whom it was said that he "depopulated hell of a million souls at least."

He Took Him Aside. 7:33; 8:23. In both cases Jesus takes these afflicted ones "aside," away from the crowd. Why? Many reasons have been advanced. Some say He did not want to pander to the carnal curiosity of some of the crowd. This is a reasonable explanation and one all Christian workers should keep in mind, in the performance of their ministry. But on the other hand, Jesus often healed before a large, mixed crowd. Others advance the equally worthy thought, that the Lord wanted to avoid "spectacular demonstration," refusing to attract a crowd by

lowering Himself to the spectacular. Recently a preacher who had fallen into the snare of spectacular evangelism, burned a Bible in a public meeting before a crowd of some thirty people. He wanted to get a crowd. Some one aptly suggested that if the good man were himself "spiritually on fire" maybe, aye, surely, he would have a crowd.

Wisdom. But worthy as the above two thoughts are, we incline to still a third reason for our Lord's taking the two sufferers aside and for His careful warning in both cases that



they "should tell no man." 7:36; 8:26. That reason is that these miracles took place in a locality (7:31) where the Roman government had been having trouble with the people. There had been public demonstrations and uprisings against the government. The Master did not want to give any of these zealots the opportunity of flocking around Him, with a wrong, selfish, political motive, hailing Him as their political leader and deliverer from the Roman yoke. He never provoked an issue with the ruling powers of His day. He recognized their place. He rendered unto the Cæsar the things that were Cæsar's and unto God the things that were God's. His enemies sought, at various times to embroil Him in political controversy, but He always refused to step into the trap. This is a most important lesson that we need to learn today as gospel preachers, and as Christians. Remember, our citizenship is in heaven. Let us not become embroiled in the bitter political controversies

of our day. Let us by all means keep these matters out of the pulpit and out of the public assembly.

Subject to Higher Powers. Disrespectful references to the rulers of the land, should have no part in the preaching of the gospel of Jesus Christ. A study of Paul's Epistles and Peter's, will show us how scrupulously careful these apostles were, to maintain the same attitude as did their Lord, in this respect. Read for instance, Rom. 13:1-8; 1 Tim. 2:1-3; 1 Peter 2:12-20. Some well-meaning Christian preachers have fallen into this pitfall of political criticism. In spoken and printed words, they have assailed the rulers of the land. We fear the reaction from this will be not only that eventually they will be restricted in their ministry, but perhaps all of us may be mistakenly "tarred with the same brush," and our privileges restricted because of the ill advised action of others. "As much as lieth in you, live peaceably with all men." Let's get the crowd by lifting up Christ, not by knocking down, any one else. Read John 12:32.

"He Maketh Both the Deaf to Hear, and the Dumb to Speak." Let us give this the spiritual application, at the same time remembering that even today He does unstop the physical ears of the deaf, and restore sight to the blind. God can talk to the spiritually deaf. He speaks in many ways, through circumstances, through losses, through business reverses, through the sickness of loved ones or of self. He also can speak to them directly. The writer knows a dear old child of God, who as a young man, working in a flower shop, had God speak directly to the ears of his soul one morning as he was setting out plants. The Lord called him by name—"Gottlieb, give me thine heart." The young man did so, and has been a happy Christian for some sixty years. "And the dumb to speak." Are we fearful of witnessing for the Lord, of telling others about Him because we think our speech too feeble, or our language inadequate? "He maketh the dumb to speak." Moses gave that same excuse for not wanting to go to Pharaoh at God's command. "I am slow of speech, and of a slow tongue." Ex. 4:10. But the Lord did not excuse him.

An Anointed Messenger. When Moody first attempted to testify and speak in public, he made so many slips of speech, blundered so badly, grammatically, that people, struck by the funny side of it, would laugh out loud. Finally the young man was asked to keep silent. What if that voice had kept silent from then on? But Moody grew in grace and in the knowledge of his Lord and Saviour Jesus Christ. And the Lord "loosened the string of his tongue." Even when Moody, having become nationally famous, was holding his large meetings in England, some of the English brethren were shocked at his lack of proper expression and pronunciation. One authority said, mockingly, that Moody was the

only man he ever heard who could pronounce Jerusalem in two syllables instead of four. Moody would say "J'u-sem." But that prince of preachers and articulators, Charles H. Spurgeon, flew to Moody's defence, and said he was glad to meet a man who in his zeal for saving souls, in his haste to reach as many lives for Christ as possible, was not wasting time over the niceties of the English language. Moody did not win men by the head to head appeal, but by a heart to heart appeal. But God did loose the string of his tongue and He will ours if we want Him to. Let us not be "dumb" in these last days. Let us cry aloud and spare not.

I See Men as Trees, Walking. 8:24. When the Lord touched the blind man the first time, he received only partial healing. He needed a second touch. Many of us did. Many still do. The Lord gave him the second touch and "he saw every man clearly." Is our vision of our fellow man distorted? Is our vision of our fellow Christians distorted? Dear souls in other churches have often been warned about those "terrible Pentecostal people." To some of them we seem as monstrous "as trees walking." We need to pray for them, "O Lord, give them the second touch." And if we have a distorted view of any brother or sister in Christ ourselves, we shall do well to pray likewise in our own behalf. He will enable us to see "every man clearly."—Harry Steil.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of April, 1938.

Ball, Ray, Quapaw, Oklahoma
 Duncan, Mildred H., Lexington, Nebr.
 Handy, James W., Houston, Tex.
 Hargis, Ruth A., Coffeyville, Kans.
 Haycook, Lela B., Minburn, Iowa
 Hinkle, Mrs. Lillie E., Davenport, Iowa
 Lucas, James H., Splendor, Tex.
 Morgan, George W., Houston, Tex.
 Murphy, Howard N., Clark, Mo.
 Price, Joseph W., Springfield, Mo.
 Reynolds, Carl E., Houston, Tex.
 Rodgers, Charlotte M., Topeka, Kans.
 Schoonover, Everett O., Atlanta, Mo.
 Sharp, Joseph F., Tulsa, Okla.
 Thomas, Richard M., Dallas, Tex.

The following names were removed from our General Council ministerial list during the month of April, 1938.

Baker, William Alonzo, Austin, Tex. (withdrew)
 Hobson, Lula R., Seminole, Okla. (withdrew)
 Johnson, Oscar W., St. Paul, Minn. (withdrew)
 Nyman, Matts W., San Francisco, Calif. (withdrew)

THE EARTH SPEAKS

Sir Charles Marston, English archeologist, describes how pottery unearthed in Palestine had played an important part in fixing dates of happenings recounted in the Old Testament. "We have found nothing," he said, "that is contrary to Holy Scripture," and went on to speak of discoveries at Jericho.

They had always been led to believe that Jericho must have been a very big place, but excavations had shown that it was a small town with enormous walls. The outer wall was 30 feet high and six feet thick and the in-

We Wish You Could See

the letters overflowing with gratitude and thanksgiving, which we have received from those who have shared in your bounty. Orphan children have received milk and bread, fainting mothers have been revived, faltering steps have been steadied and weary hearts have been refreshed. And all because of your faithfulness in responding to the need of our aged and infirm ministers.

Sunday, May 29th

has been set aside as the day of memorial for this great need. Thirty-three ministers will share in your bounty. Other applications for aid are being considered. The needs are increasing and we feel sure your response will increase also. Send all the offerings received for this purpose to J. R. Flower, General Treasurer, 336 W. Pacific Street, Springfield, Mo.

ner wall 12 feet thick and running parallel to it. The two walls were 15 feet apart with houses built on top. The actual population could not have been more than a few thousands since the walls enclosed only about seven acres. The inhabitants lived mostly outside. The most important knowledge gained at Jericho was that the walls had been overthrown in a most remarkable way by an earthquake, and the city was burnt in a most thorough manner as shown by the masses of ashes. Foodstuffs had not been taken away, and he had specimens of wheat, barley, dates, lentils, onions and dough which had been scorched by the heat and preserved for 3,300 years.

THE LORD'S ACRE

A new scheme for raising church funds is being used in the South in rural communities. It is especially popular in Dixie. It seemed as though many of the tiny country chapels would have to be boarded up. The farmers said they were too poor to donate money to carry on. However, they could give land. So it was agreed that each family should set apart one acre of their farm, to be called "The Lord's Acre." Proceeds from this acre would go to the church. People without land might give chickens, eggs, and other foodstuffs.

The plan has been followed for several years, and is reported to be successful. Rather than being retarded by hard times, the work of the rural churches is actually gaining ground. Usually the produce is all pooled and sold through the local co-operative Farmers Federation. One community of Baptists contributed \$1,500 altogether. In the Carolinas alone, 400 churches representing, 70,000 persons in eleven denominations, participate in the plan. It is said to be a common sight to see 30 to 50 persons taking an afternoon off to work in these consecrated fields.

FROM COMMUNISM TO THE CHURCH

A. J. Muste, who has recently become minister of Labor Temple, New York, succeeding Edmund B. Chaffee, has issued the following statement:

"I return from the left wing political movement, from radical Marxism. I return to the Church! Why? Because these years of experience have taught me that the Church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have

to be composed of those who by the grace of God, and insight into the meaning of the Cross, have renounced the spirit of war; first in their own hearts and then and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice; of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them."

UNCEASING PRAYER

A writer in *Missionary Review of the World* tells how three years ago Communism was sweeping over Mexico. Children in public schools were being taught to march to the tune of *Uno, dos; no hay Dios* (one, two; there is no God). One was almost afraid to mention the name of Jesus. Mission schools were closed. All roads were leading to Russia. A group of evangelical pastors and missionaries met daily for prayer, and, for eight months, every morning at 6:30, they literally bombarded heaven. Satan himself was marshaling his forces, and there was a feeling of oppression, something indefinable that stifled one's spirit. Only God could turn the tide. God lay bare His mighty arm and wrought a miracle. The shift in the winds is evident in a thousand ways; heavenly breezes are blowing. The eight months of intercession had as one of its objects a spiritual revival in Mexico. That the winds of such a revival are now beginning to blow no one can doubt.

"COMFORT YE MY PEOPLE"

In these days when the nations are turning against them, the Jews are appreciative of every expression of sympathy. With gratitude the *Jewish Chronicle* publishes the following message sent to one synagogue by a Presbyterian church.

"We have been neighbors for many years, and, although we are divided on worship, we are mindful of the great spiritual heritage which we share with you.

"Our contacts may not have been many, but we sincerely appreciate the friendly spirit you have shown us on such occasions as our interests have brought us together.

"At this time, however, when your race is suffering so cruelly and unjustly, we feel moved to express to you our warm sympathy and our sense of sorrow and shame that people of yours should be so sinfully ill-treated by some who profess our faith.

"If there is any further action we can take, beyond sending you this expression of sympathy, to help towards making amends for this great wrong, we should gladly do so.

In the Whiten'd Harvest Field

STAR CITY, ARK.—This is somewhat of a new work, but the prospects are great. We have just closed a 3 weeks' revival. Our crowds were good, and 8 were saved. Evangelist Clifton Hall, Mobile, Ala., was with us.—J. D. Phifer, Pastor.

EAST PRAIRIE, MO.—We are glad to report a successful 2 weeks' meeting with the Benson Sisters, of Kennett. Fifty-one were saved, and many others were revived. We opened this work six weeks ago with 48 in Sunday School the first Sunday; we now have 141.—W. E. Jackson.

TALIHINA, OKLA.—We have just closed a successful revival with R. L. Brandon, of Tulsa, as the evangelist. Twenty-seven were saved and one was baptized with the Holy Ghost. Great interest was shown every night and the inspiring messages were enjoyed by all. The meeting closed with a revival spirit in our midst.—Owen C. Connett, Pastor.

SPRINGFIELD, MO.—We have just closed a revival at the South Side Assembly of God, with Ira F. Stanphill, Coffeyville, Kansas, as evangelist. Both the musical and preaching ministry of Brother Stanphill were greatly appreciated. About 21 were saved or reclaimed, and 13 new members were added to the church.—C. P. Melvin, Pastor.

WRIGHT CITY, OKLA.—The Lord has blessed in a very successful revival, John Dunn, Truman, Ark., doing the preaching. Thirty-eight were saved, and 14 received the Baptism in the Holy Ghost according to Acts 2:4. Every department of the church was blessed. Our Sunday School is going over the top. We now have a first-class Sunday School and the revival spirit continues in the church. Council ministers passing this way are welcome to stop with us.—B. L. and Mrs. Estella Allen, Pastors.

SOUTH CONNELLSVILLE, PA.—We thank the Lord for a very precious revival which began here April 3rd and continued until the 17th, Anna K. Bogart, of New York City, Evangelist. Sister Bogart's old-time messages brought 8 to the altar. Conviction settled deep on some as the tears ran down their faces. Wm. Wallace, of Melcroft, brought the message Sunday night, the 24th. Brother Wallace will be with us soon again. The Sunday School was re-opened April 3, with an attendance of 72.—Roy G. Turns, Pastor.

GLENROCK, WYO.—A 2 weeks' revival has just been closed here, conducted by Evangelist E. N. Stanley, Lyman, Nebr. The Lord blessed from the first night, packing the church with crowds. Twenty-seven knelt at the altar for salvation, 42 were gloriously filled with the Holy Ghost, while many were healed of deafness, tumors, blindness, and other afflictions. The church was built up under the teaching of faith, and the hearts of the people became more open to receive things from God.—Paul Hokanson, Pastor.

PALM CITY, CALIF.—A 2 weeks' campaign conducted by Evangelist and Mrs. Robert Perryman has closed. One professed salvation. Several backsliders were reclaimed, and 2 received the Baptism in the Holy Ghost. The last Saturday night the Spirit of God was present for a confession period and there was no preaching.—G. Richard Maloney, Pastor.

GREENVILLE, S. C.—Edna K. Jacks and Margarette Mills, Indianapolis, Ind., just closed a revival here, in which 108 were saved, and 47 received the Baptism in the Holy Ghost according to Acts 2:4. Billie McIncock is with us now, and already a number of fine people of the city have received the Baptism in the precious Holy Spirit.—J. D. Courtney, Pastor.

TEXAS CITY, TEXAS.—We praise God for the 5 weeks' revival just closed, conducted by D. M. Bice and Evangelistic Party, of Rusk, Texas. Their special singing was greatly enjoyed, and the old-time gospel was preached. A goodly number were saved and others were filled with the Holy Ghost. The entire town was stirred for God.—L. R. McLamore, Pastor.

TOLEDO, ORE.—We just closed a month's meeting with Evangelist and Mrs. Denzel Miller, recently from Kansas. Several were saved or reclaimed. One man who had spent most of his time and money in a pool hall, drinking and gambling, was saved, to the amazement of many who know him, and he is tarrying for his Baptism. The Lord has been graciously working in our midst. We are believing for the old-time power and glory.—H. Ivan Ryan, Pastor.

BLOOMINGTON, IND.—A very successful revival was conducted recently at South Side Church with Lyda Paino as Evangelist. Each service was filled with the power of God and many souls wept their way through to an experience in God. Several received the Baptism in the Holy Ghost, and the church was encouraged to press on in the work of the Lord. The Sunday School was also benefited by this meeting and lasting good was accomplished.—M. E. Conner, Pastor.

SPRINGFIELD, MO.—We are happy to report a very successful revival now in progress in our church under the inspiring leadership of Evangelist George Hayes. The crowds have been unusually large, running as high as 1,400 the night when he told his life story. Great numbers of new people are being reached and there are salvations and Baptisms in the Spirit nearly every night. Students of Central Bible Institute have also enjoyed his ministry. He is an old-fashioned, hard-hitting Pentecostal preacher who is steeped in the Word of God and the power of the Holy Spirit. We are continuing another week because of the good success of the campaign.—Ralph M. Riggs, Pastor, Central Assembly.

MERCERSBURG, PA.—We have just closed a very successful revival. We had Evangelist L. A. Hill, of York, for the first 2 weeks, and the pastor continued for 2 weeks longer. The Lord blessed in a wonderful way. Twenty-one came to the altar for salvation, and 12 were filled with the Holy Ghost.—Cyril Fowler, Pastor; by E. R. Gerholt, Church Secretary.

WRIGHT CITY, TEXAS.—We just closed a very good revival with Roy Steger, Maud, Okla., as the evangelist. Nine were filled with the Holy Ghost, and a goodly number prayed through to old-time salvation. The Sunday School is growing, with around 200 in attendance; also every department of the church is growing. M. F. Mason is our pastor.—Mrs. H. W. Clymore, Church Secretary-Treasurer, Troup, Texas.

GORDON, NEBR.—We have just closed a brief but successful revival at the Pentecostal Tabernacle, Clarence H. Jenson, Alexandria, Minn., Evangelist. Several sought salvation and the Lord blessed by baptizing hungry souls with the Holy Ghost according to Acts 2:4. The power of God fell in a wonderful way. This is a new field for the Full Gospel. We have been here less than a year but God is blessing our efforts and the work is growing, even though we have had to labor against much opposition. This campaign has proven a great help to the work here. Brother Jenson's pungent, convincing, Holy Ghost preaching resulted in awakening those who had been indifferent to see their need of God, and they have come out on the Lord's side and declared themselves for Pentecost. There is a rustling among the mulberry trees and a sound of an abundance of rain. We are looking for a number who are now seeking also to go sweeping through to the glorious Baptism in the Holy Ghost.—Harold E. James, Pastor.

CERES, CALIF.—The first anniversary campaign of our ministry in Glad Tidings Church was concluded April 14. It was a 3 weeks' revival campaign and a time of heavenly refreshing. Dr. F. J. Betts was the Evangelist, and the fruit of his ministry certainly commends the efforts expended. Sinners were saved, backsliders were reclaimed, some were filled with the Holy Spirit, and sick bodies were made whole. Among those healed was a dear Catholic lady who came in on crutches, was prayed for and gloriously healed. Without the aid of crutches she walked and praised the Lord. She came to another service bringing her two sons and a nephew (also strong Catholics). When the altar call was given they went to the prayer room, and within ten minutes she received the Baptism in the Holy Ghost while the three boys were praying through to salvation.

The spiritual tide engendered by the revival is reaching out to all departments of the church. We have been privileged to serve as pastors here for only a year, but we rejoice to report progress in many ways. Among them, a 30x44 building addition, which includes enlargement of auditorium, Sunday School rooms, prayer room, and pastor's study. The blessing of the Lord is upon us, and we are confidently looking forward to another year productive of glorious results.—E. Wm. Anderson, Pastor.

The Outlook and the Uplook

Present Day Events in the Light of Scripture

DICTATORS RULE FIFTH OF GLOBE

Five absolute rulers hold power of life or death over 400 million of the two billion human beings on this globe, says *Dawn*.

THE RESURRECTION OF GALILEE

The "Forward to Galilee" movement has for its object the settlement of Galilee, which from the earliest times was an important national center.

CHANGED HEARTS NEEDED

The ministry of American churches need to remember the protest of Calvin Coolidge: "I think most of the clergy today are preaching socialism. The church must preach a change of heart, a new life, and a changed living."

"SATAN'S SEAT"

The following item from *Time* is another index to the spirit ruling the Soviet:

"Since in nearly every part of Russia delinquent railwaymen were lined up on station platforms and dispatched by firing squads at the orders of Lazar Kaganovich the last time he was Railway Commissar, he is the logical choice for commissar of railroads.

THE BIBLE IN LATIN AMERICA

Six of the American Bible Society's foreign agencies are located in Latin America, writes *United Presbyterian*. Last year the increase of Bibles distributed in Mexico alone was 10,000 volumes. More volumes were placed in circulation in Brazil than in any year since the agency was established. The same was true of almost every South American country.

ARMAMENT

A report in *Die Welt Woche*, published in Zurich, Switzerland, holds little encouragement for those who are zealous for the promotion of peace by human means. The League of Nations in its annual publication list has indicated that world expenditures for armaments by all countries amounted to \$7,100,000,000 in 1937. This represents an almost one hundred percent increase since 1932, with spending on a rising scale for the years between.

This is the reaping produced by the seeds of fear, suspicion and hatred.

JEWS AND JESUS

The following extracts are from a recent book by John Curnous, a Jewish scholar:

"The Jews can survive only through a strengthening of the Christian spirit so intimately akin to it; and Jesus the Jew is the only factor which may be used as a rallying cry against the gathering forces of Antichrist.

"Prompted by the heart—yes, perhaps even by the Holy Ghost, I am not afraid of the phrase—I use my reason to demonstrate to the Jew and to the Christian, too, that there is no way to contend with the power-worshippers and dictators of the world but to present to them a single united front in the name of Jesus, the Jew who abhorred power and preached peace."

INFIDELITY ABOUNDING

The situation of the church in France is bad, says *Alliance Weekly*. In France, with a population of 41,000,000, there are only about 10,000,000 Roman Catholics and about 1,000,000 Protestants. "Where," ask Dr. Adolf Keller "are the other 30,000,000?" The answer is, that France has gone largely infidel.

ANOTHER ROMAN EMPIRE?

A news despatch from Vienna tells of Austrian Nazi black-shirt guards paying special tribute to the relics of the "Holy Roman Empire," the ancient emblems of which have been transferred from the National Bank vault to the old imperial Treasury Building.

The "Holy Roman Empire" was a federation of central European states formed in the ninth century with the object of reviving the ancient Roman empire.

THE CONFLICT IN CHINA

George A. Young writes in *World Dominion* that the war in China, now being waged over an area as large as Europe, will be a long struggle. "Standing firm amid the diabolical currents is the Church. Like her Divine Lord she is seeking to save the poor and needy, the sick and suffering, the oppressed and downcast." The Chinese saints are praying much for the Japanese, and that their fellow countrymen may be kept from hatred and a spirit of revenge.

GOD OR CÆSAR?

Japan is making it obligatory for all Japanese subjects to pay divine honors to the emperor. Many Christians in Korea, including school children, have refused, and as a result have been imprisoned and severely persecuted. But note the sequel of their courageous testimony. One police officer was so impressed that he resigned. A Korean detective confessed that he and others for the first time realized the very great difference that there was between those who believed in God and those who did not.

THE LAW OF THE JUNGLE

In the seventh chapter of Daniel the empires of this world are described from the divine viewpoint, as wild beasts, recognizing only the law of might. Today the description still fits. Mussolini has devoured Ethiopia; Japan has China within her strong, cruel grasp; Hitler has absorbed Austria, and his eyes are on Czechoslovakia, the Russian Ukraine and possibly Poland (according to one authority). Other great powers cannot throw stones, for they, too, have been guilty.

Statesmen are fearful and perplexed because there is no longer any international morality. Treaties are disregarded, human rights count for nothing. Might is right. The law of the jungle prevails.

In the same chapter Daniel saw the Son of man coming in the clouds of heaven and receiving universal rule. The kingdoms of this world shall run their course, but the future belongs to a civilization based upon Right. "Thy kingdom come!"

SIGNS IN THE HEAVENS

Fifty miles and more up in the sky the strangest storm the present generation has seen raged over Britain recently, reports *Prophetic News*. The western sky grew carmine. The eerie light, streaked with bands of ever changing color, flashing and fading, assumed the formation of a broad arrow, diffused into a soft, flat glow, disappeared, then blazed and flickered again far into the night. Luke 11:21.

SATANIC ASSAULT

The Soviet authorities have begun a furious assault upon ministers of all churches which has resulted in thousands of arrests. Says *The Times*: "Among other crimes laid at their door is that of encouraging Bible-reading by collectivized peasants during their luncheon hour, and their pernicious activity has spread so far, it is said, that people have been observed recently reading the Bible even in trains."

PLENTY FOR PLEASURE, LITTLE FOR GOD

According to *Current History*, statistics and charts presented at the recent conference of the National Committee for Religion and Welfare Recovery, showed an increase of 61 per cent in our national income for 1936 as compared with 1932, but a decrease of gifts for the support of churches of 30 per cent. During the same period expenditures for armaments, automobiles, beer, cigarets, jewelry, radios, theaters, and whiskey showed increases varying from 25 per cent to 31 per cent.

PERVERTS ARE NOT CONVERTS

According to *Sunday School Times*, "The National Lutheran Council affirms that Polish agitators are being paid 120 *zloty* a month to harass converts to Lutheranism into returning to Romanism. In a recent lawsuit it was discovered that one agitator was offered a bonus of 50 *zloty* for every person he succeeded in inducing to return. This among the Ukrainians of Galicia who are becoming Protestants in large numbers."

The Lord's words are applicable here: "Ye compass land and sea to make one proselyte (convert) and when he is made ye make him twofold more the child of hell than you are." Matt. 23:15.

CATHOLICS AND THE BIBLE

A Belgian Benedictine priest of Bruges, writing in *Le Bulletin des Missions*, had the courage to appeal for greater use of the Bible in Roman Catholic missions. "When one observes the great attraction which the Holy Book exerts on the Blacks and the astonishing ease with which they understand it, one asks if there are not immense resources which we neglect on the lame excuse that Bible circulation by Protestants lend itself to abuses.

"... Pere Mazo has told us that it is not unusual, after even fifty years of a (R. C.) mission, that it has not given its people a complete version of the New Testament in translation. We should return to the missionary methods of apostolic times, the first centuries of the Church. In those days evangelization without the Bible was inconceivable. One cannot but believe that this was one reason for its rapidity and permanence."

Seed Thoughts

Gathered by Alice E. Luce

The marvel of the Bible can be expressed in five words from Heb. 1:1, 2—*God hath spoken unto us.*

It would be no wonder for Him to speak to His beloved Son, nor to the Holy Spirit, nor even to the holy angels which do His commandments hearkening unto the voice of His word.

But for Him to speak to us worms of the dust, who have rebelled and turned away from Him, is a marvel indeed.

From the summit of Sinai God spoke in a voice of thunder. The people feared and fled, but Moses *drew near* unto Him.

When Moses went into the Holy of Holies (as he alone did at all times) to speak with God, then he heard the voice of One speaking unto him from off the Mercy Seat, and HE SPAKE unto him.

Elijah heard God speak in the mighty wind, in the earthquake, and in the fire; but none of them brought the personal message intended for him.

He had to wait a little longer, humble and hush his heart a little more, and then came to him individually and personally the *still, small voice.*

Jesus is the WORD of the Father, and the Holy Spirit is the VOICE that carries that Word into our inmost souls. We may hear it every time we open His Word, if we keep under the shelter of the precious blood.

DOVER-FOXCROFT, ME.—The Lord has been blessing the members of Glad Tidings Temple Assembly in a gracious way. Recently we closed a five-day meeting with E. P. Anderson, of Bar Harbor. Eight were saved and 3 were reclaimed.

An all-day fellowship meeting was held April 19, and the presence of the Lord was made very real to those in attendance. The morning service was a time of feasting and rejoicing, with Stanley Pinkham bringing a timely message on "The Lame Take the Prey." In the afternoon, H. H. Shelley, District Secretary, brought us profitable teaching from the Word of God. In the evening service, W. J. Mitchell, Superintendent of the New England District, delivered the closing message, with 4 coming to the Lord.

The spirit of revival continues, and in the past 4 weeks, over 15 have been saved. Our Sunday School has had a steady growth with over 75 in attendance. Holy Ghost conviction is gripping the hearts of many, and there is a deep hunger for Spiritual truths among God's children.—F. Wesley Pope, Pastor.

MARTINS FERRY, O.—We have just closed a 4 weeks' revival, Zella Anthony, Jasonville, Ind., in charge. Ten came for salvation, and 13 received the Baptism in the Holy Ghost according to Acts 2:4. God gave us a mighty outpouring of His Holy Spirit and many were slain under the power of God, as many as 7 in one night. God used Sister Anthony in a mighty way and many were stirred through her messages. The revival fire is still burning in our midst.—Isaac Griffith, Pastor.

EASTERN DISTRICT COUNCIL

The Eastern District Council held its 22nd Annual Conference at Buffalo, N. Y. April 26-28. From first to last there was a gracious sense of God's Presence. The most blessed harmony characterized all the business sessions. From time to time there burst from hundreds of lips praises to the Lord, as with uplifted hands and hearts melted with tender love and thanksgiving they worshiped and gave glory to Him who loved us and gave Himself for us.

More than two hundred ministers, evangelists, and missionaries were present, as well as a large number of delegates and visitors. The many pastors and evangelists from Canada were given a hearty welcome.

David H. McDowell preached the first night of the conference. He spoke of the hunger in his own heart and the determination on his part to seek the Lord as never before. In view of the near coming of Jesus he called upon all to pray for a great harvest of souls and a sweeping revival. "We need a new revelation of the Son of God," he declared. The message had a tremendous effect upon the large congregation, as almost before the speaker finished talking, people began to fill the altar.

Evangelist Hattie Hammond was the other principal speaker during the conference. The Lord blessedly anointed her as she spoke from the 24th chapter of Genesis. There seemed to be a great hunger in the hearts of the saints for a "closer walk with God." The saints tarried long at the altar and many of them were rewarded by receiving a "new touch of fire" on their hearts.

The Conference closed with "Missionary night." A large number of Missionaries from home and Foreign fields were on the platform, some in native costumes. Each was given a few moments to speak. The grand climax of the entire Conference came when Brother Bang, a Chinese minister spoke in Chinese, the interpretation being given by Mrs. Nichols.

The mighty power of God fell upon the congregation before the brother finished speaking and there followed a scene that really beggars description. Many declared it was the greatest outpouring of the Spirit they had ever witnessed. People fell on their knees all over the house as the Chinese brother stood with the glory of God illuminating his countenance. Clad in his white robe, his arms lifted to heaven, he pleaded with God as the tears rolled down his cheeks for his own land, his own people, "and for Japan too," he cried. All of 800 people were in the building and the Spirit seemed to fall on all present. People ran to the altar sobbing, some fell in the aisles as shouts and praises and prayers went up from hundreds of hearts.—Mae Eleanor Frey, Watertown, N. Y.

MINNEAPOLIS, MINN.—Fremont Tabernacle witnessed a downpour of blessing during a recent campaign conducted by Evangelists Margaret McMillan and J. Vera Ludlam, Winnipeg, Canada, as speakers. Many found the Lord as their Saviour and over 35 received the blessed experience of Acts 2:4. Several followed the Lord in water baptism. Sister McMillan is a graduate of Central Bible Institute and Sister Ludlam of Winnipeg Bible College.—Russell H. Olson, Pastor.

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.

ANACONDA, MONT.—Bethel Tabernacle, 300 E. Fourth St.; May 15—; Evangelist R. R. Nichols, assisted by his sister.—C. Muirhead, Pastor.

BUTTE, MONT.—Gospel Tabernacle, May 8—; Allen J. Brown, District Secretary-Treasurer, Evangelist. Leo B. Hinton is Pastor.

JAMESTOWN, N. Y.—Calvary Pentecostal Church, 9 Prospect St.; June 1-19; Evangelist and Mrs. Wm. Gunderson.—A. N. Trotter, Pastor.

ROCHESTER, N. Y.—Central Gospel Tabernacle, Almira at Grant; June 1—; Cecil Grice, Orting, Wash., Evangelist.—Arne Vick, Pastor.

DENVER, COLO.—Down town Tabernacle, 1733 Champa St.; May 15-29; Evangelist and Mrs. Paul H. Ralstin.—E. F. Hewitt, Pastor.

GRINNELL, IOWA.—Assembly of God Tabernacle, 617 Broad St.; May 22—; G. A. Comstock, of Sioux City, Evangelist.—J. H. Hamilton, Pastor.

FORT COLLINS, COLO.—Assembly of God, West Oak at Whitcomb; May 24-June 12; Harvey McAlister, Evangelist.—R. A. McClure, Pastor.

BEND, ORE.—Assembly of God Mission, 822 Bond St., May 8—; Harry A. Sherman, Denver, Colo., Evangelist.—Oral A. Hart, Pastor.

SHAWANO, WISC.—Gospel Tabernacle, Lincoln and Division St.; May 22—; Evangelist and Mrs. Don Mallough, Seattle, Wash.—R. S. Peterson, Pastor.

ST. LOUIS, MO.—Assembly of God Tabernacle, Osceola and Virginia Ave.; May 29, for 4 weeks; R. H. Delancey, Dyersburg, Tenn., Evangelist.—H. E. Waddle, Pastor.

BEAVER FALLS, PA.—Assembly of God, May 22-June 5; Alexander Lindsay, Fredonia, N. Y., Evangelist. Neighboring churches urged to attend.—Pastor and Mrs. Oran A. Catterson.

BINGHAMTON, N. Y.—Faith Tabernacle, Conklin Ave. and High St.; May 29-June 19, or longer; Prophetic and Evangelistic campaign; C. S. Tubby, Evangelist.—John Kellner, Pastor.

TULSA, OKLA.—Faith Tabernacle, 13th and S. Trenton; May 22-29; Myer Pearlman, Springfield, Mo., Bible Teacher. Services 10:00 a. m. and 8:00 p. m.—W. F. Garvin, Pastor.

HORNELL, N. Y.—Glad Tidings Tabernacle, 327 Seneca Rd.; May 8-29; Evangelist and Mrs. Raymond De Vito, Pitcairn, Pa., Speakers.—A. T. Smith, Pastor.

LEBANON, PA.—Pentecostal Assembly of God, Partridge and Union St.; May 17, for 3 weeks; Jack and Esther Martz, Evangelists.—James E. Gorman, Pastor.

OMAHA, NEBR.—Glad Tidings Assembly, 19th and Cass Sts.; May 22-June 12; Evangelist and Mrs. B. H. Campbell, Dallas, Texas.—L. E. King, Pastor.

(Near) ANITA, PA.—Cortez School, 1½ miles northwest of Anita; May 29, for 2 weeks or longer; Dorothy Thompson, Long Island, N. Y., Evangelist. This is a new work under supervision of Anita Assembly.—Arthur E. Moore, Pastor, Knoxdale, Pa.

OKLAHOMA C. A. CONVENTION
OKLAHOMA CITY, OKLA.—State C. A. Convention, 1813 W. Second St., June 1-3. Free entertainment as far as possible. Write District C. A. President Albert Ogle, or District C. A. Secretary-Treasurer, Mrs. Albert Ogle, Box 707, Chickasha, Okla., or Pastor W. E. Brannan, 1828 W. Second St., Oklahoma City, Okla.

GLAD TIDINGS BIBLE INSTITUTE
COMMENCEMENT
SAN FRANCISCO, CALIF.—Commencement exercises, Glad Tidings Bible Institute, May 27-29. Graduation service, May 28; J. Narver Gortner, Speaker. Class night, May 27. Great closing and farewell, Sunday, May 29.—Robert J. Craig, Principal.

SUMMER BIBLE SCHOOL
SAN FRANCISCO, CALIF.—Glad Tidings Temple announces Summer Bible School, May 30-July 10. Evangelists Cecil and Mollie Perks, May 30-June 19. Evangelist George Hayes, Houston, Texas, June 19-July 10. For further information apply to Glad Tidings Bible Institute, 1441 Ellis St.—Robert J. Craig, Pastor.

MINNEAPOLIS, MINN.—Fremont Tabernacle, Fremont at 25th Ave. N.; May 22, for 2 weeks; Barfoot Brothers, Owen Sound, Ontario, Evangelists.—Russell H. Olson, Pastor.

GRANITE CITY, ILL.—Community Heights Assembly of God; May 8, for 3 weeks or longer; Grover T. Owens, Pastor at Hartford, Evangelist.—Glen Utley, Pastor.

ASTORIA, ORE.—Full Gospel Assembly, 1715 Franklin Ave.; May 3, for 4 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak. Thomas F. Cowan is Pastor.

GRAND ISLAND, NEBR.—The Old Fashioned Church, 6th and Sycamore; May 17—; Evangelist and Mrs. Wesley Goodwin, Tulsa, Okla.—Silas S. Rexroat, Pastor.

SECTIONAL COUNCIL, OKLAHOMA DISTRICT
Sectional Council Northwest Section of Oklahoma will convene at El Reno, May 23-24. First service 7:30. Rooms and beds free to ministers and delegates. For information write James S. Hutsell, District Superintendent, Slick, Okla., or Frank Postelle, Pastor, El Reno, Okla.

OKLAHOMA DISTRICT CAMP MEETINGS
Central Camp: Seminole, Okla., June 6-16. Bible Teacher, Wm. B. McCafferty, Ft. Worth, Texas; Evangelist, Otto J. Klink, Opa Locka, Fla.
Northeast Camp: Cave Springs Christian Camp Grounds, near Jay, Okla., June 27-July 7. Bible Teacher, Wm. B. McCafferty; Evangelist, Albert Ott, Dallas, Texas.
Southwest Camp: Anadarko, Okla., July 18-28. Bible Teacher, W. S. Bragg; Evangelist, H. T. Owens, of Tulsa.
For further information write James S. Hutsell, Slick, Okla., District Superintendent; or W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

TEXAS DISTRICT COUNCIL
The 23rd Annual Council of the Texas District will convene in the lower Rio Grande Valley, at Harlingen, Texas, June 7-10, in the Municipal Auditorium in the Fair Park. Monday night, June 6, special Fellowship service. Council will open Tuesday, 10:00 a. m. Some of our General Council officials expected to be with us. Each assembly expected to send their pastor and one duly elected delegate. Each delegate expected to present a statement from his assembly signed by pastor. Rooms and meals at reasonable rates. All ministers of the Texas District urged to attend, as many important matters are to be discussed and voted upon. For further information write District Superintendent F. D. Davis, 1626 Lipscomb St., Ft. Worth, Texas.

NORTH DAKOTA DISTRICT COUNCIL AND CAMP MEETING
DEVILS LAKE, N. DAK.—Third annual Camp Meeting, June 14-26, at Lakewood Park Auditorium, about 5 miles southwest of Devils Lake. Three great services daily. Dr. Charles S. Price, Pasadena, Calif., Principal Speaker. Myer Pearlman, Springfield, Mo., Bible Teacher. Salvatore Noferi, New York, N. Y., Musical Director. Cottages, tents, and other equipment for rent.
District Council sessions open June 15, 10:00 a. m. Applicants for credentials will please be present to meet Committee.
For further information write Herman G. Johnson, District Superintendent, P. O. Box 824, Devils Lake, N. Dak., or C. E. Oster, Secretary-Treasurer, Box 9, Williston, N. Dak.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES
CLANTON, ALA.—C. A. Rally, Temple Church, May 29.—Amon Jones, P. O. Box 510.
COLDWATER, KANSAS—C. A. Rally, June 3. Marion Anspaugh is Pastor.—C. L. Barnes, Box 321, Greensburg, Kansas.
ATTICA, KANSAS—C. A. Rally, May 27. Bring musical instruments. Geo. Hanley is Pastor.—C. L. Barnes, Box 321, Greensburg, Kansas.
BEAVERTON, ALA.—All day Fellowship Meeting, Assembly of God Church, May 29. Everybody invited.—Russell M. Palmer.
GILBERTOWN, ALA.—Fellowship Meeting and C. A. Rally, May 29. Basket lunch. All nearby churches asked to co-operate.—Mrs. C. D. Williamson.

ALABAMA DISTRICT C. A. RALLIES
Alabama C. A. Rallies, May 29: Section 1, Beaverton; Section 2, Clanton (Temple Church); Section 3, Oakdale; Section 4, Opp; Section 5, Mt. Olive; Section 7, Hartford; Section 8, Mt. Hebron; Section 9, Gilbertown; Section 11, Crichton; Section 12, Madrid.—Georgia L. Johnson, Secretary-Treasurer, Alabama Christ's Ambassadors, P. O. Box 932, Tuscaloosa, Ala.
INDIANA C. A. RALLIES
Indiana C. A. Rallies, May 30: Northern Section, Gospel Tabernacle, 1115 S. Michigan St., South Bend, Ind.; Southern Section, Gospel Tabernacle, 1105 N. 5th St., Covington, Ind. Bring musical instruments and special songs. Services: 10:00, 2:00, and 7:00. Special speakers. Entertainment provided by entertaining assembly.—Thos. F. Zimmerman, President; Geo. L. Myers, Secretary, 929 N. Audubon Rd., Indianapolis, Ind.

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THE GOSPEL PUBLISHING HOUSE - - SPRINGFIELD, MISSOURI

ALLEN, ALA.—Fellowship Meeting, Magnolia Assembly of God, May 29. Every one invited. Bring well filled baskets. A. Clayton Duke, Speaker.—B. R. Kendrick, Pastor.

SPRINGFIELD, O.—Southwestern Ohio Fellowship Meeting, June 6; F. L. Wells, Sister A. B. Cox, and E. Ode, Speakers.—F. L. Wells, Curtis and Park Ave., Delaware, O.

JEFFERSON CITY, MO.—Sedalia Sectional Fellowship Meeting, May 24. First service 11:00 a. m. Every one invited.—E. F. Sanders, Sectional Secretary and Treasurer, 311 W. Dunklin, Jefferson City, Mo.

ABERDEEN, S. DAK.—All day Fellowship Meeting and C. A. Rally, May 30, at 217 Second Ave. S. E. Basket lunch noon and evening. Sectional C. A. Banner awarded. All sections invited to be present. Special speakers.—P. T. Emmett, Pastor.

BETHALTO, ILL.—C. A. Rally, May 30. Services: 10:30, 2:30, and 7:30. Musical numbers and sermonettes by young people. Basket dinner. Every one invited. A. Robinson is Pastor.—Ivan Belmer, Sectional Vice President, Eldred, Ill.

DATE CHANGED
SHARP, OKLA.—(8 miles southwest of Okmulgee) —Fellowship meeting scheduled for June 7, will be held May 31, so as not to conflict with State Camp Meeting, three services. Basket dinner at noon.—Hattie Coffee, Pastor.

ATLANTA, MICH.—Northern Michigan C. A. Rally, Decoration Day, at Full Gospel Church, on M-32. Special speakers. Services: 2:00 and 7:00. Bring basket lunch. Also bring your musical instruments.—Jack Engelhardt, Northern Zone Chairman, Atlanta, Mich.

ATLANTA, GA.—Georgia-South Carolina District C. A. Rally, Fellowship Tabernacle, 318 Cherokee Ave., S. E., May 29. Services: 11:00 and 2:30, Sister Noles, C. A. President, in charge; 7:45 p. m., Howell R. Bagwell in charge. Other officials of District expected to be present. Bring musical instruments. Plenty to eat for all out-of-town visitors.—Howell R. Bagwell, Pastor.

GREEN LANE, PA.—C. A. Rally, May 30, at Maranatha Park (Eastern District Camp Grounds). Services: 10:30, 2:30, and 6:45, daylight saving time. Speakers: Flem Van Meter, Wilfred A. Brown, and Wesley R. Steelberg. Cafeteria and lunch stands open. Bring musical instruments.—Warren C. Anthony, District Secretary of C. A. s, 415 Pennington St., Elizabeth, N. J.

ments and special songs. Services: 10:00, 2:00, and 7:00. Special speakers. Entertainment provided by entertaining assembly.—Thos. F. Zimmerman, President; Geo. L. Myers, Secretary, 929 N. Audubon Rd., Indianapolis, Ind.

OPEN FOR CALLS
Evangelistic or Pastoral
T. S. Miles, 1400 Fifth St., Wichita Falls, Texas
—"Open for calls after June 1; prefer pastoral."

Evangelistic
J. Emil Anderson, Box 76, Iron Belt, Wis.—"Two in party. Wife plays and sings. Six years' experience in pastoral and evangelistic work. Hold papers in Wisconsin and Northern Michigan District."

MISCELLANEOUS NOTICES
NEW ADDRESS—711 W. 8th Ave., Corsicana, Texas—"I have accepted the pastorate of the Full Gospel Church."—H. G. Weathers.

NEW ADDRESS—General Delivery, Arcadia, Kansas. "I have accepted the pastorate here. We welcome Council ministers and missionaries."—C. F. Hayes.

WORLD MISSIONS CONTRIBUTIONS
April 27-30 Inclusive

ALABAMA Personal Offerings	\$ 40
Abbeville Assembly of God	8.00
New Brockton South-Eastern Bible Institute	20.00
Newton Mt Carmel Assembly	2.06
Repton Oak Dale Assembly	2.06
ARIZONA Personal Offerings	10.00
ARKANSAS Personal Offerings	5.00
Bauxite Assembly of God Church	10.06
Fayetteville White Chapel A of G	2.00
Rison New Home Assembly of God	1.00
CALIFORNIA Personal Offerings	28.63
Dunsmuir Pent Missionary Society	10.10
East Bakersfield Gospel Gleaners CA	2.00
Gridley Assembly of God	10.21
Manhattan Beach Assembly of God WMC	1.00
Patterson Bethel Church	6.77
San Diego Full Gospel Tab S S & CA	189.99
St Helena Assembly of God	3.36
Taft Four Fold Gospel SS	6.00
Ukiah Gospel Tabernacle	6.00
Vallejo Gospel SS	2.83
Yucaipa Full Gospel Church	5.00
COLORADO Personal Offerings	5.00
Buena Vista Sunday School	3.00
Clifton Assembly of God SS	1.20
Denver Pent Faith Church	6.00
Eads Assembly of God Church	3.93
Kennesburg Assembly of God	12.54
Petz Assembly	1.77
CONNECTICUT Milford Assembly	2.00
Union City Full Gospel Tabernacle	2.11
W Hartford Gospel Tabernacle	89.85
FLORIDA Personal Offerings	20.00
Eagle Lake Assembly of God Church	7.45
Jacksonville Norwood Church	4.33
Lithia Holiness Church	2.93
GEORGIA Personal Offerings	2.00
IDAHO Personal Offerings	35.15
Horseshoe Bend Assembly of God	4.45
ILLINOIS Personal Offerings	28.10
Bulpitt Gospel Mission	6.00
E Alton Gospel Tabernacle SS	25.00
Granite City Tri City Park Tabernacle	13.99
Macomb Assembly of God Church	12.00

Robinson Christ Ambassadors	4.30	Cleveland Pent Church	725.00
Westport Assembly of God	6.00	Delphos Full Gospel Church	7.35
INDIANA Personal Offerings	6.00	Geneva Full Gospel Mission	10.25
IOWA Personal Offerings	3.25	Johnsville Assembly of God	20.83
Des Moines Evangelistic Center SS	6.40	Salem Lighthouse Tabernacle	5.00
Mt Ayr Pleasant Hill Assembly	1.50	Scott Gospel Lighthouse	2.00
KANSAS Personal Offerings	25.00	Youngstown Highway Tabernacle CA	9.90
Coldwater Assembly of God SS	10.00	OKLAHOMA Personal Offerings	8.10
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Jewell Assembly of God	14.00	Clebit Assembly of God SS	1.00
Kansas City Full Gospel Tabernacle	126.00	Drummond Gospel Tabernacle SS	1.30
Medicine Lodge Lasswell Assembly of God	5.00	Oklahoma City First Assembly of God SS	8.30
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Clay City Bethany Chapel & SS	2.00	Okmulgee A of G Ch SS CA & WMC	46.07
Frankfort Christian Assembly SS	2.05	Pawhuska Assembly of God SS	9.90
MARYLAND Cumberland (North) Assembly of God Church SS & CA	14.00	Seminole Glad Tidings Mission	17.00
Pasadena Pent SS Beg Pri & Jr Depart	4.50	Shawnee Christ Ambassadors	2.50
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MICHIGAN Personal Offerings	248.50	Heppner Pent Tabernacle	7.00
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Pillager Full Gospel Assembly	9.56	Jeannette Christ Ambassadors	12.00
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Hattiesburg Assembly of God SS & WMC	15.44	Reading Glad Tidings Tabernacle	22.25
MISSOURI Personal Offerings	6.55	Scranton Pent Assembly of God & SS	91.00
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Chamois Oak Hill Assembly	1.60	Wrightsville Pent Church	20.00
Kansas City Full Gospel Tabernacle & SS	81.91	SOUTH DAKOTA Personal Offerings	.50
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Springfield Assembly of God SS	250.00	TEXAS Personal Offerings	26.60
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Eureka Full Gospel Assembly	2.25	Goose Creek Trinity Tabernacle Junior CA	8.00
Miles City Full Gospel Tabernacle	26.42	Highlands Assembly of God SS	3.98
Wolf Point Pent Assembly of God SS	42.27	Holiday Dads Corners Assembly of God SS	5.00
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Trenton Christ Ambassadors	5.00	VIRGINIA Personal Offerings	1.20
Union Prayer Group	36.00	WASHINGTON Personal Offerings	13.00
NEW MEXICO Personal Offerings	1.00	Auburn Full Gospel SS	29.00
Dwyer Pent SS	6.00	Centralia Assembly of God Young People	4.00
NEW YORK Personal Offerings	16.00	Enumclaw Full Gospel Assembly & SS	11.05
Elmira Heights Glad Tidings SS	13.00	Everett Bethany Temple	20.00
New York City Bethel Mission	10.00	Hoquiam Bethel Temple Assembly of God	5.00
W N Brighton El Bethel Pent Church	20.00	Tacoma Pent Tabernacle & SS	210.13
NORTH DAKOTA Bowesmont Fleece Gospel Tabernacle & SS	7.30	Wapato Assembly of God	8.00
Regan Gospel Tabernacle	10.00	Waterville Full Gospel SS	3.00
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WYOMING Buffalo Assembly of God	3.12
Total amount reported	\$3,933.58
Home Mission Fund	\$138.93
Office Expense Fund	85.35
Literature Expense Fund	8.87
Reported given direct for Home Missions	100.26
Reported given direct to Missions	367.85
Reported given direct to Missions	701.26
Amount received for Foreign Missions	3,232.32
Amount previously reported	29,236.28
Total amount received for Foreign Missions this month	\$32,468.60

WORLD MISSIONS CONTRIBUTIONS
May 2-3 Inclusive

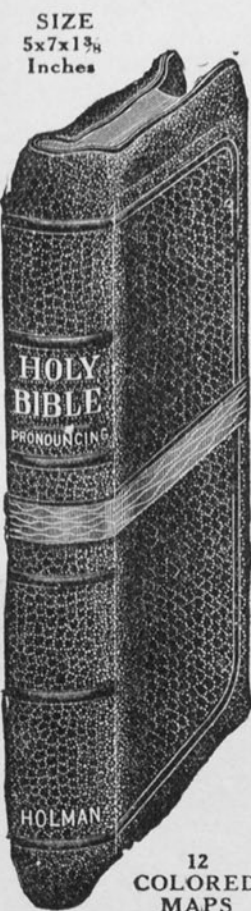
ARIZONA Cornville Rock Church SS	\$ 1.74
Young Assembly of God SS	.30
ARKANSAS Atkins A of G SS	2.00
Dermott Assembly	5.00
Ft Smith Dodson Ave A of G CA	8.55
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Dinuba First Pent Church	18.10
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Fresno Full Gospel Tabernacle	10.00

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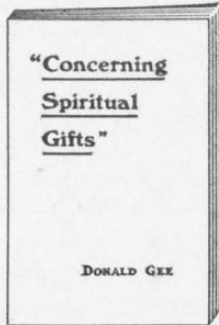
1169 CHAPTER 2.	A.D. 96.
Christ's message to the churches.	
U NTO the angel of the church of Eph'ē-sūs write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:	CHAP. 2.
	a Acta 19. 1.
	b ch. 1. 16.
	c Ps. 1. 6.

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Elvins Assembly of God	6.92
Ewing Assembly of God Church	11.49
Joplin Assembly of God	14.15
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Wynona Christ Ambassadors	2.02	Siren Gospel Tabernacle	13.44
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Dufur Assembly of God	11.32	Total amount reported	\$3,163.49
Gresham Assembly of God Church	3.25	Home Mission Fund	59.35
Yoncalla Calvary Full Gospel Tabernacle	3.55	Office Expense Fund	41.35
PENNSYLVANIA Personal Offerings	11.00	Literature Expense Fund	9.92
Tyrone Pent Tabernacle	10.00	Reported given direct for Home Missions	83.96
Tyrone Christ Ambassadors	2.36	Reported given direct to Missionaries	17.61 212.19
SOUTH CAROLINA Greenville A of G Ch	14.00	Amount received for Foreign Missions to date this month	\$2,951.30
SOUTH DAKOTA Rapid City A of G	10.93		
TENNESSEE Personal Offerings	1.00		
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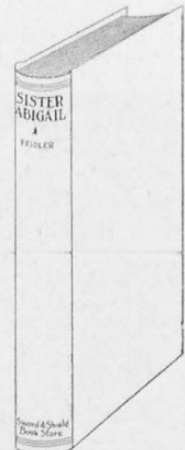
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AN ASS IN THE PIT

"O Dad, hurry out! There is an ass in the pit!"

The little lad had run into the house to get his father, who happened to be a preacher. Together they hurried to a deep gravel pit. Looking down they saw a poor ass upon his back, with cart and harness all in great disorder. A peddler had driven the donkey to a neighbor's house and allowed it to browse on the grass. Gradually the creature had

approached the pit, one wheel had slipped over, and the whole outfit had tumbled to the bottom.

The preacher jumped into the pit with a desire to loosen the harness straps and free the animal. However, it kicked so vigorously that no one could approach it. Then the peddler came on the scene.

"Just let the beast alone for a while," said the preacher to the peddler.

"But it will be strangled," he objected. "No danger of that," was the reply, "and we shall learn a lesson from the donkey."

It was not long until the poor ass became exhausted. It leaned over on its side, its legs stiff and still, and looked as if dying.

"Now," said the preacher, "let us save the animal." In a few minutes the donkey was freed and set upon its legs. As no serious harm had been done, the creature was soon all right again.

That night the preacher used as his text, "He that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:10. He pointed out how the donkey had tried desperately to save itself, but miserably failed. However, when it ceas-

ed from its own works and became utterly helpless, help had come and it was saved.

There are 500,000 criminals in the United States whose depredations cost each citizen \$120 a year. If 500,000 new Sunday School teachers could be recruited and trained, there would be some hope of reaching, teaching, and saving the 700,000 boys and girls who enlist in the army of crime before they are able to vote.

In the Scripture the unregenerated man is compared to an ass. And too, the sinner is in a deep *pit*—the horrible pit of corruption. In no way can he save himself. He may struggle, and strive by good deeds to improve himself, but while he does so, he is preventing God from reaching down and lifting him to safety. "Not by works of righteousness which we have done, but according to His mercy He saved us."

The work of atonement for man's sin has been completed by Christ. So just as God entered into a day of rest after His six days of creative work, man is saved by entering into spiritual rest in view of Christ's redemptive work upon Calvary. Then simply cease your struggling, O helpless soul. Repent of your past sins and call upon Christ to save you. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5.

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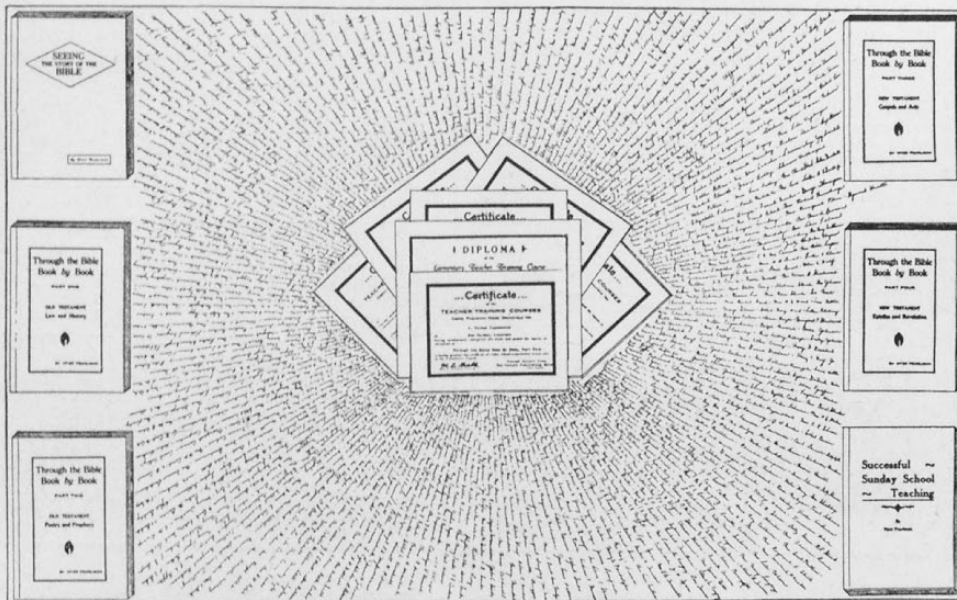
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