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The Key of the Spirit

By William Luff

"Has the Spirit of God put His golden key into the lock of thy will, to open the everlasting door of thy heart to let Christ the King of Glory come in?"—Gurnall's Complete Armor.

He doth not force thy will.
He hath a golden key:
When all is hushed and still,
His hand will work on thee:
And pushing back thy thought,
Thy iron thought of God,
Will gain, what long He sought,
A step as yet untrod,
An entrance for the King of Kings,
Where wide thy open heart-door swings.

Acts 16:14

The golden key of Love,
But stained with crimson gore:
Bright with the light above:
The key that Jesus bore.
Say, hast thou felt its pow'r
To turn thy stubborn will?
Dost thou recall the hour,
Sweet to thy memory still,
When at its touch thou did'st adore
As Jesus passed thy threshold o'er?

Song of Sol. 5:5

Or is thy heart still closed?
And has a human hand
Long hindered and opposed,
An entrance hope has plann'd?
In vain a mother's touch:
In vain a teacher's skill:
Thy stubborn heart is such
It holds rebellious still.
But Love's bright key, in hands divine,
Will turn that rusted will of thine.

Isa. 22:22

Hast thou an opened heart?
Has Jesus come to thee?
Bid Him no more depart.
Ask Him to turn the key
And lock all others out.
For the same Spirit's hand
Can bid each fear, each doubt,
Each sin, unwelcomed stand.
He hath a key to open wide
And lock, fast lock, the inner side.

Gen. 7:16

-:- -:- SIDE-LIGHTS -:- -:-

Violet Schoonmaker, Chapra, Bihar, India

"THE LOVE OF CHRIST CONSTRAINETH US."

Missionary life isn't all romance. "Zenanas and purdahs," as we brush up against them in books, and as we really find them here in India are two quite different things. I very well remember the time when these words brought before me the picture of a rich, luxuriously furnished harem, with tiled floors, wonderful rugs and rich heavy curtains of soft, beautiful colors. Beautiful women of olive complexion reclined on soft couches. Maid servants loitered about, while comfort, ease and luxury cast a golden glow over the scene. There may be such zenanas as these in other lands, but the zenanas we find here are of quite a different type. To enter them, we first pass through the porch, where the men are sitting, enjoying the fresh air, through the men's apartments, then often through an open space, reeking with dirt and foul air, where the cows are kept—and back of all this, we find the courtyard of the women. Their dark little rooms, often without a single window, open into this courtyard, where they bathe, cook and do their work. There are no proper drains, water lies about, pieces of left-over food have been thrown here and there, rubbish, sweepings and broken boxes are piled up in the corners.

Of course there is a difference—some zenanas are much cleaner than others, but the majority are such, that we find ourselves shrinking back from the sights and smells which greet us. As we enter such zenanas, we pause, send up a prayer for grace and try not to see or smell, for within there are souls of priceless value that must be won at any cost.

And the "purdahs"! What do you think they are? Not a lovely curtain, such as you have in your home, but a ragged, dirty gunny sack, ripped in two and nailed up over the door! Inoffensive looking gunny sacks they appear, yet there they hang between womankind and the world—the world of beauty, of joy, of sunshine, of education and of social life. Here is a little world of its own—this little world behind the gunny sack. We find such women know scarcely more of their own home city, than they do of America or England. They ask us where we live and when we ask them if they have not seen the new house, next door to the court house, they reply, "We have never seen the court house." Years have passed since some of these women have stepped outside that gunny sack and then only when they have been closely veiled. A beautiful Mohammedan woman sighed as she related to us some incident of her girlhood days, "Oh, that I were a girl again and could run outdoors in the fresh air. Why did I become a woman?"

Rachel (my Bible-woman) and I stand at the door of these zenanas and humbly ask permission to enter. We try to go at an hour when the men are away at their work, but if they are at home, we must gain our entrance through them. So we tell them we have come to sing some songs and give the women religious instruction. If they are of the liberal minded sort, our request is granted—if not, we are told that the women are busy cooking, someone is sick, there

are guests or perhaps that the women have their own religious books and do not require our teaching.

After gaining an entrance, we seek like Paul to accept meekly either shame or honor, as it may happen to be. The Lord usually allows us to have both in the one morning, that on the one hand we shall not be puffed up with pride and on the other hand, we shall not be in despair. Shall we illustrate?

It is about 8 o'clock in the morning. We come to a house with broken-down steps—really not steps at all, only a rickety, dry-goods box. The house is built high from the ground, so we get on one of our knees and pull ourselves up on top of the box. After accomplishing this feat, we make our way through a narrow, dark passage way into the inner court. Two or three dirty, half-frightened women stare at us, while we tell them we have come to sing to them, but that we do not want any money for doing so—otherwise they perhaps will not welcome us. This seems an unusually dirty place and we find the flesh recoiling as we sit down on an old bench with dirty clothes and vegetable peelings spread over its surface. We begin to sing when we notice one woman's face has black spots on it, and the baby in her arms is covered with ugly, black scabs. What can they be? Finally it dawns upon us that it is smallpox. They are but a few feet away from us. We think of our six little ones at school. Shall we flee for their sakes? But what if they never have another opportunity to hear? We pray for help—then our song finished, we begin to tell them of Jesus and His love. A loud voice—a man's voice shouts out from some hidden recess, "You may go now! We don't need any more of your teaching. We have learned quite enough for this time." To tell the truth, we are not sorry for the chance of getting away from the smallpox, so we rise, salaam them very politely and go across the road and talk to two Mohammedan girls, who are more taken up however with their personal charms and beautiful jewelry than with our message.

We turn down another street. A woman, evidently not a purdah woman, sits in her doorway. She looks as if she would like to let us in, but she hesitates, so we ask her if we may sit outside. A dirty piece of gunny sacking is thrown down for us to sit on and we feel quite like a sadhu (a Hindu holy man) as we sit with our legs crossed under us in true oriental fashion.

A crowd gathers around the door. Some think it is a huge joke and there are smiles and sneers from the pundits and Brahmans passing by, but we try not to notice them, however, at the same time realizing what Paul meant when he said he was made a "gazing-stock" for Jesus' sake. We sing some bhajans (Christian songs put to native airs) and begin pointing them to Jesus, when suddenly a man appears, evidently the man of the house before which we are sitting. He walks up to his wife, straightway boxes her ears, sends her rolling over on the floor and begins to angrily pull the piece of gunny sacking out from under us. We ask forgiveness for intruding, salaam them sweetly and walk away.

Our hearts are a wee bit heavy as we are turned

away from still another place—we stop and look at a big elephant that is trying to roll on the grass—and wonder if we must go home with no apparent success. A clean looking house stands on the other side of a large tank of water, where a number of men are bathing. Shall we go there? We will try. We are invited inside, into one of the prettiest court yards we have ever seen. Everything seems spotlessly clean and there is a garden, with corn ready to tassel. Two beautiful women smile as we enter. They are widows but well educated and at last we have at least one earnest listener. She fixes her eyes upon us and drinks in the message. "Promise me you will come soon again," she says as we leave. "What day will you come?" We can't say. There are so many homes, so many streets, so many alleys that we have not reached yet. We don't like to tell her it may be months before we can come again. "What day?" she asks again, and we smile and answer, "As soon as we can."

TWO MARVELOUS DELIVERANCES

By Pastor J. Narver Gortner

God did not cease His miracle working activities when the apostles died. It was evidently the design of our Lord that all the gifts of the Spirit should be in evidence in the church all the way down through the church age. The only reason why miracles ceased, or, very largely ceased, was because the fervor of the church died, the love of the saints waxed cold, and the faith of the people gave place to paralyzing unbelief.

Augustine flourished in the fourth century. He was the Bishop of Hippo. He tells us in this remarkable work, "The City of God," of some very notable miracles that were performed in his day. Some of them came under his direct observation.

I have been much interested recently in reading some of the writings of this noted church father, and it has occurred to me that it might be for the glory of God to write an account of one of the wonderful manifestations of the divine presence and power which he records.

A mother who had ten children, seven sons and three daughters, and who was a widow, pronounced a curse upon her children on account of some wrong that they had done her, and which she bitterly resented, and they were all seized with a hideous shaking in all their limbs. Not being able to endure the eyes of their fellow citizens, they wandered, each going his or her own way, over almost the whole Roman Empire. Two of them, a son named Paulus, and a daughter named Palladia, came to Hippo. They were known there and elsewhere on account of the fame of their unhappy lot. They arrived in Hippo fifteen days before Easter, and their affliction was such that they attracted the attention of everyone.

Easter morning arrived, and while the young man was engaged in prayer, "suddenly he fell down, and lay precisely as if asleep, but not trembling as he was wont to do even in sleep. All present were astonished. Some were alarmed, some were moved with pity; and while some were for lifting him up, others prevented them, and said they should rather wait and see what would result." As I read these words of Augustine I said to myself, "I can easily imagine the scene as I have been in many a Pentecostal gathering where somebody has fallen down in a similar manner under the power of God."

When the young man rose up he trembled no more. He had been healed, and he stood there, scanning

those who were scanning him. Everybody was filled with joy. The place rang with the praises of the Lord. The people ran to Augustine to tell him of what had taken place, and while Augustine was rejoicing and giving thanks, the young man entered, and fell at his knees, and was raised up to receive his kiss.

When they went into the church the building was full, and it rang with shouts of joy, everybody joining in the shouting and in the praising. When silence had at last been obtained, Augustine read the Scriptures, and then made a few remarks suitable to the occasion and asked the people "to consider the eloquence of God in this divine work." "The man dined with us," says Augustine, "and gave us a careful account of his own, his mother's and his family's calamity."

The third day after Easter Sunday, Augustine made the brother and sister both stand on the steps of the raised place from which he was accustomed to speak, and, standing there, the whole congregation could see them, the one standing without any unnatural movement, the other trembling in all her limbs; so that those who had not seen the man before saw in his sister what God had so signally delivered him from. In the man the people saw occasion to praise God and in his sister a subject for prayer.

That same day the young woman, "in the same way as her brother, collapsed, as if falling asleep, and rose up cured." She was found to be "in perfect health." Hear the words of Augustine, "Then indeed, such a shout of wonder rose from men and women together, that the exclamations and tears seemed like never to come to an end. She was led to the place where she had a little before stood trembling. They now rejoiced that she was like her brother, as before they had mourned that she remained unlike him; and as they had not yet uttered their prayers in her behalf, they perceived that their intention of doing so had been speedily heard. They shouted God's praises without words, but with such a noise that our ears could scarcely bear it."

How glad we Pentecostal folk are that God still hears and answers prayer! How glad we are that His miracle working activities have not ceased! He who heard and answered prayer in the days of Moses, in the days of Elijah, in the days of Peter and Paul, heard and answered in the days of Augustine, and He hears and answers today. It is a part of His plan that healings shall take place among His people and that miracles shall be wrought in the mighty name of Him who is our matchless Saviour and our marvellous Healer. Whittier wrote:

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

I seldom find men strenuously fighting what they call heterodox teaching and in bitter language denouncing false doctrine without being more afraid for the men denouncing than for the denounced. There is an anger against impurity that is impure—a zeal which is unorthodox. There is a spirit that contends for faith which is in conflict with faith. If men lose their first love, they will do more harm than good by their defense of the faith. Behind the zeal for truth, there must be the spaciousness of "first love."—G. Campbell Morgan.

Plan to attend the Eleventh General Council to be held at Eureka Springs, Ark., September 17 to 24. Pray much for this important meeting.

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A WORD OF WARNING

Revelation does not bring with it exemption from temptation. The greater the revelation, the more the liability for temptation.

When Jesus put the question to His disciples, "Whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jonah; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." From that time forward began Jesus to show He must go into Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, "Be it far from thee, Lord: this shall not be unto Thee." But He turned and said unto Peter, "Get thee behind me, Satan: thou art an offense unto Me; for thou savourest not the things that be of God, but those that be of man."

A revelation of God, which was confirmed by Christ as coming from God, was followed by a temptation which was in danger, if yielded to, of thwarting the very purpose of the incarnation! Note the juxtaposition of the spiritual realm of God and the spiritual realm of Satan. When the sons of God came to present themselves before God, Satan came also among them. Satan within the precincts of the presence of God! Satan can tread on holy ground. He can penetrate into the holy places of revelation.

Peter, called by Christ, taught by Christ, one of the special ones to be taken aside to see the transfiguration, the chosen one for this revelation that Christ was the Son of God, was elated at the revelation and thrown off his guard. Immediately Satan was on hand. Peter became a tool, an instrument, by which Satan would dissuade Christ from going to death.

Notice Peter's words, "Be it far from Thee, Lord: this shall not be unto Thee." On the surface, a beautiful message, sympathetic, and so kind! "Far, far be it from Thee! The Messiah, the long-expected One, and I am sure I am right in stating that you are the Messiah, to have His career cut off! Be it far from Thee! The Son of God killed! An untimely death! Not to be entertained!" Doubtless the whole eleven acquiesced, and a hearty "Amen" would come from Judas.

History repeats itself. Many have had a revelation of Jesus, a revelation of Him as a Saviour, a revelation of Him as the Baptizer of the Holy Ghost and fire. We Pentecostal people are elated at the grace of God. What experiences are ours! We know

Christ as few others do as the Baptizer in the Holy Ghost and fire. We are tempted to think we are ahead of all the other disciples and we know we have received this revelation from Heaven. Stop! Consider! The excessive revelation makes you liable to excessive temptation. "The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down." And the same tempter comes to us and says, "You have been raised up of God. You can do anything, now!" Of all God's people, the Pentecostal people are most open, most liable, most vulnerable to attacks by the enemy.

The chief apostle had the most severe rebuke from Christ because he had lent his tongue to Satan. And so today, baptized saints can and do and are unconsciously lending their tongues to the enemy, sometimes supplementing a divine revelation with the devil's postscript. The commendation from Christ concerning a revelation from God often leads the recipient to look for a further revelation when God is through, therefore, they have the further revelation, but it is not from God, it is from the enemy. Look out for the devil's postscript. The word of God that men speak, the distinct message they set forth that God has given them, is frequently spoiled by suggestions from the enemy.

Peter took the Master on one side and began to rebuke Him. How often that is done today: minister with minister, deacon with deacon, people with minister, worker with worker. As to the rebuke, no one is fit to rebuke a slip of a child of God, unless he, himself, is in vital touch with Christ.

Christ turned and said unto Peter, "Get thee behind me, Satan." Notice the wisdom, the consideration of Christ. He did not say, "Peter, you are possessed by Satan." He went direct to the adversary, setting aside Peter, and saying, "Get thee behind me, Satan." Peter was eliminated for the time being and Christ went to the fountain-head, the source of the trouble. If you rebuke, you need divine wisdom to rebuke the enemy and not to grieve Peter.

Peter had nothing to say, but he learned his lesson. The enemy is still seeking channels to do the greatest amount of harm in the shortest amount of time, and he is looking for the people of revelation who have tasted of the glory of God, who know what it is to have a revelation of Christ as the Baptizer with the Holy Ghost and fire. Be on your guard against the danger of elation at revelation, for it will open the way for yielding to temptation. "What I say unto you, I say unto all, Watch" (Mark 13:37). Amen.

The converted African has a wonderful way of expressing some things that they get out of the Word. Where we read from the Psalms, "My times are in Thy hands," the black man translates, "All my life's whys, whens, and wheres and wherefores are in God's hands." A good translation, is it not? We have learned a precious lesson when we can "just trust Him" under every circumstance.

One writer asks the question, "What does this old world need?" Not a thing, is our answer. Not a thing can do it any good. It is a Person, not a thing, this world needs. It is not "what this world needs," but WHOM this world needs. **This world needs Christ.**—Leon Tucker.

"The proud and covetous can never rest. The poor and humble in spirit alone live in peace."

Healing Under the Evening Star

Lilian B. Yeomans, M. D.

At even, when the sun was set,
The sick, O Lord, around Thee lay.
Oh, with what divers pains they met,
Oh, with what joy they went away!

Once more 'tis eventide, and we,
Oppressed with various ills draw near.
What if Thy form we cannot see?
We know and feel that Thou art here.

Thy touch has still its ancient power,
No word from Thee can fruitless fall.
Hear in this solemn evening hour,
And in Thy mercy heal us all.

"When the even was come" (Matt. 8:16), when the sun had set and the first silvery rays of the evening star became visible against the rosy background of the darkening sky, just as the first shadows fell, heralding the approach of the coming night, a piteful procession formed in the streets of Capernaum. "They brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door" (Mark 1:32, 33).

Why did they wait so long to bring their sick to the Great Physician? How the poor, afflicted ones must have suffered as the long hours of the sultry day slowly wore themselves away! No doubt many had been brought long distances from the surrounding country, and neighboring towns, and lay on their mats and couches helpless, feverish, racked with pain, hoping, longing, praying for the coming of the blessed hour of eve when they might lay their heavy burdens at the Master's feet.

Whence this cruel suspense and long, drawn out agony? Was it Jesus' fault?

No, His time is always now. "**Now** is the day of salvation."

Why then did they linger?

Because it was the Sabbath day and they had been taught that their bodies, and all that pertained to them, were secular, not sacred, and that it would be a desecration of the holy day to come to be healed of their sicknesses and infirmities. When the evening star appeared in the sky the Sabbath was over, and they did not lose one moment in getting the sick, and the convulsed, writhing victims of demon possession to Jesus.

He met them on their own ground in these days of their ignorance, and graciously healed all who were sick (Matt. 8:16), but later He deliberately, markedly, repeatedly, healed on the Sabbath day (Luke 13:10-17; Luke 14:1-6; John 9:14); to inculcate the great lesson that their bodies were as sacred as their souls, that their healing was provided for in God's plan of redemption as much as the salvation of their souls from the guilt and power of sin; that it was part of the work that He the Son of God came to do, and as holy as He is holy, as acceptable service to God as the beautiful temple worship with its wealth of solemn ritual, for God has said of our bodies that they are His temple, in which He will dwell and walk, and "the temple of God is holy."

What a pity it is that God's people today have not fully learned this lesson, and still fail to realize that the healing of their bodies is the prerogative of God, who proclaims Himself the Lord that healeth. How often there is most painful delay about bringing the suffering ones to Jesus! And, alas, not infrequently some ghastly happenings in the interim, because the treatment of disease is regarded as something belonging to the secular realm, to be dealt with by physicians and surgeons, who do their best, no doubt, but it is not good enough, for they "are men and not God" (Isa. 31:3).

How often it is eventide, the day far spent, the evening star shining in the quiet skies, the night of death coming on, when the poor sufferers at last join the procession on its way to the blessed feet of the Great Physician. But what marvels of healing He works even yet in the starlight! How many, many sick ones who have suffered many things of many physicians, who have had series of operations sometimes involving the removal, partial or complete, of one of the principal organs of the body, have come at last, in the deepening shadows, to Jesus, and had their night turned into eternal day through the power of His redemption.

Oh, delay no longer, suffering one! To inspire you with hope and courage notice the universality of His healing as described in this same scripture, "He healed **all** that were sick" (Matt. 8:16). The need, referred to Him, unfailingly brought the supply. He is the same this moment. Believe it and you will see His power demonstrated in your own proper person. He had no favorites. It was not because the leper described in this 8th chapter of Matthew was so conspicuously an object for mercy, or that the centurion referred to in the same chapter had such faith as to command the wonder and admiration of the Son of God Himself, or that Peter's mother-in-law was specially privileged because of her close relationship to one of the apostles, that they were healed. No, He healed **ALL**.

And we are told **why** He did this. It was no exceptional display of His Omnipotence as the only begotten Son of God, but it was a necessary part of His work as foretold by the pen of divine inspiration in the prophecy of Isaiah, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." It had to be fulfilled; it could not be broken. It has to be fulfilled; **it cannot be broken**. Anything else may happen; that cannot happen.

That is **why** He did it. The crescendo swells higher, until lost in a burst of heavenly melody, as we learn **HOW** He did it. "**Himself** took our infirmities and bare our sicknesses" (Matt. 8:17). He, Himself is the **HOW**. He didn't send an angel to comfort, and soothe, and heal us, but did it, and does it Himself. Didn't say He would help us to bear the awful load, but bore it all Himself. It is all Jesus, and you **HAVE TO TAKE HIM TO GET THE HEALING**.

People sometimes say, "Don't preach healing, preach salvation." I don't know the difference. I know no healing but **HIMSELF**, and He is the "Salvation of Jehovah," who saves to the uttermost all who come unto God by **HIM**.

The Eleventh General Council will convene, D. V., at **Eureka Springs, Ark., Sept. 17 to 24, 1925**. Cheap railroad fares from all points. See last week's Evangel. Pray much for this meeting.

BE IT ACCORDING TO THY WORD

Christ told us that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This everlasting life is ours right now if we believe on God's Son. The apostle tells us in John 1:16, "Of his fulness have all we received, and grace for grace." We can have all of His fulness—all of Him, and God's grace will make real to us all that we take. Paul tells us in Ephesians 1:4, "He hath chosen us in him before the foundation of the world." Solomon tells us in Proverbs 18:10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." When we run into this name, and that name expresses all that Christ is, we are "accepted in the Beloved" (Eph. 1:16).

Jesus says, "Him that cometh to me I will in no wise cast out" (John 6:37). Paul tells us in Galatians 3:27, "As many of you as have been baptized into Christ have put on Christ." We are to get into Christ just as fully as we are put into water when we are immersed. When we come into Christ He counsels us, "Abide in me and I in you" (John 15:4). We are further exhorted, "As ye have therefore received Christ Jesus the Lord, so walk in him" (Col. 2:6). Walking in Him means that every thought, word, and act will be according to the mind of Christ. From henceforth our testimony should be, "For me to LIVE is CHRIST" (Phil. 1:21), and "I live; yet not I, but Christ liveth in me" (Gal. 2:20).

In Colossians 3:3 we read, "Ye are dead, and your life is hid with Christ in God." Henceforth Christ is to be our life and only the Christ life must be seen. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). When all things are become new and all things are of God, why is it that the old things are felt and not the new ones? Because of unbelief. The way of faith is the only way of victory. "This is the victory that overcometh the world (all that is in the world including Satan, the prince of this world), even our faith" (1 John 5:4). God tells us that he "HATH delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Christ told us, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you" (Luke 10:19). While this word was given to the disciples, Christ told them that they were to go and teach what He had told them to all nations and this promise is therefore, the inheritance of all believers. Satan may attempt to withstand us but we are told not to give place to the devil (Eph. 4:27).

In Romans 6:6-11 we are told that our old man, our sinful nature, was crucified

with Christ that the body of sin might be destroyed, that we are dead with Christ and that we are to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. In Hebrews 9:26 we learn that Christ came to put away sin by the sacrifice of Himself. We are free from sin the moment we take the place of death, for Paul tells us, "He that is dead is freed from sin" (Rom. 6:7). Peter, speaking concerning Christ, says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed" (1 Pet. 2:24). The moment we believe God that all these things are DONE and accept them, sin and weakness are ended for us, we are justified by faith (Gal. 3:24), and we stand before God as though we had never fallen or sinned. Then Christ is made unto us our wisdom, righteousness, sanctification, and redemption as we, by faith, step into Him. The righteousness of God which is by faith of Jesus Christ is unto all and upon all them that believe (Rom. 3:22).

Paul shows us in 2 Corinthians 5:21 that Christ took our place that we might have His Spirit. He took your life just as though He had lived it and was punished for your sins, and He gave you His life and His righteousness in exchange. He took your fallen nature with all its evils and the curse that belonged to you and as He bore it God turned away and forsook Him. He gives us His holy nature and ALL that He is, so that we are the righteousness of God, in Him, without spot, wrinkle, or blemish. Colossians 2:10 tells us, "Ye are complete in him." It is the purpose of God that every believer should be "perfect in Christ Jesus" (Col. 1:28). John tells us, "As he is, so ARE we in this world" (1 John 4:17). Christ took our inheritance of the curse—separation from God, and eternal death—and gave us His inheritance of constant communion and fellowship with God, the fulness of the Spirit, eternal life and a seat with Himself on His heavenly throne. He took our diseases, pains, and weakness, and gave us His health, strength, and life.

"He gave himself for me" (Gal. 2:20)—all of Himself for all of me. "He hath given unto us all things that pertain unto life and godliness" (2 Peter 1:3). He IS made unto us redemption (1 Cor. 1:30); He is the deliverer from all that is not good or desirable and brings us back to the right. To have the Lord Jesus Christ as my redemption; I must give to Him the evil thing in me, by confessing it and forsaking it, and by faith I must take the opposite good thing that is in Him. God says that He HATH delivered, HATH made us free, HATH redeemed us, and

HATH given us ALL things that pertain to life and godliness. Revelation 22:17 reads, "Whosoever will, let him take the water of life freely." Take the water of life and take all that God has provided for you by believing God that Christ has done all and gives all, and that as we believe, we receive and we possess the things freely given to us of God.

God's people beg God to do and give what He says is DONE and GIVEN. Faith will overcome every obstacle and cause every contrary appearance to leave and will make what we have taken APPEAR, because God's law is, "Be it AS thou hast believed." As we, by faith step into what Christ is, there may be nothing in us like Him, but the Creator transforms us and changes us into the same image as Christ, even by the Spirit of the Lord. As we stand in Christ believing, we have what He provides just because God says so and we ask for no proof or evidence or feeling. These will all follow as we believe. Believe God that His righteousness IS upon you because you have taken it and believe it is there (Rom. 3:22). This is the only righteousness that Paul had and he received it by faith (Phil. 3:9).

The heroes of faith, spoken of in Hebrews 11, embraced the promises (put their arms around them and took them to themselves) and confessed that they were pilgrims and strangers on the earth. They lived as though belonging to another country. God says that we ought to walk in newness of life, to no more live for ourselves in anything, but in all things to live for Him who died for us, to do all things to glorify God even down to eating and drinking, to watch that we do not obey or serve sin or Satan, to yield every member in service to God all the time.

We are bought by the blood of Jesus Christ and are not our own and must not serve ourselves for he that saith he abideth in Him ought himself also so to walk, even as He walked (1 John 2:6). From Hebrews 4:2 we learn the Word did not profit some people, not being mixed with faith in them that heard it. Faith makes the Word real in us because God never fails to do for us just as we believe.

Faith must be three-fold. It must be in the head to know what God has given, and in the heart to take all within you so that you never doubt that you HAVE it and have never let go of it. Faith must also be within the body so that we act it by doing just as one who really has these things will do. Only this is a living faith. Faith without works is dead and He is the God of the living. Turn from sin, self, and the world and by faith run into Christ and all that He is, and cleave unto Him, never doubting or wavering. "Put ye on the Lord Jesus Christ" (Rom. 13:14), and "as ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6), and "walk in the Spirit" (Gal. 5:16).

As you constantly obey the Word of God, for the Spirit and the Word agree, God will make all the old things leave you and will cause the life of Christ to appear in you. Christ, says "Whosoever

there be of you that forsaketh not all that he hath (all that he received from Adam), he cannot be my disciple." The prophet complained, "There is not that calleth upon thy name, that stirreth himself up to take hold upon thee" (Isa. 64:7). Stir up yourself to take hold of Christ. Make Christ your all and in all (Col. 3:11). Rejoice in Christ Jesus that you are in Him and that He is in you.

The prophet declares of God, "Thou meetest him that rejoiceth and worketh righteousness" (Isa. 64:5).

Praise God that all things are yours (1 Cor. 3:21). And as you praise, God will prepare a way that will make what you have taken real in you. He will work in you both to will and to do of His good pleasure (Phil. 2:13).—Mrs. C. Nuzum.

A TRUE ANSWER TO PRAYER

He was a little three-year-old orphan in a home in St. L.—. The children went to the morning Sunday school of a nearby church. They found loving hearts and very earnest, interesting teaching, the kind of teaching and love that I think Jesus gave when He was on earth.

To be kept away from Sunday school was a dire calamity to those children.

It had snowed heavily, that heavy wet snow, that clings to the clothes and shoes. Sore-throat snow, we called it. The funds of the Home were low; this little fellow needed shoes or rubbers. There was no money for either.

Saturday came; the matron told the little fellow that he could not go to Sunday school next morning, because his shoes were torn, his feet would get wet, and he would get sick with sore throat, and give the sore throat to the others.

My! what a cry there was. Not to go to Sunday school! That was something terrible, so the cry became a howl.

Suddenly it ceased. The little man was missing. The home was thoroughly searched in vain. The boy was not to be found.

Run away, was the conclusion. The police were notified to take up the search, which they did.

After some time had passed, a little man with a happy-looking, tear-stained face came out from a corner behind the dining-room door.

Straight to the matron he marched. Looking up into her face, with triumph written all over the little dirty, tear-streaked face, he announced in tones of positive conviction, "Me doin' t'get new shoes. Me ast Jesus," and off to play he ran. The matron, a Christian, felt her heart ache over the disappointment coming to the lad.

Saturday and no funds, and no visitors called that day.

Bed-time came; the little man went to bed happy because he was to have new shoes for Sunday. The matron said she thought it would be time enough to let him learn of his disappointment Sunday morning, so she said nothing.

That night, sitting reading in the dining-room, the bell rang a little after 8 p.m. Opening the door she was met by the sight of a huge bundle in the arms of a woman.

Said the woman, "I thought you could use some extra clothes and shoes this kind of weather, so I went on a collecting tour, gathering clothes, and succeeded in getting several pairs of new shoes, too."

Eagerly the bundle was opened, after thanking the kind-hearted woman. There were the new shoes. The matron's heart sang for joy when she found one pair would fit the little three-year-old boy.

The next morning they were put on him by the older child who dressed him.

Happy as a lark, he ran to the matron. Holding up one foot he said, "See! didn't me tole you, me'd get new shoes?"

Oh, the unquestioning faith of little children. Blessed indeed is that Sunday-school teacher who teaches in such manner as to inspire in the hearts of the little children such faith in Jesus Christ.

THE CHILDREN'S CORNER

ADVENTURES OF A CAN OF MILK

I am a tin can of milk. I am not very big but I have heard that boys and girls like me. I wear an overcoat on which are some letters and a picture.

For a long time I stood on the shelf of a store. Sometimes a small boy would come into the store with his mother and while she talked with the grocer he would name the letters on my overcoat. I always felt sorry when he went away and left me.

One day another mother came into the store, and after she had talked with the grocer, he took me down from the shelf and gave me to her. I felt sorry because I wanted to go home with a boy.

But when she opened the door of her home a voice called, "Hello, Mother. What did you get?" And the mother said, "I will show you."

Then she took out some bread and some fruit and last of all she found me, for I was in the bottom of the bag.

"Here," she said, as she placed me on the table, "is a can of milk and on Sunday we will use it to make cocoa for supper."

I had been so far down in the bag that I could not see the boy until his mother placed me on the table, and I had been wondering why he had not gone to the store too, like that other boy. But when he picked me up I saw that he had a thin little hand and that his other was holding a crutch. He did not talk much, but he seemed glad that I had come and spelled the letters on my overcoat.

Then I was put away on the pantry shelf and I did not hear them talking very much until the next evening when the mother came in to get supper and left the pantry door open.

Then I heard a tap, tap on the floor and the boy came in. "Sit down in this chair, dear," said the mother, "and tell me about school today."

"O Mother," he began, "over across the sea there are people who are very hungry. There is no grain to harvest and no food in the stores for them to buy even if they had money. So all the people of our state are giving something—flour and beans and rice and other things. We are going to fill a ship and send it over to the hungry people, and our teacher said each boy in our class might bring a can of milk if he could for the babies. Can I take the one you bought last night, Mother?"

"I think that would be a good thing to do," she replied. "I am glad you can help," and she smiled a little sadly I thought.

The boy slipped down from his chair, and came to the pantry shelf to find me. I was so happy I wanted to tell him just where I was standing, but I kept quiet and waited and soon his small hand reached me.

I wondered how we would go to school, for the boy did not walk much, even with his crutches to help him. But the next morning when he was ready to start, I saw his mother waiting beside the large chair with wheels and when the boy had climbed into it, she pushed it out of the yard to the sidewalk and we were off to school.

All the way the boy held me lovingly and once he bent his head down and said very softly, "I am glad you are going over to some hungry baby. I don't care if we don't have cocoa for supper this time."

It was a glad day when our ship sailed into the harbor at Constantinople. I heard someone say that flags were flying from all the ships in the harbor and as we drew up to the pier, the people welcomed the food-ship with cheers. It was good to hear their voices. For weeks we had listened to the sound of the waves as they dashed against the side of the ship where I rode, packed in a box with many other cans like me.

We were taken out of the ship and away, and then one day a lady took me from the box and put me into a bag she carried. There were other things in the bottom of the bag, and so I could peek over the top. We went down a street where the houses were very old and broken down. We went into one of these houses. A woman was making lace to sell, and beside her was a little boy and his hands were thinner than the hands of the boy who had walked with the crutches.

The lady took me from her bag and gave me to the boy. "Here is some milk for you, Varton," she said. "It was sent by a schoolboy from America."

Varton took me in his hands and his large, dark eyes grew even larger. He just looked at me, and never said a word.

But his mother turned from her lace work and there were tears in her eyes. "God bless that American boy!" she murmured softly.—Minna McEwan Meyer.

YOUNG PEOPLE'S MEETING

Subject: Pentecost

We heard a young Baptist minister who received the Baptism of the Holy Ghost say: "The present Pentecostal revival is a young people's movement." Every young people's meeting should be distinctly "Pentecostal." By this we mean that we should seek to have as great a freedom as regards the manifestation of the Spirit's presence as there was on the epochal day when the Holy Ghost was first outpoured.

A New Thing. Pentecost brings in a new order of things. The writer once belonged to a denominational church that was considered a model of success. The preacher was a brilliant man and he had to do everything for us. He would announce the hymns, read the scripture, pray the prayers, preach the sermons, and pronounce the benediction. It was surely a one-man affair. But the Pentecostal revival is one in which there is abundant variety. Our God is a God of variety. He did not make every animal, bird, and fish the same shape, size, and color. He has given us infinite variety in trees, vegetables, flowers and fruits. You never see two sunsets alike. And so in the spiritual. Paul tells us that there are diversities of gifts, there are differences of administration, and there are diversities of operations. Read the Acts and see the variety of God's operations. Paul further tells us that to one is given by the Spirit the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. So instead of the meetings being after the old line of things, where one did all, God's thought is that all who are filled with the Spirit should take their proper place. His instructions are quite clear, "Ye may all prophesy one by one" (1 Cor. 14:31). You may object, "We have not received the gifts of the Spirit nor the gift of prophecy." Well, God's word to you then is, "Desire earnestly spiritual gifts but rather that ye may prophesy" (1 Cor. 14:1, R. V.). Covet earnestly the best gifts.

The Word and the Spirit. Jesus said to the Sadducees, "You do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). We need to know the scriptures. We cannot have too much of the Word. And it is just as essential that we know the power of God. We cannot have too much of the Spirit. Not the Word without the Spirit, for if you have only the letter, it will kill. The sword of the Spirit must have back of it the arm strengthened by the Spirit if it is to do any damage to the kingdom of Satan. Neither the Spirit without the

Word. As we read in the Acts the messages of Peter and Paul that were given under the power of the Spirit we see that the Spirit took the Word and ministered it through them. The more you receive of the Holy Spirit, the more hungry you will be for the Word, and the more you read the Word, the greater your desire will be to be filled with the Spirit. Always carry a Bible or Testament with you and never lose an opportunity of feeding upon its living truths, remembering that man shall not live by bread alone but by every word that proceedeth out of the mouth of God. Let the Word of God dwell in you richly.

On Being Refilled. Do not rest back in the fact that some time ago you received the Baptism of the Holy Ghost. It was to Spirit-baptized souls that Paul wrote, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Or, as Weymouth translates this last clause, "Drink deeply of the Spirit." The apostle told the Corinthians, "By one Spirit are we all baptized into one body. . . . and have been all made to drink into one Spirit." If you fail to drink continually, you will dry up. The great remedy for all dryness and dearth is a fresh infilling of the Spirit. The disciples were filled with the Spirit on the day of Pentecost, but we find them praying in Acts 4 and receiving a fresh infilling and then going forth with great power and great grace. If you want great power and great grace, be filled with the Spirit afresh. And then get filled again and again. Keep drinking. There is no law of prohibition to limit the supply of the wine of the kingdom.

Humility. Speaking of the spirit of humility manifested twenty years ago in the meetings at Azusa Street, Los Angeles, Brother Frank Bartleman, in his book, "How Pentecost came to Los Angeles," says, "Brother Seymour (the one who was recognized as the nominal leader in charge) generally sat behind two empty shoe boxes, one on top of the other. He usually kept his head inside the top one during the meeting in prayer. There was no pride there. The services ran almost continually. Seeking souls could be found under the power almost any hour night and day. The place was never closed nor empty. The people came to meet God. He was always there, hence a continual meeting. The meeting did not depend upon the human leader. God's presence became more and more wonderful. In that old building, with its low rafters and bare floor, God took strong men and women to pieces, and put them together again for His glory. It was a tremendous over-hauling process. Pride and self-assertion, self-importance, and self-esteem, could not survive there. All were equal. No flesh might glory in His presence. He could not use the self-opinionated. These were Holy Ghost

meetings, led of the Lord. It had to start in poor surroundings to keep out the selfish, human element. All came down in humility together at His feet."

We need to learn to be subject one to another and to be clothed in humility, realizing that God resisteth the proud and giveth grace to the humble. It was the man who preached in the power of the Holy Ghost on the day of Pentecost who later, through the same power, instructed all the saints, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time" (1 Peter 5:6). May God deliver us from the spirit of Diotrephes, "who loveth to have the pre-eminence" (3 John 9). Some have it and the sad part of it is that they don't know they have it.

In those early days in Azusa Street they had no program any more than the disciples had on the day of Pentecost. On that day God put through His program. The divine program is as far above the human as the heavens are above the earth. When the human is brought low enough we will have the power of God in our midst, and as it is noised abroad that He is in the house, we will have all the crowds that we can take care of.

Exalt Christ. Brother Bartleman says, "In the beginning of the Pentecostal work I became very much exercised in the Spirit that Jesus should not be slighted, 'lost in the temple,' by the exaltation of the gifts of the Spirit. There seemed great danger of losing sight of the fact that Jesus was 'all and in all.' I endeavored to keep Him as the central theme and figure before the people. Jesus should be the center of our preaching. All comes through and by Him. The Holy Ghost is given to 'show the things of Christ.' The work of Calvary, the atonement, must be the center for our consideration. Make Christ pre-eminent in your life and in every meeting." Let us all remember the instructions of God's Word, "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, **The Lord be magnified**" (Psalm 40:16).

Honor the Blood. We must ever place the precious blood of Christ in the rightful place. There is victory all the time through the blood. There is victory in the blood in all circumstances. There is safety only in the shelter of the blood. It is by the blood of the Lamb and by the word of our testimony that we overcome him who tried to overcome Jesus. Make much of the blood of atonement and the power of God will always be in your meeting. Have faith in the blood, sing about the blood, and praise God constantly for the blood of the Lamb that brings victory and constant triumph to all who plead its merits.

Quench not the Spirit. A Pentecostal minister said to the writer recently, "The Lord has given me some extraordinary manifestations as I have been in the Spirit, but as I have searched the Word, I have found everyone of them to be scriptural." We may expect the Spirit to manifest Himself in all the ways spoken of in the Old Testament time for, like Christ, He is the same yesterday, today, and forever. We may expect also

the further manifestations recorded in the New Testament. God tells us in 1 Thess. 5:19, "Quench not the Spirit," and Conybeare translates this, "Quench not the manifestations of the Spirit." If you quench the Spirit, the Lord will have to set you aside and express Himself through a more obedient and yielded vessel.

"Study to be Quiet" (1 Thess. 4:11). There is a place in our meetings for a joyful noise and of shouting unto God with the voice of triumph (Psalm 47:1), but there should also be a place for quietness where all the workings of the flesh are subdued before God. A Hebrew Pentecostal brother, a blessed man of God, said to us once, when referring to the Salvation Army band with its loud brass instruments and its beating drum, "That surely arouses the flesh!" His message was, "Be still and know that I am God." We heard a very wise leader

say, "I seek that in every meeting there shall be a season of quietness where we all become subdued before the Lord, where we close the door to the world and the flesh and the devil, and open our our whole being to God. It is after such seasons of quietness that we have the true, pure, holy manifestations of God's Spirit."

A Great Revival Ahead. It is because we are being made conscious by the Spirit that there is a great revival ahead, and because we have conviction that the young people will have a great part in it, that we pen these lines. The revival will come as a result of prayer. There is a new activity in the prayer life of the Pentecostal saints, and of late we have had more intense praying than we ever remember hearing before. Pray, pray, pray; and God will see that you are not left high and dry when His next outpouring comes.—S. H. F.

A REMARKABLE EXPERIENCE

I stand on the fundamentals remembering the word of the apostle, "That if an angel preach to you another gospel let him be accursed." I have had plenty and too much of infidelity and higher criticism in my life being the son of a higher critic. But, thanks be unto God, my father was saved from higher criticism 15 minutes before he fell asleep, seeing a vision of Jesus and these were his words: "I have built aircastles on no foundation and now I must come to You, not having brought anyone with me." As I received the notice of my father's message from my mother over in Europe it cut to my soul and I was not myself for many days when I read these words given by my father as he gave his last breath, "Son, do not do as I have done, but be of use to fallen, deluded humanity."

This appeal from the Holy Spirit by my dying father's mouth as he received the Baptism of the Spirit did cut and cut, but not until five years after did I give heed to the call of God in a revival meeting in Butte, Mont. when Evangelist Paul W. Rood of the Swedish Mission Church preached on the text, "The summer is gone," etc. I got under terrific conviction and it seemed as if I could hear my father's words ring in my ears. And the next night I could not sleep. When I did fall asleep I awoke shortly and I could smell the smell of sulphur and brimstone and right there and then I said, "Lord, if you let me go to sleep now I will give up all and follow You." The next night I went down to the meeting but did not have time to wait for the altar call, but went up to the altar and gave my life and heart to God. This however was not the real thing and I found that I did not get what I needed, and consequently I backslid and again went away from the church. But I did not cease to pray. Craving for a real

God and a real experience I continued steadfastly in prayer and God answered in a marvelous way by letting some soul unknown to me to this day continuously send the Evangel to my mailbox, and letting the devil at the same time slay me with tuberculosis in my lung.

At this time I was in business, working as a salesman and collector for a well-known Life Insurance Co. I had fair success, but my health was broken and I tried in vain the best that medical science could produce, but without results, for which I this day give thanks unto God. I was advised by doctors to go to the coast and I went to Seattle and continued my position with the company. I was treated almost daily for seven months by three different doctors without results. After having taken many injections of anti-serum, one day I found myself on my deathbed getting ready to leave my wife and two children.

During my time in Seattle and the time that had elapsed since I received the Evangel, I had so far never asked for prayers by Pentecostal people for my healing except on receiving the paper I wrote to a brother in Portland for an anointed handkerchief and as I laid this on my head I was healed straight away. However, as I was not minded to give up my business, the healing did not stay more than two months, for I did not want to heed the call to service which was strongly on me when I first gave my heart to God.

Now then comes the grace of my wonderful Jesus. As I went up to the doctor's office to take what I think was my 16th injection of serum, I heard a voice that spake directly behind me as I boarded the street-car:—"The prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sin they shall be forgiven him." The

voice was so plain that I turned to the conductor and asked him, "What did you say?" as I saw no one else and as I did not know at that time that God could speak so plainly. He looked at me and said that there must be something wrong with my head. Then this voice was repeated twice at changes of cars. Upon entering the doctor's office, as he proceeded to the injections, the needle broke and broke again. Finally he succeeded to inject the serum. While submitting to this, I had a conviction much like unto the night before I gave my heart to God, and I said to Dr. E. G. "I know why the needle broke." And I told him that I would try God for healing. He gave me a very learned look, but said nothing.

The next step I took was to write my resignation to the company. They were at this time making preparations to take me to their sanatorium for T. B. And God honored my obedience by giving me strength to make that call before I went home. After having arrived home I had to go to bed because of the reaction of the serum as it began to work, and my strength was completely exhausted. An hour afterwards I went into a state so close to death that my body was becoming cold, yet I had my senses clear in that awful state. I cried to my God in my heart to have mercy on me once more for I did not have strength to talk with my tongue. Again the same voice spake to me two words, "Call Offiler," and at the same time my wife stepped into my room and said, "Don't you want me to call Pastor Offiler down to pray for you?" and I nodded, "Yes." She went and called him to pray for me and God instantly raised me up and I began to jump and shout like the man at the gate of the Temple. Blessed be Jehovah of Hosts that bringeth deliverance from all the works of the devil! This wonderful Jesus the Christ that was manifested to destroy sin and sickness, unto Him be all the glory forever and ever!

I have given Him my life to do with me as He wants. As I had the call to service I kept praying and one night, coming home from work, I went in to my bedroom, shut the door and said, "Lord, now if you want me to preach the gospel, baptize me instantly with the Holy Spirit and fire," and in less time than it takes to tell you, the Lord even Jesus appeared in front of me and laid His hands on my head and said with his lips, "MY CHILD." That is all I can tell you about it for when I came to myself again I was speaking in another language. Pray for me that God will have His perfect way with me.—K. Hjertstedt, Seattle, Wash.

WHAT THIS FAMILIARITY BREEDS

The proverb says that "Familiarity breeds contempt." But I say out of my personal experience that "Familiarity with the Bible breeds content."—Gurn Manickam in S. S. Times.

"Whenever you take a text, look at the context, otherwise it may become a pretext."

OUR MISSIONS AND MISSIONARIES

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

PENTECOST IN SYRIA

In the whole region of Syria comprising a population of over 3,000,000 people, a Pentecostal Mission is being conducted by a single missionary, Sister Yumna G. Malick. She occupies a unique place among the people, holding forth the whole Gospel as a beacon light pointing sinners to the way of the Cross for salvation from sin. This mission is located at Shweifat, one of the large suburbs of Beyrouth. From here this one lone woman is conducting a series of missionary enterprises. On Saturday afternoon work is being done among the Jews of Beyrouth. On Sunday five services are held at Shweifat. Early in the morning is a service for the Armenians. At 10:30 another service for the Syrian men. In the afternoon a large Sunday School. This is followed by another service for women. In the evening is a general public service for everybody. This is the big service of the day. A very encouraging feature of this service is the large number of young men who constantly attend. These people are all hungry for the Word. Such religion as they have does not satisfy them. They want something better, something that satisfies the inner longings of the soul. This they are finding in Pentecost, and for all Syria we have just one lone missionary to meet this demand. Sister Malick also conducts numerous other services during the week in the many villages scattered about here and there. We had the privilege of preaching the Gospel to some of these villages.

At one village one afternoon four souls were saved. At another service in the evening seven souls were saved. On Sunday evening many were deeply moved by the message and requested a special service for the following evening when, five were saved. Other evenings people just came and wanted a religious meeting. We could not say no to them, but spake as the Lord helped and He truly did help. I never saw anything like it—people just begging for the whole Gospel.

On Sunday afternoon we had a very unique service. The people all gathered down on the banks of the Great Sea, several miles away. After a short but very impressive service ten converts followed the Lord Jesus in baptism in water. The meeting in the evening was unusually large and many requested prayer. The last meeting, held on Monday night, was very touching indeed. The people were loth to have us leave. It was a sort of farewell. There were many expressions of regret that the meetings could not continue. The Lord was truly present and all greatly blessed. After the meeting closed the people lingered and sang old Gospel Hymns.

Everywhere one was impressed with

the tremendous opportunities. So many villages untouched with the Gospel. Only one lone missionary to do all this work in so large a field and the people are clamoring for the real, whole, old-time Gospel, for body, soul and spirit. Now is the accepted time—the day of ripened opportunity. Delay in taking the Gospel to Syria may mean closed doors five years hence. Here is a wide open door over which are written in bright, bold, attractive letters the words—"Opportunity—Opportunity!" Beloved pray that the Lord may thrust forth laborers into Syria.

William M. Faux,
Missionary Secretary.

FIRE FALLING AT RUPAIDIHA

"Having read in the Evangel the call to prayer on July 2nd, 3rd, and 4th, I told our workers, 'We will observe those days and join the prayers "for a world-wide revival beginning with us."' We began by going down before God confessing our weakness and imperfections, and sins of omission and commission, and looking to the all-atoning blood for perfect cleansing. Friday, the third, was a wonderful day. I surely realized that saints in the homeland were praying for us.

"God's melting power fell on all, and strong men, as well as women, were prostrated under the mighty power of God. They were slain on all sides, and bless God, one Bible woman received the Baptism of the blessed Holy Spirit." Sister Lillian Denney, Rupaidiha, India, writes.

HEARD FOR FIRST TIME

Brother J. E. Voronaeff writing from Odessa, Russia says:

"I have just returned from the District of Chelabensk, Siberia where for one month I visited the village where I was born. There I found my old mother, seventy-five years old, four sisters and four sons-in-law and many friends. I left this village twenty years ago. My mother and the people of this village are Greek Catholics. They met me with great joy. They had never heard about salvation in Jesus Christ and about the Baptism with the Holy Ghost. They asked me many questions about life in America and about how the Lord saved me. Seeing how hungry the people were to hear the Word of God I opened my mouth and began to preach the Gospel of Jesus Christ. The Lord gave me power to preach and testify about salvation through Calvary. All the village heard me including the priest of the Greek Catholic Church and his wife. The Lord Jesus converted many souls and my mother is earnestly seeking the Baptism with the Holy Ghost. In this village I could not meet a man who owned a Bible or a

New Testament. Now we are praying for Siberia.

"I brought my mother to Odessa where we have a big Assembly. Some time ago we baptized in water thirty-six souls and the Lord wonderfully manifested Himself in our midst. Please pray for our Second State Pentecostal Convention to be held in Odessa from September 2nd to 5th."

BALTAUS RETURNING HOME

Brother and Sister Baltau and family have made all arrangements to sail for home on July 30. They should arrive in San Francisco about August 15. Brother Martin Kvamme and wife are taking over the work of Brother and Sister Baltau in addition to their own work in the city of Tientsin and while this will be a great burden upon them they plan to carry on the new work to the best of their ability. It will cost between fifty or sixty dollars a month to keep up Brother Baltau's work while he is home on furlough.

Brother Kvamme reports that the meetings are well attended and the student trouble has not hindered in the work so far. During the month of June he baptized twelve Chinese believers in water and on July 11 was to have another baptismal service with one from his mission and a nice little number from Brother Baltau's work. So the Lord continues to work in North China.

RETURNING TO GIVE THANKS

Sister Mary W. Chapman who is working among the "untouchables" in South India reports as follows:

"As I am not able to write to all I desire to express through the Evangel the heart-felt thanks of myself and the workers and especially the poor people for the money sent for "untouchables" which reached me just as the monsoon rains are pouring down in full strength. I sent a portion by the worker in charge of them yesterday and he reports many sick and suffering for lack of food. One family had been four days without food. They had been praying and one had seen a vision of someone coming to help them and encouraged the others to believe. As he went from house to house distributing to the most needy there was much rejoicing. The God who remembers the little sparrow will never forget His suffering little children. We are keeping back part of the money to give them from time to time as we may expect about one month more of heavy rains, then work on the farms will begin.

"Two self-supporting workers, one a farmer and the other a teacher, have been answering calls for meetings. They have raised up three little new Assemblies recently and a young worker has received the Baptism and is acting as their pastor. The most of them have received the Baptism of the Spirit. The field is ripe to the harvest. We cannot do much at this season on account of the heavy rains but we are praying.

PROMISE BOXES

Have you seen our promise boxes? They make splendid presents at all times. They bring a blessing. 35 cents each, \$3.75 per dozen postpaid. Gospel Publishing House, Springfield, Mo.

MISSIONARIES SAFE IN SOUTH CHINA

Word is reaching us concerning all the missionaries in South China and up to the present time indications are that all of them are safe although some of them had very harrowing experiences and some of them barely escaped with their lives. Recent letters from Misses Carrie Anderson and Bella Militscher follow: Miss Anderson writes: "The last week before leaving Sainam we were having special meetings for our Chinese workers and were having a wonderful time. Word came from the American Consul to get out as quickly as possible and until then not to go out on the streets or to appear in any public places. We could not believe it was really so serious. We did not realize that the war clouds were so black and thick. We had about twenty of our Chinese workers together and Mr. Hinkey of the Wuchow Alliance Mission was giving us much out of the Word. I must say it was splendid and all the Chinese workers enjoyed the feast of Truth. A Chinese brother, Mr. Wong Uen So, who has been ordained as a pastor came also and his teaching and preaching were rich and most precious.

"The meeting for the native workers closed at noon June 22nd and that same afternoon we managed to get a few things grabbed up and thrown into our trunks. The Chinese Christians urged us to get off as the trouble was getting worse. The Woman's School intended to continue as we thought there was no danger for them but the soldiers yelled out after them and said they were going to kill everyone and spare none of them. The women were frightened badly and so we had to let school dismiss on the same day. Our hearts did ache so and we felt quite faint from the excitement.

"We left Sainam on the last train. God always makes a way of escape, so this time He had a Chinese brother from the Baptist Pooi Ching School who also had come to attend a few days' meeting. He was most kind and he helped Mr. Morrison with all of the baggage. The Chinese had all gone on a strike. This was at great risk to himself. We landed that night about 7:30 in Canton and spent the night at Sun's Hotel. The next day was to be the demonstration and everybody waited anxiously to know the outcome.

"A parade of forty thousand students, workmen, farmers, and soldiers took place and the Russian Bolsheviks led the procession. The people who witnessed it said they never saw such a parade. They cried out and their cry was that they would kill all the foreigners and that they would take Shameen back (Shameen is the name of the foreign section of Canton which is under foreign Government). It is said that the Russians gave the sign and the soldiers from behind the student body gave the first shot over to Shameen. A Frenchman was shot and killed and a few more were injured. Then the French, British, Portuguese and foreign soldiers who were fortified with sand bags got ready and shot back. The shooting lasted for twenty-eight minutes.

"We heard the shooting from the boat

where we had previously gotten safely landed. A British gun boat launch took us out as the Sampans had all gone on a strike too.

"Mr. Ng kindly came the next morning and took our baggage over. Wasn't that just like the Lord to send him to help us? The children, Charles and Evelyn Morrison, were as good as could be but we did not know what might happen to us. When the shooting commenced all the help on the Kwong Tung Steamer left and we were left on the boat and so had to stay. But directly, however, they came back to us and we set sail for Hongkong. As soon as we landed here a thousand Chinese were waiting to take the same steamer back to Canton until we could hardly get through the press and get out. It cost us \$12 H. K. C. to get our three steamer trunks, two large baskets, roll of bedding and two small baskets out of the boat on to the wharf. We had to sweat and work and pull hard to get our suit cases out through the deck space and gang plank. Awful is no name for it. I never experienced anything like it."

Miss Bella Militscher who was ordered out of Lo Pau by the American Consul writes as follows:

"I immediately sent word to Pak Nai by a messenger and Misses Schultz and Augenstein started off in the night for Lo Pau. They fell into the hands of robbers between twelve and one o'clock in the night. It was pitch dark. The robbers searched them including their servant and a little girl that she supports, also Mr. Leung. They searched their trunks and in all took about \$200 including money. It was God's mercy that they did not take the American paper money, drafts, etc., that they had with them for it was right among the other things that they searched. They led Miss Schultz and Miss Augenstein away from the boat into the dark threatening to kill them. They led Miss Schultz away three times and Miss Augenstein twice. Miss Augenstein had four soldiers, two in front and two behind with guns pointed at her to take her life. They handled her roughly jabbing the guns into her chest and where they held her arms she had black and blue marks on her. Miss Augenstein said the robbers looked like students as they wore silk and some could speak English.

"It is just a miracle that they let them go back to the boat that night after searching their trunks and taking all that was valuable. They threw their clothing around on the ground and all over the boat. Surely our dear sisters have suffered much for Jesus' sake and they know what Paul meant when he said "Perils among robbers." They arrived in Lo Pau between three and four o'clock in the morning. Since this trouble many Chinese have gone on a strike and the whole country is stirred. We have been doing mostly all our own work as the Chinese are scared now. We have rented a house in Hongkong and are doing our own cooking, washing, etc. It is rather hard on us as we are not used to it. God is helping."

MY FUTURE WORK IN TACHIKAWA, JAPAN

Miss Harriett Dithridge writes from Japan: "In March, 1924, the Lord led me to Hachioji to take Miss Jessie Wengler's place, while she was at home on furlough. But now she is coming back to Japan, in September, 1925. So I looked to the Lord to show me what my future work would be. He laid very much on my heart, the town of Tachikawa; so I hope to go there in the fall, if that be His will.

"Tachikawa lies on the railroad between Hachioji and Tokyo; but much nearer to Hachioji. It is a town of about ten thousand inhabitants, but growing daily. New houses are constantly going up over night, like mushrooms. It is really a suburb of Tokyo in that most of the men go into Tokyo to work every day. The only local industry, besides the regular stores, is the raising of the silkworm. There are no factories, as in Hachioji. The people are of the better class, and are very friendly and polite, and seem open to the Gospel. We have met none of the bitter opposition and ridicule that is so prevalent in Hachioji. May the blood of Jesus Christ keep it out entirely.

This spring, hearing that there was no Christian work of any kind in that town, we felt led of the Lord to go there, and open up meetings. We went first in April, every Friday afternoon, and held street meetings. We were well received, and written up in the newspapers. On May 8 the Lord showed us a little house to take, and provided the money. We had to pay \$25.00 security money (a custom in Japan), and \$8.00 a month rent. It was in the nature of a small store on the main street, very near a new moving-picture place, which was being erected. We took it in simple faith, and have since been holding Sunday-school and evangelistic services every Friday. The afternoon S. S. is packed with children of all ages; and the evening service is well attended by young people and adults. Already some have indicated a desire to become Christian. We give God all the glory.

"In itself Tachikawa is too small a place to keep one missionary busy. But from it run three railroad lines and one fast electric line to similar towns not far away. These also need Christ, and God willing, we plan to go once a week to each one. There is Kokubunji, and Ome, and Kawagoe, and Itsukaichi, besides smaller villages all along the way. The roads are good, and an auto-cycle with a side-car would be a great help to us. We are definitely asking God for one.

"I have four Japanese workers, young women, with me here in Hachioji. They all have the Baptism of the Spirit. If the Lord so directs them, I should like to take two of them with me to Tachikawa, and leave two of them here in Hachioji to help Miss Wengler on her return.

"The expenses in Tachikawa would be the rent of the place we now have (\$8.00 a month), the rent of a larger place in which to open a kindergarten (say \$20.00 a month). A kindergarten opens the homes to the Gospel, and makes it possible to win busy mothers. Kindergarten

(Continued on Page Thirteen)

THE WORK AND WORKERS

TROUP, TEX.—Brother Wm. Jno. Allen writes, "Our Level Grove revival began July 18th, conducted by Brethren J. B. Smith of Quinlan, Texas, G. W. Sloan, Troup, and J. B. Hendricks, Troup, and closed August 2, with 10 saved, 4 baptized as in Acts 2:4, and 8 baptized in water."

SMITH CENTER, ARK.—Pastor G. W. Danks writes, "Just closed a two-week meeting with Brother L. F. Reed of North Little Rock as evangelist. Had a hard fight with the enemy of our souls. One saved, 3 received their Baptism according to Acts 2:4. The saints were built up and revived."

KEITH HOLLOW, PA.—Brother Hany Boring writes, "I have closed an open-air meeting that continued from June 14 until August 6. Souls were saved and sanctified and healed of numerous diseases and the country stirred for miles around. The full-gospel was never preached in Keith Hollow before."

CUSHMAN, ARK.—Elder Geo. F. Gunther writes, "We have just closed a meeting in which Evangelist H. B. Laws of Malvern, Ark. delivered the old-time Pentecostal message in a very convincing manner. Two were saved, 4 reclaimed, and 2 received the Baptism of the Holy Spirit. Large crowds attended each service and much interest was shown among the people of the town."

GUTHRIE, OKLA.—The Oklahoma District Campmeeting was a wonderful success. We were fortunate to secure Brother E. F. Muir of Tulsa, for the evangelist. His message won the people's confidence toward Pentecost. Many received the Baptism of the Spirit, and a goodly number were saved. Brother Morris Kullman gave the Bible lessons in the afternoon. Every one was glad for these services. Another feature of the meeting was the healing services. The Lord blessed our Brother Muir, and a goodly number were touched by the Lord. Unity and co-operation prevailed through the entire campmeeting. The financial part of the meeting was past all expectations. Nearly \$1,000.00 was pledged (a goodly part of it already paid) for a gospel tent for our future campmeetings. By a hearty co-operation of all the ministers and assemblies in the District we expect to add to this enough to secure living tents and cots for our campmeeting. Two hundred and fifty dollars was raised for missionaries, part of this was cash and part pledges. Sister Aston of India, one of our missionaries, received the cash offering. About \$50.00 was given toward our State paper the "Pentecostal Fellowship."—Glen Millard, Sec. Treas.

MOREHOUSE, MO.—Brother Govie Neal writes, "We are glad to say that souls are getting saved and filled with the Holy Ghost once more in Morehouse. Both churches have gone together here and God is blessing with love and unity. Brother William Griffin is our pastor."

KENEDY, TEX.—Evangelist A. F. Gardiner reports that the assembly of God at Kenedy, Texas had just closed a revival in which 15 were saved and 7 filled with the Holy Spirit; the assembly is in better working shape than in years, the young people have started having young people's meetings and at the first service there were 52 young people present. Brother Gardiner announces that he is open for evangelistic dates and may be reached at Box 494, Kenedy, Texas.

WEST EMINENCE, MO.—Pastor Melvin M. Brewer writes, "We have just closed our second revival for this season, which began July 4 and lasted until July 26. The S. K. Biffle Evangelistic party were the evangelists in charge. There were 9 saved and 8 received the Baptism in the Holy Spirit. There were also some remarkable healings. The meeting closed with a revival fire still burning, for which we praise the Lord. Brother Lester Cherry of Granite City, Ill. was with us the last week of the meeting. We would be glad for any Spirit-filled Council preacher, passing this way to stop with us."

LULING, TEX.—Evangelist Charles A. Weeks writes, "Just closed a meeting in Harwood, Texas, nine miles east of Luling, that continued 17 nights in which there were several saved, 18 received the Holy Ghost Baptism and all the people knew it, for they heard them speak with tongues and magnify God. Also many wonderful healings were wrought by the mighty power of God through Jesus Christ our Lord. The people were stirred as never before. This being a new field, the people are eager to hear this full gospel message and say that we had the largest crowds they had ever seen before in that town at any time. Pray for us that the Lord may use us to His glory in His vineyard."

GREAT REVIVAL IN SEATTLE
Evangelist Wm. E. Booth-Clibborn writes: "God has graciously outpoured the Latter Rain in a singular revival campaign now drawing to a close in Seattle, Washington. Six different churches joined hands in a united effort against the powers of darkness and from the outset of the battle the hand of God was manifest. God blessed our efforts with over 200 conversions. About 150 have been baptized in water to date and 120 gloriously filled with the Holy Ghost. The glory of God at intervals so filled the place that none could minister at

times; the whole people melted to tears and wept in unison as God's Word pierced and converted the heart. Innumerable visions were seen, many doves, heaven opened, angels descending and about, our Lord also repeatedly revealed Himself to those seeking with a pure heart in visions. The messages through tongues and interpretation were remarkably used of God to bring sinners to decision and among the children, who attended in large numbers. In the special children's service, a really exceptional revival occurred. Mrs. Booth-Clibborn carried the meetings on for a few extra weeks with undiminished blessing and power and she reports remarkable scenes and wonderful cases of conversion. We believe this is only the beginning of great things for this city. Am having a great meeting here in Vancouver also, 80 filled with the Holy Ghost, 150 conversions and 110 followed the Lord in baptism. Marvelous scenes and a great stir."

THE DRIFT

From an exchange we take the following quotation that appeared in the Boston Methodist Journal. It is a statement made by Bishop Leonard of the Pacific Coast:

"In response to your request for an outline of our plan in the San Francisco area to counteract the pernicious effect of the premillennial movement, I would say that for several years I have encouraged the conferences, through their boards of examiners, to ascertain definitely if the candidates for our ministry, coming before them for admission into conference, were premillennial in their views. I have urged this so constantly and have been supported so splendidly by the District Superintendents, that it is now practically impossible for a young man standing for the premillennial theory to be admitted into any conference in the San Francisco area."

Since John Wesley himself was one who looked for the premillennial coming of our Lord Jesus Christ, the question arises, What would happen if he were alive today, and applied for admittance to the Methodist Church in the San Francisco area? We are afraid there would be no place for John Wesley in the church that he founded. And when our Lord Jesus Christ returns shortly, as assuredly He will, fulfilling His last promise, "Surely I come quickly," will there be any room for Him in the Methodist Churches of the San Francisco area?

A WISE ANSWER

A cottage meeting was being held and some of the saints were speaking freely in other tongues as the Spirit gave them utterance. There were two young men present, both of whom were very hardened sinners, and they each knew the kind of life the other had been living.

"Don't you think all this talking in tongues is of the devil?" questioned one of these sinners to the other.

"No," said the other, "if it were of the devil you know that you and I would be the ones that were speaking in tongues and not these people who are living clean and holy lives."

GENERAL REPORT OF THE CANADIAN ASSEMBLIES OF GOD

There is a substantial increase and stability about every phase of the work. This is indicated in the financial report. I realize that finances are not the main part of the work, yet the financial conditions of the work often indicate stability on other lines.

The total receipts for the year 1920, which was the first year after we organized, were \$2,359.82. For the year 1921 the receipts were \$12,518.59, showing an increase of \$10,158.77. This increase was largely due to the paper. In the year 1921 I was made Secretary-Treasurer and started the little paper and through the paper advocated the missionary side of the question. (This paper, the Canadian Pentecostal Testimony, can be secured from Pastor R. E. McAlister, 740 Queen's Ave., London, Ont., Can. 75c per year.) Of course other things contributed to it but the paper lies at the foundation of all our co-operative work. In 1922 the receipts were \$19,131.42, showing an increase over the previous year of \$7,612.84. In 1923 the receipts were \$22,793.06, showing an increase of \$3,661.04 over the previous year. In 1924 the receipts were \$39,066.60, showing an increase of \$16,273.54. For the year which we have just closed the total receipts are \$45,128.27, showing an increase of \$7,061.67. I think this is a very encouraging report and shows that there is a substantial growth to the work in every department.

When we take into consideration that Western Canada has been hard hit financially and has not been able to contribute heavily to any department of the work, we are encouraged with the outlook for the future. If financial conditions were normal in Western Canada, or were as good as in the West as they are in the East, our receipts this year would easily have gone \$60,000. With this substantial increase and growth we can see at a glance that in the very near future the Canadian work is going to be a strong missionary body.

You must take into consideration the fact that nearly all of our local Assemblies are becoming in better condition to contribute to missionary causes. They are buying or building their churches and owning their own property, and very shortly, when these are paid for, instead of their paying a great deal in rent and waste in other ways, our assemblies are going to have extra money for foreign work. Then too, with our home missionary program, new assemblies are being opened continuously which in turn contribute to the work. It is my sincere conviction that within a very short time we will have \$100,000 for the missionary work. This will enable us to be an aggressive missionary body, to establish mission stations and maintain them on the foreign field and to carry on all our missionary enterprises successfully.

With reference to home missions, this has been very encouraging indeed. A number of our assemblies are designating one-third of their missionary funds for the purpose of opening up new work. This enables the carrying on of a home missionary program and many new mis-

sions have been opened up. Each new mission opened up in turn becomes a support to the foreign mission work, so that money spent in this way is a good investment. I have watched carefully this phase of the work and I have noted that the money spent in opening up new places was very shortly paid back into the foreign missionary department. There is no better investment in all our work than the investment of home missions. The opening up of home missions is not only increasing our foreign missionary receipts, but it is opening up places for the young workers that are coming to us, where they may minister. I would recommend that all assemblies who have not taken up the matter of home missions would do so. I think one-third of the missionary funds a reasonable amount for home mission purposes. When I say one-third you have to take into consideration that many individuals who contribute to the missionary cause do not take into consideration the home missionary end of it so that if our assemblies that are interested in the home mission work would designate one-third perhaps on the whole it would not mean more than one-fifth of all the missionary funds which are going to home mission work. —R. E. Mc Alister, Secretary-Treasurer.

MY FUTURE WORK

(Continued from Page Eleven)
materials (say \$10.00 a month). The support of two Japanese workers (\$25.00 a month each). Besides incidental expenses for literature and travel.

"We want to open a playground, reading-room (Christian books), and game-room for the children. Also a book-store to sell Bibles and Christian books. Also a Mothers' Meeting, and of course a Bible study class. These in addition to the regular evangelistic services and street meetings, for which we need lanterns, banners, and drums.

"Then every outlying town in which we should start new work, would require \$25.00 a month to start, and more as the work grows. There is no limit to the amount of work one can do in these smaller towns around the big city of Tokyo. Most of them have no Christian witness at all.

"I take up this work in the fall, in simple faith. I have no assembly or rich friend back of me. The General Council sends me my own support only. No promise of man, only the promise of God to supply all my needs. It is enough. Pray for us."

PITY THE PREACHER

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good

sermon. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him to do better."—The Churchman.

**DISTRIBUTION OF JULY, 1925
MISSIONARY FUNDS**

The offerings for the month of July were the best they have ever been for any July in any previous year. This is the first year that we have been able to hold up remittances to the missionaries without making a reduction. In all former years the drop in giving has compelled a drop in the size of the allowances. We praise God for this increase. The designated offerings for July were over 60 per cent of the whole. The funds were divided up on the basis of \$30.00 for each missionary for the month.

Congo Belge Field		
Allowances of missionaries	\$ 150.00	
Missionaries on furlough	125.00	
Mission station expense	60.00	
Egyptian Field		
Allowances of missionaries	95.00	
Missionaries on furlough	50.00	
Native workers	110.00	
Assiout Orphanage	150.00	
French Sudan Field		
Allowances of missionaries	214.00	
Missionaries on furlough	80.00	
*Designated for fares	7.00	
Liberia & Sierra Leone Fields		
Allowances of missionaries	365.00	
Missionaries on furlough	75.00	
*Native workers	57.50	
Mission station expense	100.00	
South African Field (Transvaal)		
Allowances of missionaries	353.00	
*Native workers	20.00	
*South African work	10.00	
Total distribution for Africa		\$2021.50
North China Field		
Allowances of missionaries	\$1062.09	
Missionaries on furlough	35.00	
*Native workers	60.00	
Mission station expense	45.00	
Buildings, Peking	70.00	
N. China Bible School	50.00	
Home of Onesiphorus	641.41	
Emergency Fund, N. China	200.00	
South China Field		
Allowances of missionaries	271.52	
Missionaries on furlough	320.00	
Mission station expense	420.00	
*Native workers	69.00	
*Chinese girl	12.00	
*Transportation from field	412.00	
Western China Field—Tibet		
Allowances of missionaries	294.00	
Missionaries on furlough	75.00	
For Building	100.00	
*Native workers	61.00	
Transportation from field	500.00	
Southwest China Field (Yunnan Prov.)		
Allowances of missionaries	132.90	
*Mission station expense	13.00	
*Rebuilding mission at Nanning	153.00	
Central China—Miscellaneous		
Allowances of missionaries	140.00	
Missionaries on furlough	110.00	
*Mission station expense	5.00	
Building—Chuchowfu	200.00	
Distribution for China		\$5451.92
North India Field		
Allowances of missionaries	\$1806.15	
Missionaries on furlough	375.00	
Mission station expense	466.89	
*Native workers	90.50	
*Orphans \$107.00, widows \$1.00, lepers \$3.00	111.00	
Buildings	1302.00	
*Outstation—Nawabganj	19.61	
*Baby Christian Nursery	153.01	
*For missionaries in hills	110.00	
South India Field & Ceylon		
Allowances of missionaries	65.00	
*Native workers	25.00	
*Untouchables	2.00	
Total distribution for India		\$4526.16
Japan Field		
Allowances of missionaries	\$ 420.00	
Missionaries on furlough	25.00	
Mission station expense	200.00	
*Building fund	38.00	
Palestine & Syria Fields		
Allowances of missionaries	110.00	
Mission station expense	50.00	
*Water for missionaries—Jerusalem	20.00	
Porto Rican Field		
Allowances of missionaries	310.00	
Native work and workers	150.00	
South American Fields		
Allowances of missionaries	235.00	
Missionaries on furlough	225.00	

(Continued on Page Fourteen)

Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start.

Those attending camp-meetings should write ahead to those in charge concerning tent accommodations. They should take with them all toilet requisites, and also be prepared to meet their own expenses.

The readers of the Evangel are asked to pray for God's richest blessing on all these forthcoming meetings.

SPRINGFIELD, MO.—Pentecostal campaign in charge of Evangelist W. T. Gaston, August 28 to September 13.—D. W. Kerr, pastor.

SAVANNA, OKLA.—An old-time gospel revival, August 20 to September 15. Brother James Hutless and wife will be in charge.—Orlie Kennedy, pastor.

ASBURY PARK, N. J.—Tentmeeting in the Gospel Lighthouse Tabernacle, 905 Sewall Ave., July 12 to Sept. 14. Brother Harry Stiel, of Ossining, N. Y., will be with us in July.—Morse H. Markley.

PORTALES, N. MEX.—New Mexico State Camp Meeting, August 26 to September 7. Come and camp with us and help fight the battle. For further information write L. A. Little, church sec'y, or A. C. Bates, pastor, both of Portales, Box 387.

CONVENTION CANCELED, FREDONIA, N. Y.—Because of certain conditions we feel it better to cancel our convention that was to be held from August 27-30.—Pastor Noel Perkin.

STORM LAKE, IOWA.—Camp meeting August 28 to Sept. 7. The Spencer Evangelistic Party will be with us. Our District Chairman, Roy E. Scott in charge of day services. Dining-tent on ground and meals on freewill-offering plan. Tents and rooms for rent. For information address J. Chris Jensen, Alta, Iowa, Route 2, Box 71.

PITTSBURGH, PA.—Tent meetings at the Big Tent located at 38th & Penn. Ave., August 9 to 31., conducted by Evangelist Harold Cornish and party; and during the month of September by Brother Cook, the Southern evangelist. Pentecost preached in its fullness. Take Frankstown Street car to 38th St.—Pastor Nimrod Park.

HOXIE, ARK.—Pastor J. G. Neal announces that an old-fashioned camping for the northern part of Arkansas and Southern Missouri, will be held at Hoxie, Ark., from Aug. 20 to 31 under the large shed tabernacle. The chairman of the Arkansas State Council will give Bible teaching during the day. Evangelist A. A. Wilson and other ministers are expected to be present. Those contemplating attendance are requested to bring camping outfit; but for those not possessing same, rooms will be provided. Meals on the freewill-offering plan.

YOUNGSTOWN, OHIO.—Tent meetings will be conducted on the lot adjoining the Pentecostal Church, corner Hillman and Hylda Sts., Youngstown, Ohio, beginning Sunday, August 23, continuing over September 13. Services every night except Saturday. Three services on Sunday, 10:45 a. m., 3:00 and 7:30 p. m. Evangelist J. Clark Soules will be in charge from August 26 to September 13 inclusive.—G. E. Smith, pastor.

FRANKFORT, KY.—The first annual camp meeting of the Assemblies of God of Eastern Kentucky will convene Sept. 4-13 inclusive at Frankfort, Ky. We have secured Evangelist Sister P. Harrell, whose ministry is wonderfully blessed of God. Bring the sick and afflicted for healing. Evangelist Otto Lunsford will have charge of the music. Bring your instruments and join the orchestra. Tents 10 x 12 will rent for \$5.00 per ten days, and cots at \$1.00. Rent paid in advance. Please send in your order by Sept. 1 to L. A. Sappington, Sec'y-Treas., 660 N. 28th St., Louisville, Ky. We have secured a beautiful park with shade at the end of Park car line on highway. Meals will be furnished at the dining-table at the rate of 20 cents per meal with meal ticket. The Southwest Virginia, Western West Virginia and Eastern Kentucky District Council will convene 10, 11, 12. Those seeking ordination and license will be taken care of here. This business cannot be handled at any other meeting.—Chairman A. F. Miller, Frankfort, Ky., Box 268.

OPEN FOR CALLS.—Either evangelistic or pastoral. Address Evangelist J. J. Sell and wife, 1496 E. 55th St., Cleveland, Ohio.

SOUTHEASTERN DISTRICT CAMP MEETING at Dothan, Ala., Oct. 1 to 15. Meals and camping arrangements on grounds. All expenses taken care of by freewill-offering plan. Evangelists A. H. Argue and daughter Zelma will be in charge, together with efficient and able workers. Dothan is easily reached by rail from any part of the Southeast and its highways afford the very best motoring from all near-by states. For further information, write C. H. Johnson, Secretary of Camp Meeting Committee, Enterprise, Ala.

DISTRIBUTION JULY MISSIONARY FUNDS
(Continued from Page Thirteen)

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Allowances of missionaries	80.00
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Mexico and Mexican Border Fields	
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Native workers in Mexico	175.00
Native workers on border	154.57
La Luz Apostolica (Spanish newspaper)	20.00
Miscellaneous Fields	
Alaska, allowances	90.00
Hawaii, allowance	30.00
Persia, allowances	165.00
Poland, allowances	209.35
Russia, allowance and Bibles	78.00
Return fare fund	1832.80
*Building fund	3.00
Chicago Missionary Rest Home	26.00
Missionary secretary—transportation	255.50
*Non-Council missionaries	719.21

Total distribution for July\$18,131.01
*Entire Amount Designated.

FOREIGN MISSIONS CONTRIBUTIONS
August 7 to 13 Inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department.
\$.50 F N Lake Arthur N Mex

- 1.00 E B J White River Jt Vt; J B V Old Forge Pa; H V C Hameda Calif; C S Lancaster Pa; Mrs M G Bluff Springs Fla; C W S San Francisco Calif; M C S Dewitt Mo; Mrs S J W Reeves La; W G Whittier Calif; A sister Childress Tex; A Friend; J O Smith Centre Kans; Mrs W S Minneapolis Minn; 1.06 Assembly of God S S Haskell Tex; 1.20 Assembly of God Camden Ill
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- 3.00 A F H Long Island City N Y; M F Southampton Ont Canada; Mrs E E Y Minter Ala; W L S Port Lavaca Tex; Mrs R G Strathmore Calif; Children's Mission Los Angeles Calif; J C M Almena Kans; Assembly Creston Ia; 3.45 S S Wilson Okla; 3.46 Tab S S Overton Tex; 3.50 S S Broken Arrow Okla; 3.60 Mrs R D C Greenville Ala; 3.60 G L K Kansas City Kans; 3.75 Pent'l Assembly of God Chico Calif; Algona Pent'l Mission Algona Wash; 3.81 Elk St Assembly of God Eureka Springs Ark
- 4.00 G W D Alexandria Va; Mrs M L D Live Oak Calif; N McA Glencampbell Pa; B H C Coffeyville Kans; P H Marthasville Mo; 4.37 W E P Austin Tex; 4.50 Assembly Brimson Mo; Mrs A B Ft Smith Ark; 4.55 Full Gospel Church Delano Calif
- 5.00 New Bethel S S Ft Smith Ark; S J H Toledo Ohio; H M C Houston Tex; V S Zion Ill; Mrs M Tulsa Okla; W L W Yates Center Kans; P N Los Angeles Calif; L P Toledo Ohio; H H Spring Ohio; Assembly Indian Valley Idaho; Pent'l Assembly S S Bell Calif; Mrs F C Rio Wis; Mr & Mrs T W B Enders Nebr; Miss H Houston Tex; W B Port Chester N Y; Mrs T S B Reedley Calif; Mr O C V & A W Westby Mont; Mrs D E S Walker Minn; W E T Savannah Ga; A Friend in Ga; Assembly Harrisburg Pa; Mrs E H Hancock Ia; Mrs M A Chicago Ill; I D Z Kansas City Mo; M C B Martinsburg W Va; J E N Freeport Ill; H A McG Bakersfield Calif; Assembly Harrington Wash; M I Esparto Calif; A T H Samsou Ala; 5.09 Assembly of God De Leon Tex; 5.31 Assembly of God Leavenworth Wash; 5.35 N E M Esccondido Calif; 5.75 Full Gospel Mission Macksburg Ia
- 6.00 I S Woodmen Colo; I B C Mobile Ala; Full Gospel Assembly S S Monrovia Calif; Assembly Maxwell Calif; Misses M H & M U San Francisco Calif; Assembly of God Tab Toledo Ohio; S S Avant Okla; Young People's Soc St Louis Mo; T I B Jacksboro Tex; Welcome Mission S S Millville N J; J B Kennewick Wash; 6.25 Pent'l Mission Lynden Wash; 6.30 Full Gospel Tab Hillsboro Ore; 6.65 Pent'l S S Walthill Nebr; 6.83 Assembly of God S S Gooding Idaho; 6.96 Full Gospel S S Lindsay Calif
- 7.00 Mrs J G Freedom Okla; E K Corona N Y; 7.07 C E J Caruthersville Mo; 7.22 Assembly Monroe Ia; 7.28 Assembly Whistler Ala; 7.50 A Friend Evansville Ind; 7.70 Mrs A McK Harbor Beach Mich

- 8.00 Mrs G E E Wichita Kans; Mrs J W Golden City Mo; B E S South Chicago Ill; Pent'l Assembly Lankershim Calif; Mrs E J M Tujunga Calif; 8.05 Assembly of God Artesia N Mex
- 9.00 Pent'l Church of Christ St Louis Mo; Millville Missionary Prayer Band Millville N J; Fostepco Heights S S Ft Worth Tex; Mr & Mrs W M Marland Okla; 9.50 Assembly Douglas Ariz; Church & S S Bellingham Wash
- 10.00 S S East Jordan Mich; Indian Creek Assembly Teresita Ky; Mrs A M M Vancouver Canada; Mrs J F Lomita Calif; S S & Church Topeka Kans; W B E Ripon Calif; G B H San Jose Calif; M C Kingsville Tex; C S L Dayton Ore; Mrs M K Norwood Park Chicago; A M P Motley Minn; Mr & Mrs S F Sturgis Mich; F C Chicago Ill; F J D Belle Fourche S Dak; Assembly of God Herculeanum Mo; E H Ft Smith Ark; W P Long Eddy N Y; C M S Decatur Ind; A A Lynbrook N Y; 10.13 Assembly of God Phoenix Ariz; 10.64 Central Park Pent'l S S Central Park N Y; 10.85 Pent'l S S Dunsuir Calif; 10.97 S S Wendling Ore
- 11.00 Full Gospel Assembly Monrovia Calif; G U Great Bend Kans; 11.65 Pent'l S S Paonia Colo
- 12.00 Assembly Hartford Ala; Mrs L R Y Los Angeles Calif; 12.74 Assembly & S S Madera Calif; 12.94 Full Gospel Assembly Tulare Calif
- 13.00 L A D Chester Ill; Pent'l Assembly Canton Ohio; 13.25 Glad Tidings Mission Paso Robles Calif; 13.53 Pent' S S Gary Ind
- 14.00 Assembly Colusa Calif; Friends Edinburg Texas; Mrs A E S Inglewood Calif; Assembly Live Oak Calif; 14.73 Glad Tidings Assembly Hanford Calif
- 15.00 R R H Plano Ill; F L El Cerrito Calif; R C G Clarissa Minn; J A L Springfield Mass; Mrs M M G Hillsdale Mich; Pent'l Assembly S S Endwell N Y; Pent'l Assembly Troy N Y; 15.23 Glad Tidings Mission Santa Cruz Calif; 15.50 Assembly Pasadena Tex; 15.84 Church Shawnee Okla
- 16.00 E B A Rainier Wash; Columbia Assembly & S S Lancaster Pa; 16.38 Bethel Church Stockton Calif; 17.00 S S Bazine Kans; 17.50 H G M San Diego Calif
- 20.00 Mrs F R H Alexandria Minn; U H Endwell N Y; Pent'l Church Oxford Pa; Lattintown S S Milton N Y; Glad Tidings Mission Oroville Calif; Full Gospel S S Corcoran Calif; 20.46 Fourfold Gospel Assembly Bakersfield Calif; 20.65 Glad Tidings Assembly Newberg N Y; 23.25 C E T Jacksonville Fla; 23.30 Bethel Chapel Glendale Calif; 23.45 Pent'l Church of God New Haven Conn; 23.49 Assembly of God 7th & Riverview Kansas City Kans; 23.70 Full Gospel Assembly Santa Ana Calif; 24.25 Assembly Sioux City Ia; 25.00 Assembly Brooklyn N Y; Mr W J Everett Mass; Full Gospel Mission Coalinga Calif; R W Cleveland Ohio; W B B San Francisco Calif; Mrs A E S Inglewood Calif; A M W Butler N J; 25.76 B H A Oswego Kans; *26.10 The Church of the Full Gospel Richmond Calif
- 30.00 Assembly Port Lavaca Tex; A T U Great Bend Kans; 30.16 Assembly of God Minot N Dak; 31.50 Pent'l Prayer Band York Pa; 31.75 German Branch Ebenezer Church Elizabeth N J; 32.00 Assembly of God Terre Haute Ind; 32.83 Pent'l Tab Denver Colo; 34.31 District Camp Meeting Corry Pa; 35.00 Glad Tidings Mission Sioux City Ia; Tent Campaign Muskegon Mich; 36.00 Mis Soc of Southern Calif Bible School; 37.00 Friends in Bradford Pa; 37.23 Fourfold Gospel Assembly Wasco Calif; 39.53 Assembly of God Caldwell Kans
- 40.00 F W H Brooklyn N Y; 44.50 Gospel Light-house Tab Asbury Park N J; 45.00 F M Los Angeles Calif; Assembly of God & S S Minneapolis Minn; 48.00 Mr & Mrs H L Brooklyn N Y
- 50.00 Full Gospel Assembly Washington D C; Young People of Assembly Chicago Ill; Mrs A M Osage City Kans; I E C Los Angeles Calif; Assembly Findlay Ohio
- 61.00 Central Park Assembly Central Park N Y; 64.00 Eorse Pent'l Assembly River Rouge Mich; 72.00 Full Gospel Church & S S Asbury Park N J; 94.00 Gravity Pent'l Assembly Ariel Pa; 95.00 C W B Juneau Alaska; Calvary Pent'l S S & Church Miami Fla
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Total amount minus \$350.00 amount given	\$5437.76
direct	3239.97
Amount previously reported	8677.73
Total amount to date	\$8677.73

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August 7 to 13, Inclusive

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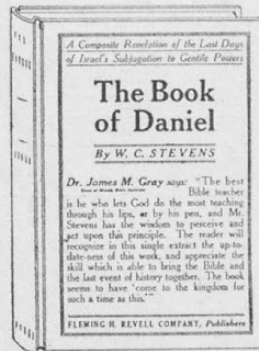
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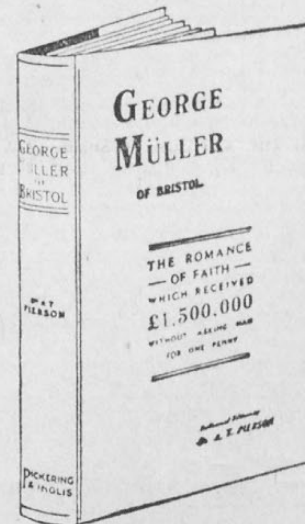
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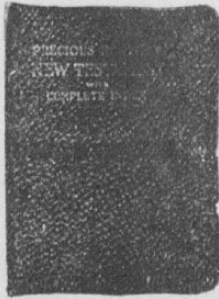
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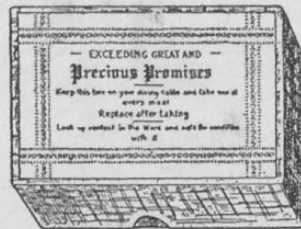
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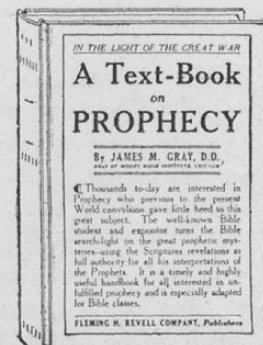
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