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A Remarkable Vision of the Lord Jesus Christ

By Pastor J. W. Adams, a Minister of the Episcopal Church

THAT there is something specially divine in the calling of Pastor Stephen Jeffreys is evinced by a remarkable appearance of our Lord to him and his friends two weeks before the Great War. It caused considerable attention in some newspapers then. While with him and his wife and friends in their home at Leigh-on-Sea I asked for further particulars. These are they.

"As usual, we assembled for worship in the Island Place Mission Hall, Llanelly, on that wonderful Sunday night. While Pastor Jeffreys was preaching there appeared slightly above his head a lamb's face on the wall behind him. It looked like a living young sheep and beautiful too, and remained quite clearly for about a quarter of an hour, and then transformed into the face of the Saviour. His eyes were deep set, alive and penetrating. They watched every movement of the pastor as he went to and from, this way and that way on the rostrum. When the sermon was over, we beckoned him to come off and see what we had been looking at."

Pastor Jeffreys assented to all that, and further explained:

"You know, I could tell there was something quite unusual in the service that night. For one thing, I could feel extra blessing and power in preaching, and for another, I saw the people's attention was riveted in my direction, and yet not on me; so when I came down among them and looked where I had been, there in, or as some say on, the wall was the living face of Jesus, with a Roman nose and Jewish features. His hair was like wool, parted in the middle, and had a curl on each temple over his eyes and ears. His head was slightly leaning to the left and His expression was pitiful; and when I examined closer it looked as though His hair was streaked with white like that of a middle-aged man in grief. We remained in the chapel for a long time looking, and scores of others, who heard about it, came to examine, and among

them a strong skeptic. He declared, 'I have seen, and now I believe.' He came in an infidel and went out a believer. To me the face was the one we usually picture in our minds when we think of Christ. To others He was the same, only some of them saw around the top of His Head a crown of thorns. I did not."

"GIVING THANKS ALWAYS FOR ALL THINGS"

Eph. 5:20

*I thank my heavenly Father
For the sunshine and the rain,
For the beauty and the pleasures,
For the weariness and pain;
For the hours of sorrow brought me
Knowledge of a joy divine,
And I found through pain and weakness
That the strength of God is mine;
And the burning sun-scorched pathway
That compelled me to the shade,
Led me to the crystal fountain
That amid the shadows played.*

*I thank my heavenly Father
For the failure and the loss,
For I found pure gold lay hidden
In what seemed to me but dross;
For the flowers have bloomed the sweetest
By the humblest paths I've trod,
And amid the raging tempest
I have found the peace of God.*

*I thank my heavenly Father
For the long and weary night,
For the songs of joy He gave me
While I waited for the light;
For I learned amid the darkness
By the Spirit's sight to see,
Learned that angel hosts were ready
In my need to come to me;
Learned to welcome pains and trials,
Wings to bear my soul above,
Learned to know that underneath me
Are the arms of changeless Love.*

By A. H. Shilke,
Orlando, Fla.

"But," I asked, "how were you convinced it was Christ's face?"

"Well, for one thing, the beautiful lamb changing into Him showed the Lamb of God, and for another I knew Him, I knew it was He."

"Yes, also," assented Mrs. Jeffreys, "my husband thought we would test the vision by putting out the lights, and there was the face more living and real, if possible, than before, with the addition of a beautiful light shining through, yes, as if from the back, shining through His face and specially through His eyes."

"How long did He remain?" I asked.

"Many of us stayed late, and the chapel keeper, till two o'clock next morning, and the vision was the same then, so that was six and a half hours at least."

"What was your main impression?" I asked Jeffreys.

"Well, I had preached from Philipians 3:10. 'That I might know Him, and the power of His resurrection, and the fellowship of His sufferings being made conformable to His death,' and I thought the vision was granted for something more than emphasizing that sermon; so after I had prayed to know the meaning, it seemed to be a sign of terrible suffering about to come, but I did not know what, and then two weeks later, when war began, I knew what it was, and ever since have recognized it as a sign of the beginning of the end of this age. The Lord emphatically confirmed this on a day after the war, when I was meditating on the 4th of St. Luke, where He quoted from the 61st of Isaiah. Jesus specially revealed to me in a flash. 'I broke off in the middle of the second verse and closed the book at "To proclaim the acceptable year of the Lord," which is this era of gospel salvation, and I am coming again in the near future to open the book where I closed it—"at the day of vengeance of our God." That most terrible day will soon begin. Emphatically tell the people they must be born again. Tell them:

(Continued on Page Six)

THERE WILL BE NO REGULAR ISSUE OF THE EVANGEL NEXT WEEK

The Sword of Impending Judgment

Read the story of Balaam and the ass in the 22nd chapter of Numbers. The ass saw more than the prophet; and the ass was profitable to cause the prophet's eyes to be opened. Balaam abused the ass when it acted on what it saw. It saw the invisible. The prophet could not. The prophet was after money—acting contrary to the principles of the Word of God.

The angel of the Lord with a drawn sword could be seen only by the ass. Balaam's two servants failed to perceive Him. It was very, very real to the ass, and it altered its course because of the impending judgment.

There is a drawn sword ahead! Christ is coming to execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have ungodly committed. But servants and prophets are going on just the same in spite of warnings, for they think there is honor, money and promotion ahead. But there are a few asses, metaphorically speaking, who can see impending judgment. And the world, the flesh and the devil cannot understand the strange action of the "asses"—the people who are changing their course when nothing is ahead or in the way, as far as the others can see, to cause them to act in this strange manner; and so the club is brought out.

But the ass made it uncomfortable for the prophet. It hurt him, and at last the truth was made bare to the prophet that the angel of the Lord was ahead.

The warnings of the coming of the Lord, the literature proclaiming His advent, and premillennial conferences, instead of arousing an interest in the people and the bulk of the Christian world, are just an irritant, a curb to their rush for money, pleasure and promotion. They are blind, perverse and determined to go on their own way.

Though Balaam did not see the angel of the Lord, as a prophet he should have lighted off the ass and inquired of the Lord, and the Lord would have spoken to him. As it was, the ass reproved him first and the angel of the Lord second.

The warnings of the Lord to change your course, to stop, to look, to watch, to hearken, are numerous in the Word of God. Even the fool and the wayfaring man can understand and profit by them. But the warnings are unheeded by the many and they go madly on.

Men say "Blind as a bat," but it would be more profitable to say, "As blind as Balaam to the things of God." Balaam had keen eyesight in one respect and could see from afar the silver and gold and honor that Balak was going to give him, but he was blind to the sword of judgment which was threatening him and was very real, though unseen.

The ass saw the invisible and coming Judgment. Don't make fun of those few who are warning men to flee from the wrath to come and to escape those things coming on the earth. Pray always that ye may be accounted worthy to escape those things. The Master warns us, "Take

ye heed, watch and pray, for ye know not when the time is." "Take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Oh, that men had eyes to see the drawn sword unsheathed, pointing to the imminence of judgment and the closing of the period of grace. We see from the Word of God and from signs around us that the coming of the Lord draweth nigh.

The hidden and invisible will suddenly be manifested and will become visible when He shall come with ten thousands of His saints to execute judgment—to execute judgment of retribution against puny men led by the Antichrist against the person of the Son of man.

The ass had the scolding and the beating from Balaam, and the ass had the privilege of listening to Balaam's being scolded; and she said nothing.

In these days the material world is so blatant, so predominant that the realm of the spiritual is driven back, subjugated and almost obliterated in the mad rush for riches, pleasure and things of the world. The arrogance of those who are acting this way, the profound superiority they assume, and their contemptuous disdain with which they look upon people who have other views, who see spiritual things and understand spiritual values, will be dealt with. The tables will be turned.

A prize fight monopolizes the press and the wires, and even the air is filled with the reports of the fight. Brutality canon-

ized! And the one who dares to protest against it is berated, belittled or ignored. A meeting to invite the King to come back and to proclaim the truths of His coming is ignored by the press and the majority of the people.

But the tables will be turned. The Word of God, must be fulfilled. The handful that saw Jesus Christ ascend had the assurance that He would come back in like manner. That ascent of His was such a small affair, His quiet departure before a handful of witnesses did not cause much excitement in the world. A few words, the message from the two men in white apparel, and the scene closed. But His return will be accomplished in such a manner that every one will know it. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen."

WHERE JUDAS IS HONORED

It was M. Halling-Koehler's lot to travel to the small town of Sviashsk, near Kazan, on the occasion of nothing less than the unveiling there of a statue to Judas Iscariot. . . . On arrival at Sviashsk, Mlle. Dolly donned a sailor's cap, a white coat, breeches, and high tan boots, and led a Parade of the Red (rouge) Army, made up of two hundred Hungarians, captured during the war, and a sprinkling of Russians. Before the great draped statue stood a red-bearded Soviet leader, who delivered the inaugural speech. He declared that the committee had hesitated between three candidates to statuehood—Lucifer, Cain, and Judas Iscariot. "On closer investigation," said the man, "it was seen that the views of Lucifer were not quite in accord with Soviet principles, and it was decided that Cain was only semi-mythical, so the statue was decreed for Judas." Thereon the girl pulled a string, and the assembled crowd saw a plaster-cast figure with its fist raised to heaven. The peasants gathered wonderingly, and, by the grace of heaven, understanding nothing, crossed themselves in reverence as before the statue of a great saint.—From *The Jewish Era*.

PLAIN DRESSING

A young Christian woman awhile ago started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked: "Why do you dress so plain?" She inquired what his motive was in asking this question. He replied that his wife always talked about the necessity of women dressing plainly, while he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was the quick reply. "I have joined the Church of Christ, and am in the service of my Master, whose orders I must obey in my dress, according to 1 Tim. 2:9, where He states that women should adorn themselves in modest apparel."

Let Christian women put on this uniform, and save time, money, labor, strength, and even life itself.—Selected.

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ARTHUR H. GRAVES, CLARA
B. CLARK, MARJORIE A. HEAD,
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Israel an Example of Privilege

Pastor Ernest S. Williams, Philadelphia, Pa.

"Now these things were our ensamples." 1 Cor. 10:6.

Paul, in the tenth chapter of First Corinthians, takes us back and recites some of the great privileges, and yet the sad ending of many of the children of Israel, and then says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

May we first look at Israel as an example of privilege. "They were all baptized unto Moses in the cloud and in the sea," from which we learn that they were placed entirely under his leadership and direction. And he being a type of our Lord Jesus Christ, the lesson to us is that we have taken Christ as our Lord and are to look to Him, and yield to Him, for guidance into all His will.

Then theirs was a twofold baptism, in the cloud and in the sea, typical of our Baptism with the Holy Ghost and in water. The sea was to forever separate them from Egypt, and their baptism in the cloud was to bring them permanently under its guidance and protection. Which things signify to us that we, when we went down into the waters of baptism, separated ourselves entirely from sin and this present evil world, while in the Baptism with the Holy Ghost the Spirit came to abide forever, to lead us into all truth, to take the things of Christ and reveal them unto us, and to show us things to come. What a wealth of divine blessing is included in these promises, and what a lesson in yielding and being led of God!

But too few have learned the lesson of being workers together with God, and moving under the guidance of the Holy Spirit into all His holy will. We run at our own charges, and have forgotten that we are not our own but are bought with a price. Oh, my brother, we must learn to be still and to know that He is God. Our clamorous flesh, so active and full of hurry and noise that it drowns out the voice of the Spirit, must become subdued. God would teach Israel to work with Him, so, when the Cloud of glory moved forward, they broke camp and moved with it, but when it remained quietly over them, they waited and rested in their tents. And if it moved not for days still they abode awaiting its signal to advance. How hard this waiting is on the flesh, but when the soul has caught the proper vision, and the Spirit has become Master over the human, what joy it is to wait and be still. But abiding God's time for action does not mean careless indifference, but is a call to earnest self-examination, to looking up to God for the fulfillment of His will, to careful waiting, fresh consecration, and sincere seeking that His will, not ours, be done.

But, "Let him that thinketh he standeth take heed lest he fall." Let him that thinketh himself secure in the anointing of the Spirit and the blessing of God, take heed lest he get away from this unction of grace.

Heed the warning, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." The Spirit is like a dove whose presence needs to be wooed, and whose operations it is not difficult to drive away. Our prayer needs to be, "Lord, do not let us fall away from Thy glory, from the anointing from above, from Thy guidance. Keep us walking with Thee lest we fall into a snare and the Shekinah depart from us, as, at last, it left Israel before us."

But the children of Israel were not only divinely guided, they were also divinely provided. "And they did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them: and that Rock was Christ." In this provision for their natural man we have a type of God's provision for our spiritual life. We must eat the manna; we must drink from the Rock. Not once or twice, but continually. The manna lay morning by morning about the camp of Israel, but they, in humbleness, must stoop down and gather it up. The waters from the smitten rock gushed forth in silvery brightness, but they must go to it for the filling of their little cups.

Christ is our bread, the staff of our spiritual subsistence. He also is to us our water of life. We are to feed on the simple truths of practical Christian living, and on the richness of Christian promises and precepts. Take your Bibles. "Buy truth and sell it not." On bended knees look up to God saying, "Give us this day our daily bread," and without fail your soul shall be fed. Do this in a spirit of consecrated worship, trusting in the Holy Ghost. Ask God to open to you the sacred page, and you will find worship, prayer, faith, and praise springing up within your soul. Paul had learned the secret of a perpetual Pentecost when we hear him saying, "Though the outward man perish yet the inward man is renewed day by day," and so may we.

We will also find, as we move along with God, that our adversary will try to pollute our faith, making the sweet waters of holy worship bitter. To do this, many are his subtle means. It was so in the history of Israel. In their journey they came to a place where the waters were bitter, and cried out, "The waters are so bad we cannot drink them." But Moses cut down a tree and cast it into the waters whereby they were quickly sweetened. And what may it mean? Doctrines of many kinds about Teachers of error are on every side. They would divert our attention to their this or that, and draw our attention away from our Saviour. Our minds are made to wander from Him to things which do not profit, and the devotion of our souls becomes tainted. But it does not satisfy our taste once we have drunk the sparkling waters of the Spirit of God. The waters are bitter. But these false teachers tell us that, while we mean well, our trouble is that we are only not yet sufficiently spiritual to grasp their profound truths. When I hear things like that I am reminded of Eden

and the subtle appeal to the human pride of our primitive parents. Let us cry out, "Oh, Lord the waters are bitter, my soul cannot take this stuff in." Then we see a tree cast into the stream, and on that tree a suffering Saviour, and, looking unto Him, we return to the precious book of God as worshipers, to love Him and serve Him, and again our souls are fed.

Determining with Paul to know nothing save Jesus Christ and Him crucified, and glorying only in His cross whereby the world is crucified unto us and we are crucified unto the world, our hearts press on in holiness, seeking conformity to His image, that we might be a part of the glorious church not having spot or wrinkle, or any such thing. Ah, brethren, we are complete in Him who is the head of all principality and power. Do not contend over disputed doctrines. Keep simple. Love Jesus. And feed on the manna. Drink deep of the waters of the Spirit, and your soul shall delight itself in fatness.

Then Israel was divinely protected also. As they approached the Red Sea, Pharaoh and his hosts pressed down upon them. What should they do? They cried unto the Lord and He sent the Cloud of His Presence behind them, between them and their foes, which became light to them, but darkness to their enemies. How thankful we are for the protection that is ours. When tempted, and pressed by the enemy, trust in God and in the atoning Blood, and God will fight for you against the power of this present evil world.

It is fine to know that it is He who fights our battles as we obey Him. Paul says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" But, "Let him that thinketh he standeth take heed lest he fall." Beware of a false security, a self-confidence and conceit of pride in one's own experience. Just so soon as one gets away from the place of the humble and contrite at the feet of Jesus his fall is inevitable.

Then too, we learn that in this warfare of faith there are differences of battles. At the Red Sea, Moses just stretched forth his rod over the waters and they divided; Israel marched through on dry land. But at a later date they encountered a new enemy. Amalek, with his armies, went forth to meet them. Again Moses and his rod came into action, but at this time it was a stubborn fight, yet God proved the Master. From which let us learn that our battles will not always be the same, neither will our victories always be realized in the same easy manner. God may deliver in a moment, or He may let us fight it out for some while. And it is often that, as we progress in faith and the knowledge of God, our faith becomes more tested. Yet

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The Problem of Purity

By Robert C. McQuilkin

(Continued from Last Issue)

The only safe ground for Christian workers to take is to avoid the remotest appearance of what might be used by anyone as an occasion of reproach. In an atmosphere of intense love in the Lord, there may be a familiarity among friends, and a warm affection, which has in it no trace of aught but what is chaste and holy. But even in such innocent and pure affection there is a twofold danger of reproach when it is between men and women, and especially between mature and honored men and younger woman. The first danger is that familiarity that is perfectly innocent in intention may be misunderstood by evil or worldly-minded people. The danger is that Satan's presenting of an alluring temptation to that which is evil may come through a permitted familiarity that began in innocence, so far as any heart impurity was concerned. Let us not be ignorant of the enemy's devices. Let us not throw down the guard by a sense of absolute security against such sin in our own case.

And let it be remembered that there is no exception to God's law of the sacredness of the relation of one man and one woman as husband and wife. As these two are one flesh, joined in a union that excludes all others, so every caress or bodily expression of affection belongs only to the relationship of one man and one woman who have given their hearts one to another. If two are married whose hearts are not really joined, they are just as definitely separated from looking to any other man or woman in the matter of affection. Bowing before God's law in the most absolute meaning of it is the one safety for man. And to that law there is no exception—as to time, place, circumstances, or person.

We have recognized that our young people are facing a purity problem that in some ways is different from that which the older generation has known. The desires are not different, and the sin is not different. But the new freedom is different, and the attitude of society in general toward these matters is undergoing a most ominous change. What are some of the factors in modern life that have helped to bring this about?

A NEW AND OMINOUS ATTITUDE

The movies are a product of modern science and modern life that are now all but universal in their gripping appeal to the boys and girls of our nation. Teachers who watch the children the day after they have attended the movies, as they imitate their favorite actors and actresses in unconscious ways, gain some idea of the overwhelming harvest we are due to reap from this sowing. The moral standards of the actors and actresses themselves give a little hint of what the harvest is to be.

The modern dance has long been breaking down older standards of modesty and reserve. A new feature is the increasing sanction of our public school system, which in many places sponsors the dance, and even in the earliest grades begins to train the children for the dance.

Modern amateur theatricals are likewise sponsored by the school system, under the head of literature. Town theaters are springing up, bringing the boys and girls into the same atmosphere that has made the professional actors and actresses what they are in moral and spiritual standards.

The extreme tendencies in modern dress are but another indication of the trend of our age in these matters.

The divorce situation is evidence of the widespread breaking down of the view that the marriage bond is God's sacred ordinance.

All of these and other features of our modern social order are truly reflected in the character of the novels and periodicals that are being offered our young people.

Those who know history, and who know conditions of other days, can point out that evils of this sort in far worse forms than they appear to-day have been rampant in other ages and in other countries. But the new factor is that in our day these things are being boldly lifted out of the class of the immoral and questionable and being raised to the place men once gave to honored and sacred things. For the new factor in modern American life that is far more ominous than these other things is the teaching that is being given in high schools and colleges upon evolution, psychology, and sociology,—teaching that, in the name of science, boldly challenges every accepted standard of morality that the world has held to for ages.

At the root of this new teaching, and the greatest factor in the fearful moral breakdown that is threatening our land, is the rejection of the Bible as God's Word, the bold and insistent teaching that we have no such thing as a revelation of truth from God. As one modern writer has put it, fairly stating the point of view of the whole school of "advanced" thinkers: "Never before have we had to rely so completely on ourselves. No guardian to think for us, no precedent to follow without question, no lawmaker above, only ordinary men set to deal with heartbreaking problems. . . . No mariner ever enters upon a more uncharted sea than the average human being born in the twentieth century."

IMPURITY'S GREATEST ALLY

Right through the Bible, and through the history of men in all ages, two things have been strangely and terribly linked together, married in a union that is inevitable and unbreakable: idolatry and gross immorality. The turning away from the true God ever results in fearful lust of the flesh. The twentieth century with its vaunted intellect and scientific achievement will be no exception. Seats of learning that count the words of God, before which men should tremble, as myths and legends before which men are sneering, will become centers of vice and moral decadence as surely as did idolatrous Greece and Rome.

But what of those who do bow before the Word of God our Creator and our Saviour? You want to accept God's plan

for your life as the only plan you dare to follow or care to follow. I trust this message has helped you to see that God's plan is not to take the joy out of life, but to put joy into life; not to rob young people of pleasure, but to invite them to drink of the rivers of His pleasures. *Psa. 36:8.* "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." *Psa. 16:11.* This is what the Psalmist describes as the path of life, abundant, overflowing life. Many young people believe they have a choice between the life that Christ offers them and some other life, a life that they believe suits them better, a life of pleasure and enjoyment, while Christ offers a life of sadness and repression. But the fact is, the choice is between life and death. The life that Christ offers is the only life there is. What the world calls "the life" is a counterfeit, and God calls it by its right name, *death.*

REAL "LIFE" AND ITS SECRET

These principles that the Bible gives for the living of life are, therefore, not principles He has planned for Christians only, or particularly. They are God's way of having life lived. God is not mocked, and when His plans are not followed there is a wreckage of life. "Whosoever would save his life shall lose it," our Lord said. Young people believe that when they do not surrender to Christ they are giving up spiritual things that they have no taste for, and are retaining the real pleasures of life. But they are losing the very thing they think they are winning, the thing they call "life." But he that loseth his life, yielding completely to Christ, he it is who shall find it, saving it unto life eternal, life that is life indeed.

It may be that some will hear this message, or read it, who have never accepted the Lord Jesus Christ as their personal Saviour. To such, many things in the message must seem far from convincing or even clear. Will you, then, acknowledge yourself the sinner for whom Christ died, and accept Him as your personal Saviour? If you have never done that, even though you are a church member, do it definitely now. Then accept Him at His word and rejoice that you are His child, cleansed from your old sins. *John 5:24.*

It may be that some are grieving over past failures in impurity. You may have fallen into some of these sins without realizing the seriousness of them. Or there may be some who have been led into deep sin. Just there, at the point of great need, where sin has abounded, just there does the grace of the Lord Jesus Christ abound. That is the message of the gospel, for the sinner who acknowledges his sin, and for the Christian who confesses: present, perfect cleansing through His blood, the only price that can pay the fearful debt of the sin that is so ruinous. Accept His free forgiveness now, and yield the life utterly to Him.

A final word to those who have done this. We have seen the three great temptations. But a Christian has not to guard three doors of temptation, but only one. Christ has won the victory over Satan. Our part now is to look unto Him for a supernatural enabling in our meeting of temptation. "I espoused

you to one husband," Paul wrote to the Corinthians, "that I might present you as a pure virgin to Christ." He goes on to tell his one fear: "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." 2 Cor. 11:2,3. The one great temptation is to have our minds turned,—not from the "simplicity that is in Christ" as the Authorized Version has it, but literally "from the singleness of heart and the chastity that is toward Christ."

Facing Death for Their Testimony

A True Story by L. George

It is surprising that so little is known by Christian people of the glorious history of the Scotch Covenanters. But the signing of that Covenant (with their own blood by many) was verily one of the greatest triumphs of the gospel; and after the death of James I. and Charles I., of England, the truth of God worked mightily under the rule of Cromwell. Though Romanists have accused him of persecution, it is a fact, admitted by all the best historians, that a greater measure of religious liberty was enjoyed under the Commonwealth than under either of the two kings before, or after Charles II., and his brother James II. came to the throne. James II. was an extremely bigoted Romanist, and he immediately ordered that the persecution should be redoubled. It should be mentioned that his regular attendance at Mass had no effect on his life, except that he added hypocrisy to profligacy. Charles sinned openly; James, as far as possible, in secret. And so, under these two last kings, the persecution of the Heroes of the Covenant waxed fiercer and fiercer. They were tortured with the rack, and the thumbscrew, hanged, shot, drowned, burned, and cooped in underground dungeons worse than the Black Hole of Calcutta.

One thousand five hundred were imprisoned in Greyfriars Churchyard, without shelter, in the depth of winter, till over 1,000 died. They were openly threatened with complete extermination, unless they forsook Christ and His covenant, but all the threats failed to move them.

One martyrdom caused peculiar horror at the time,—the Wigtown tragedy of May 11, 1685. Consideration of neither age nor sex could appeal to the cruel heart of James II., and both these martyrs were women. The first, Margaret Wilson, was a lovely maiden of eighteen summers; the second, Margrat Lachlane, was a poor old woman of 65 or 63 (accounts vary). Their sole offense was "nonconformity." That is to say they refused to conform to the doctrines, discipline, or practice of Roman Catholicism, the then ruling church in England. And so, on a May morning, the guardsmen of Redgauntlet and Winram marched down to the sandy Solway Shore. They loaded with fetters, the lovely maiden at the very threshold of life, and the aged saint on the brink of the grave, and they together were dragged to their doom.

There is our final secret of a life of true chastity. We have been united in love to Christ. We have given our hearts to Him. Now our life is to be lived in single-hearted devotion to Him, as a pure virgin is chaste toward her husband. Let us so learn Christ that we shall not be lured to any other love.

The love of the Father, in Christ, is the secret of casting out the love of the world and all its lusts.—From a tract published by the Christian Life Literature Fund, 80 Stafford Building, Philadelphia, Pa.

Stunned with horror at the terrible event, a large crowd of people followed them down to the sands, though they were prevented from approaching by a ring of armed soldiery.

The sands of Solway have long been notorious for their danger. The sea at low tide retreats a vast distance, but at the flow advances rapidly, and many deaths have occurred of people who have been overtaken by the tide before they could flee to safety. One story is told of a man on horseback who saw two children playing on the shore heedless of the advancing waters. Spurring his steed into a gallop, he dashed up, seized the mites, placed them on his saddle-bow, and, with the waters almost at his horse's hoofs, dashed for safety. When the high-water mark was reached, and not till then, he discovered they were his own children.

Not always, however, does the tide advance with such speed, and on this occasion it seems to have been slow and deliberate, thus adding to the agony of the victims. In the soft, oozy mud two stakes had been erected, one a considerable distance farther out than the other. The older woman was chained to this, and Margaret Wilson was bound to the stake nearer inshore. Even the callous brutes employed by James to do this cruel work were touched by the youth, beauty, and innocence of this helpless girl, and they hoped that if she saw the older woman drown first, she might recant, and save her own life.

To add to the sufferings of the martyrs, they were not chained closely to the stakes but attached by a length of loose chain, so that the bodies rose and fell at each advancing wave. In the words of an eye-witness, "Every stroke of every wave coming on them was as so many repeated deaths." As the waves advanced, and surrounded the elder victim, the jailers pointed out to the younger how her fellow-martyr was suffering, and urged her to recant, deny her Lord, and save her life. She was not terrified by the awful sight, though the crowd was stunned with horror, and many covered their eyes.

Cheerfully she answered: "What do I see but Christ wrestling there? Think ye that we are sufferers? No, it is Christ in us."

She drew her Bible from her bosom, and read again—as she had read many times before—that wonderful eighth chapter of Romans: "Who shall separate us from the love of Christ?" She sang part of the 25th Psalm, in the metrical form so dear to the Scotch:

"My sins and faults of youth
Do Thou, O Lord, forget;
After Thy mercy think on me,
And for Thy goodness great."

The waters were now swirling to her knees, and even the cruel men round her were deeply moved, and urged her again and again to recant and take the Abjuration Oath.

Patrick Walker tells us that they left the old woman alone, saying, "It is needless to speak to that old —, let her go to hell." But to the virgin martyr they said, "Margaret, ye are young; if ye will pray for the king, we will give you your life."

She replied, "I will pray for the salvation of all the elect, but the damnation of none."

The water was now swirling round her breast, and they dashed her under, then hauled her up, choking for breath. The crowd, in agony, wailed, "O Margaret, will ye not say it?"—Nobly the martyr replied, "Lord, give him repentance, forgiveness and salvation, if it be Thy holy will."

The waves were now dashing over her head, and her lovely hair was floating round her like a halo.

The hangman made one last effort, and raised the dripping form above the water. Though in the very agony of death, the noble maiden steadfastly replied, "I am one of Christ's children. Let me go."

And so the tide advanced, and soon nothing was visible but a waste of water, and a crowd weeping on its margin. When the tide retired again, the bodies were removed and buried in Wigtown Churchyard.

SUGGESTED DAY OF PRAYER

Elder Fred Vogler, superintendent of the Kansas District Council, writes: "I am wondering if it would not be a good thing to set apart one Sunday as a day of prayer for all our camp meetings. I have done this in our district for the past few years, and the Lord has honored it. Now that we have added Eureka Springs to our camps the special prayer should be more general."

We appreciate this suggestion, and as many of our camps start in July we suggest that July 8 be a general day of prayer for the forthcoming camp meetings. Pray that the anointing of the Spirit may be upon those who preach, that the power of God may be in operation, that many sinners may be saved, saints quickened and filled, and that signs and wonders may accompany the preaching of the Word even as at the beginning.

Pray for revival.

"From a defective spiritual life, nothing better can be expected than a defective prayer life."

The Father's Hand

By M. Hickley

Hath the rain a father? It sounds a strange question, but it was "The Father" who asked it of Job (chap. 38:28). So next time we are going to say, "Oh bother," when it rains, just let us stop for a minute, and think *who* is sending it. After all, nothing, not the tiniest incident, happens without Him—not a hair, nor a sparrow, nor a drop of rain, falls. So the next time that "Oh, bother!" springs to our lips, let us stop it at once, and just thank Him, even if a shower spoils our pleasure!

I sometimes think how difficult it must be for our heavenly Father to fit in all the whims of His big family—with one praying, "Oh, do send some rain," and another, "Oh, please let it be fine!"

Two ladies got into a train taking their seats at a short distance. One was absorbed in a book; the other had nothing to read. Presently a voice spoke to the one who was reading, and it said: "Go and speak to that lady about her soul!" But a sudden fit of shyness (the devil is very fond of bringing on these fits!) seized her, and she went on with her book. However, the voice would not be silenced, so presently she put her feelings into prayer: "Lord, I can't speak from this distance, and it would seem so odd to change my seat for no reason. Perhaps I'm only morbid in thinking I ought to speak to her?" And she did not move. I cannot say she went on reading, for the voice was too insistent, "Go and speak."

Then she said, "Oh, Lord, if Thou really wantest me to move over and speak to her, I will, *but show me clearly Thy will*. I may be only fancying I ought to!"

And then what do you think happened? Why, the rain drove her from her seat! Yes, it was a very wet day, but not until that prayer did the rain penetrate into the car. Drip, drip, drip, big drops splashed into her lap. There was no doubt now about the Voice!

In haste she rose up and crossed over to where the other lady sat. Willingly now, and almost awed, she told her companion the story of the love of Jesus. Words came readily enough, as she told of "Jesus, the mighty to save," and as I think of the surprises that soul-seekers will have up yonder, I often think of that traveler, and expect to meet her!"

"Hath the rain a Father?" Yes, and the Father sent it just at that moment into that railroad car.

A REMARKABLE VISION OF THE LORD JESUS CHRIST

(Continued from Page One)

"Watch ye therefore and pray always that ye may be accounted worthy to escape all those things that shall come to pass and to stand before the Son of man"; but declare to them that are born again and yet of a fearful heart, "Be strong, fear not; behold your God will come with vengeance, even God with a recompense; He will come and save you."

"Remarkable and singular that the Almighty granted all that in a little, village chapel," I said.

"Yes. We should have expected He would choose St. Paul's Cathedral or Westminster Abbey; but the Lord was born in Bethlehem, not in Jerusalem," he assented.

Then Mrs. Jeffreys added: "Among the hundreds who saw were many who were by no means excitable Welsh; for one there was the wife of the Congregational minister, a staid, level-headed woman of solid character. She frequently came to our services, and had intended to do so that very night, but was kept in bed with sickness. When she heard about our experience she prayed the same might be granted her. Well, next Saturday evening she came to a special missionary service we were having, and there, behind my husband again, while he was preaching, and in the same place, appeared the vision to her and to all in that pew; but with the addition under: 'Be not faithless, but believing.'"

To find how that abnormal vision had struck other witnesses, I wrote to some of them for further details. They kindly sent replies, from which are here quoted the following extracts:

On December 7th, 1926, from 65 Corporation Avenue, Llanerch, Llanely, S. Wales, John Griffith wrote: ". . . at the Island Place Mission Hall, when the dear Lord showed His blessed face on the wall. Yes, I am so glad to tell you that it is quite true. I happened to be the first brother to see Him. I think it was Pastor Jeffreys' wife saw Him first of all when the service was on, and she pointed Him out to Mrs. Harris Williams, who was sitting behind me, and she asked me to look at Him, and so when the meeting was over we rushed to the spot on the left side of the pulpit, and there we saw Him as a lamb, and after as 'a man of sorrows and acquainted with grief.' One dear old saint, Mrs. Bedford from Maesteg, threw her arms around Him and kissed Him and wept bitterly. It was the most pathetic and joyful meeting. My dear wife even saw angels around Pastor Jeffreys when he was preaching and mentioning the second coming of the Lord, and the pastor himself became as white as snow. It was a most wonderful experience, and we never slept that night. The blessed Lord kept showing Himself occasionally, until the following Saturday. During the first night people kept coming to see Him till midnight. About twelve an infidel came in. To the great surprise of the caretaker, when he saw the blessed face he ran out, like all cowards do. On the Saturday night following, a minister's wife, who had said all the week that it was a myth and a fable, came to the meeting, and when Pastor Jeffreys was pouring forth the Gospel message in the power of the Holy Ghost, the Lord appeared again on the wall in the very same place. The unbelieving wife of the minister rose up and made a confession of her unbelief. The Spirit gave her that portion of Scripture which says, 'Be not faithless, but believing.' Of those who had not seen the vision the majority in the town tried to solve the problem by declaring it a myth and a fable; but, alleluia, the testimony of the saints is that it was a reality. Yes, the dear Lord knew what a great war was at hand, and more than that He knew the majority of the professing Christians were declaring the mission a myth and Pastor

Jeffreys a hypocrite, because he had not been to college; but, glory be to His name, 'by their fruits ye shall know them.'"

On December 13th, 1926, from 46 New Dock Street, New Dock, Llanely, Carm., Robert John Williams wrote:

"... I saw a head very similar to the portraits we see of our dear Lord Jesus Christ. He had a crown of thorns, and tears streaming down His face, looking very sorrowful. I looked at Him from all angles, but whichever way I looked His eyes seemed to follow me everywhere. I stayed there for some time, so am quite sure of what I saw. The crowd became so great that I locked the place up. After going about a mile on my way home I decided to return. The vision was still there, exactly the same as when I left.

"Regarding the writing or print, I saw nothing except what I have stated. My wife and daughters saw exactly the same as I did."

On December 21st, 1926. From M. A. Davies (*i. e.*, Mrs. David Davies), 26 Dillwyn Street, Llanely:

"... I can also bear testimony of seeing the vision in Island Place in July, 1914. I saw Him as 'a man of sorrows and acquainted with grief.' It was a never-to-be-forgotten night. Praise His Holy Name."

On December 22d, 1926, from Mrs. A. Harris Williams, 12 Dillwyn Street, Llanely:

"... I was greatly privileged by the grace of God through our Lord Jesus Christ to be at the meeting that never-to-be-forgotten night in July, 1914, and I saw that vision apparently on the wall. Just behind our dear pastor while he was commenting upon, 'Behold I stand at the door and knock,' there appeared as the head of a lamb with two horns. Then as I was trying to get another sister (Mrs. Jeffreys) to see it, the head became a face with two beautiful tears rolling down. The pastor was appealing to sinners to listen to the knocking. That vision was a grand reality. The beautiful face of the Man of Sorrows was enshrouded with glory."

Also from John Richards, painter and decorator, 35 Marble Road, Llanely:

"... I am very pleased to let you know that I am one who actually saw the Saviour's face on the wall. Not expecting anything in the way of a miracle, I presumed at first it must have been a patch of dampness, as generally is the case in old or neglected buildings, but on noticing the likeness of a person's features that appeared to be smiling, I investigated. With my handkerchief in my hands I went and placed it over the object. Then imagine my surprise to find that object shining through my handkerchief!"

From Mrs. Every, 43 Gellideg, Llanely: ". . . The chapel was full. Most of the converts were sitting on the left side of the building, *i. e.*, the side of the pulpit on which the vision appeared. I saw my Saviour's face between eight and nine o'clock quite distinctly on the wall. His eyelids flickered quite clearly. Some went to try and erase the outline with their hands, and they did their best to get it off, but of no avail. A Man of Sorrows—so He appeared. At the close of the meeting it was still there, and after when I went home."

If there be any reader not convinced, and yet sufficiently interested to visit Llanelly and make inquiries there (he may meet casually hundreds who will confirm this account), the following will gladly give their verbal testimony:

Mr. and Mrs. E. Richards, 24 Dillwyn Street—husband and wife.

Mrs. Esau Evans, 52 Albert Street.

Mrs. S. J. Every, 43 Gellideg—mother.

Miss A. Every, 43 Gellideg—daughter.

Miss C. Every, 43 Gellideg—daughter.

Mr. H. Every, 43 Gellideg—son.

Mr. J. Griffiths, 65 Corporation Avenue, Llanarch.

Mr. and Mrs. D. Jno. Hughes, 29 Westbury Street—husband and wife.

Mr. and Mrs. W. Jones, 3 Emma Street—husband and wife.

Mr. and Mrs. J. Morgans, 3 Delabeche Street—husband and wife.

Miss M. A. Morgans, 3 Delabeche Street—daughter.

Mr. and Mrs. E. Richards, 24 Dillwyn Street—husband and wife.

Mr. and Mrs. J. Richards, 35 Marble Hall Road—husband and wife.

Miss L. Richards, 35 Marble Hall Road, daughter.

Mrs. H. Williams, 12 Dillwyn Street.

Mr. R. J. Williams, Brig-y-don, New Dock Street.

For first giving me this list we are indebted to John Rattenbury of 2 Crescent Row, Wern, Llanelly, who was away at the time of the vision.

When I had reached this far in investigations it occurred to me that while reading this the woman at home and the man in the street might think, "Yes, quite honest as far as it goes, but with a coterie of fervent Welsh people, some of whom were illiterate and excitable, a clever bit of drawing with phosphorous of other light-bringing chemicals, done by some unknown person before the service began, could easily fascinate and convince them." With that in view I went to Llanelly in May, 1927, to make further investigations personally, and found it a large manufacturing town of some fifty thousand or more, with its thriving market, splendid churches, large docks, residential suburbs, and, alas, in the factory districts, far more than its share of smoke and dust. Where many of the working people have to dwell is in such a grimeladen atmosphere that only being in and out among them as a visitor for a few days soon lowered my bodily health. Not so my mental and spiritual outlook, as the following will show.

I enquired among the above-named friends and others I could find who knew something of that great event. One thing was certain: Pastor Jeffreys was holding a campaign, and like his campaigns in particular, and other campaigns in general, members of various denominations and people of no denomination came from north, south, east and west in the town itself, and from districts around, in their thousands, and packed not alone the little chapel, but all the streets around night after night. That explodes the coterie idea.

"Some worshipers became hysterical." Is that to be wondered at? Many who saw the vision admitted, "You know if we had held ourselves in check and remained rever-

ent and quiet, as we ought to have done, there is little doubt the dear Lord would have spoken and have told us something vastly important."

On the other hand, "some of the congregation were spellbound to see the face of the blessed Lord standing boldly out of the wall; for there was the Man of Sorrows looking on us with ineffable love and compassion shining out of His wonderful eyes."

The reader has observed that some declared Jesus was "on the wall" and others "standing boldly out" of it. That induced me to visit the little chapel and examine it carefully inside and out. On approaching it one is reminded of the conventionally primitive house that we all drew when we were infants—a door in the middle of two almost square windows with sixteen ordinary panes in each. The front is ten yards long, four high, and surmounted by a plain slate roof with its apex in the center, about two yards above the eaves. It is humble, almost dingy, limewashed plaster, a bluish gray, and fourteen yards through. As you enter there is one window each side and two fronting you. Below and between them is the rostrum—in size two-and-a-half yards by two-and-a-half—against the wall where our Lord appeared. It was thrilling to be solemnly told by actual eye-witnesses: "Here was Pastor Jeffreys and here"—showing the part of the wall near the left window—"was our Saviour." . . . "I was standing there. Mr. and Mrs. . . . sitting there, and we had children on the window sills, packed as close as they could stand and sit."

"Did the children see Him, too?" I asked.

"Oh, yes, every one saw Him while He was visible. One skeptic declared there was some kind of hallucination 'caused by the flickering of the light,' but the pastor did not stop to argue that the light (electric) was not flickering, and even if it did, it would in no way account for the vision, but had it turned out at once, and there more clearly shining, living and real, was our Saviour. Not to be beaten, the skeptic averred: 'It must be projected by some kind of optical apparatus through a window from outside,' and then the pastor had all the blinds drawn down, and that made no difference whatever, for the Saviour was there just the same."

"Now, I'm going to put a very close question," I said. "Either this was a divine and miraculous representation or He was really Jesus Christ Himself. Which do you candidly believe?"

"Jesus Himself, undoubtedly."

Again and again, and yet again, day by day, I put that question to keen, practical men and women, some of whom were of diverse religious opinion and unacquainted with each other, and their answer was always: "Jesus Himself," "Jesus Himself, undoubtedly."

Naturally, I came in contact with "the one exception," an educated, brainy Thomas, the unbeliever sort. He reluctantly said:

(1) "Such crowds of people—the police had to prevent us crushing each other."

(2) "Though it is hard to believe, I saw the apparition, and how to account for it I have never been able to find."

(3) "Yes, I don't altogether agree with or like the ways of Pastor Jeffreys, but I

admit there are his followers to-day in Llanelly leading respectable, useful lives who used to be a confounded nuisance and a nasty bad lot."

"By their fruits ye shall know them," I said.

"Well, yes," he assented, wearily, "I suppose so."

To make doubly certain, I probed further, and went again to see that Mr. Richards who made the handkerchief test, and said: "Your business brings you into contact with damp and crumbling walls, where with a little imagination one can see faces and animals and so on. Well, I've examined that wall, and it is not the sort that goes damp. There is nothing pretentious about it, but it is dry and well built."

"Yes," he assented, "quite so."

"Well then, why did you test it as though it were damp?"

"You see, I was not expecting anything miraculous. There was the Face like this"—indicating with his fingers—"and I felt I must account for it, so I took my handkerchief like this, and held it on the wall, and it and my hand went as it were transparent, and Jesus Christ Himself shone through."

From the same people I also enquired: "It is by traditional portraiture we think we know what Christ was like. You people undoubtedly saw a vision, but why are you convinced He was the Saviour? For all you know it may have been some one else quite different?"

The answers, which were many, may be condensed into these:

(1) "All the children of God present knew instinctively, at once and without question, that He was the dear Saviour."

(2) "The vision first appeared as the face of a lamb, with horns, and when most of us in the chapel discerned it, then it changed into the Man of Sorrows, with pathetic, loving eyes, and remained so about a quarter of an hour. Then to convince every one that He is the Lamb of God which taketh away the sin of the world, He changed into a lamb again. After a while He transformed back to the Man of Sorrows, and remained so till the end of the vision."

"It was then that one of the chief doubters exclaimed: 'Seeing is believing,' and he gave himself to the Lord."

The story of Pastor Stephen Jeffreys has just been written by Miss Agnes Adams, the daughter of the minister who wrote the article above. This book is being published simultaneously in Great Britain and America.

Miss Adams, who has written nine books published by the Oxford University Press, is an L.L.A. of Paris and St. Andrews. She writes to us, "I had a wonderful healing through Pastor Jeffreys' ministry, and the book has been written as a thanksgiving offering." She states also, "Pentecost came to me two and a half years ago."

The type of this new book "Present Day Miracles," the story of the ministry of Pastor Stephen Jeffreys, is now being set, and we hope that in a few days we will have this book on the press. You can send your orders now. The price will be 60c postpaid. Send all orders to the Gospel Publishing House, Springfield, Mo.

A Miracle of Healing

We are glad to print an account of a modern-day miracle of healing. The account of it is printed in the *Sunday World-Herald* of Omaha, Neb., of April 29, 1928. In the letter in which our Elder Jesse Kelly Campbell of Milford, Neb., encloses the clipping, he tells of how himself and wife drove over to Seward and saw Mrs. Knighton and assures us the clipping correctly states the facts. Her full-length portrait is printed in the paper with the account which is as follows:

Seward, Neb.—The Lord, they tell here in Seward, came to Seward last Wednesday morning, went, not to the homes of the great, but to a little ramshackle cottage down in the willows, "across the river and the railroad tracks," and repeated the miracle recounted by the New Testament, healing a paralytic unable to walk for 22 years.

Mrs. Ella Knighton, 54, who is walking this week for the first time in 22 years is not a prominent citizen of the town. Even since the account of the "miracle" was printed in the weekly newspaper, she has not become what might by any stretch of the imagination be called well-known. When you ask a passer-by on the street for Mrs. Knighton, he has to stop and think. Then he remembers the story in the paper. "Oh, yes, I believe they said she was cured or something. No, I don't know where she lives. It's down across the river somewhere, on the other side of the tracks."

Mrs. Knighton is known at the courthouse. She is said to be "on the county." Her husband deserted her many years ago, and she has been helpless, unable either to speak or to walk. A year and a half ago the county stepped in, and she was sent to the little, weather-worn home of Mrs. Ellen Lynch, who has cared for her since that time.

Dreamed She Walked in Sky

Last Tuesday was Mrs. Knighton's birthday. For two months, having been finally persuaded by Mrs. Lynch to place her case in the hands of God, she had been praying for the return of the use of her legs. That Tuesday night she had a very vivid dream, she said, in which she seemed to be walking and flying around in the sky. On Wednesday morning, after breakfast, she insisted on washing the dishes, as she usually did, Mrs. Lynch said. The dishes and the dishpan filled with water were placed upon the floor for her.

As she began her work she was thinking of the dream, and of how nice it seemed to be walking and flying around in the sky. As the picture again became clear in her mind, she felt able, she said, and convinced that she could rise from the floor, over which she had been dragging and sliding herself for 22 years. And she just rose up and walked, taking up, not her bed as did the man in the New Testament story, but the dishpan which was at hand, and carried it to the table.

The astonishment of Mrs. Lynch was

almost paralyzing. "I couldn't believe my eyes for a little while," she said, "but I knew it was coming. I knew God would do it."

Tells of Paralysis

When Mrs. Knighton first came to her home a year and a half ago, Mrs. Lynch said, she was invited by her to join in prayers every evening. Mrs. Knighton not only was unwilling, she said but seemed afraid, almost to horror, at the suggestion, or at the prayers. Only two months ago she finally consented to pray. E. L. Reese of the United Brethren Church in Seward was called in as adviser, and under his direction the prayers went on.

Now both Mrs. Lynch and Mrs. Knighton are confident that a second miracle will restore the voice. At present Mrs. Knighton cannot make a single sound of any kind. To all appearances the vocal chords are entirely gone. She cannot even cough, or sneeze, Mrs. Lynch says.

On the day the paralysis came upon her, she laboriously prints out upon her slate with a scratchy bit of chalk, she was preparing to do the family washing, a healthy young woman of 32. Suddenly a great tremor shook her, and she fell, fainting and quivering, to the floor. She was carried to her bed and she slept for nine days, without waking. When she awoke she could neither speak nor move her body below the hips, and she has been that way ever since.

Hopes Voice Will Return

"But she'll get her voice back now, Mrs. Lynch says confidently. The same power that could restore the use of her legs can restore her voice, too. It is peculiar that God didn't see fit to restore both at the same time, but He knows best."

There is no doubt but that the power to walk has returned, fully. Except that she walks slowly, she walks like any normal person. She walked across the yard, out to the shade of a tree at some little distance to pose for the photographer. Yesterday, she walked to the home of a neighbor, nearly half a mile away. She walked firmly up and down the rather straggly and uncertain stone steps leading to the door of the house.

In Seward there is a good deal of skepticism. "She's had such a hard time through her later life, with a husband who would not support her," they say, and shake their heads. Members of the medical profession in Seward smile, but say nothing.

But, whatever the explanation, these facts are admitted. She has not walked for years, and she does walk now.

"That God should have made the extension of His Kingdom to such a large extent dependent on the faithfulness of His people in prayer is a stupendous mystery and yet an absolute certainty."

The expression, "be courteous" rendered from the original Greek in our English Bible, is literally, "be friendly-minded."

HEALED AFTER ACCIDENT

In September, 1925, I was thrown from a buggy. My back and one leg were wrenched and the other leg was broken. My back was so wrenched that I was bent almost double and could not straighten myself. In 1926, I had a dream in which the Lord showed me that though my faith was small if I would trust Him for my healing I could walk. On awakening I arose but on reaching the edge of the bed my faith wavered and I lay back. The second attempt was less successful. A few days after the dream I received a letter from a friend with an anointed handkerchief saying prayer had been offered for my recovery at the Stone Church, Chicago. From that time on I gradually improved. Later I received another anointed handkerchief and prayers were offered again, and from that time on I was able to get up alone and walk by pushing a chair. Then later on I walked with a cane, praise the Lord! Now I am well and do my housework. The summer of 1927, I made my garden and am feeling fine. I walk with a little limp. That is all. The doctors said I would never walk again. I am 67 years old. I praise and thank Jesus for healing me. I am sure I should never have walked again if Jesus had not healed me. Praise the Lord.—(Mrs.) Elizabeth Edwards, Honor, Mich.

ISRAEL, AN EMAMPLE OF PRIVILEGE

(Continued from Page Three)

He who hath begun a good work in us will perfect it. He will never leave us, nor forsake us.

What saint has not known the times when prayer was so easy, and service a delight? But times come when it seems more difficult. You have met a new test, you are now taking new ground, but the battle is the Lord's. If your heart condemn you not, have faith, "This is the victory that overcometh the world, even our faith." Wait upon the Lord and He will come with His renewing power. Each conflict is different and each victory unique. We must not rely upon past deliverances, but, moment by moment keep our eyes unto Him.

What privileges of spiritual blessings, of supplies for their every need, and of victories over their enemies were given to Israel. Let us take courage to fully trust our Great Commander, and the Supplier of all our needs. And may our hearts be kept tender to do our Saviour's will. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."

"THINGS SHORTLY TO COME TO PASS"

We regret that through an unavoidable delay this book will not be ready by August 1st as we announced. Due announcement will be made in the *Evangel* when the book will be ready.

NO REGULAR ISSUE OF THE EVANGEL NEXT WEEK

We print only fifty issues of the *Evangel* each year, dropping out one number in the summer and another in the winter. We shall be dropping the regular issue of the *Evangel* next week.

Books for Summer Vacation Reading

Books
of
Interest



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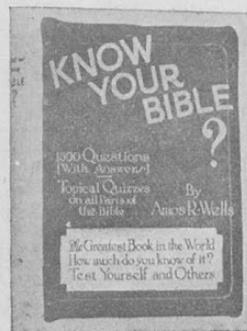
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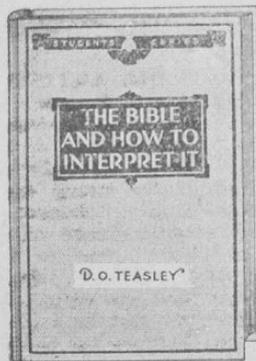
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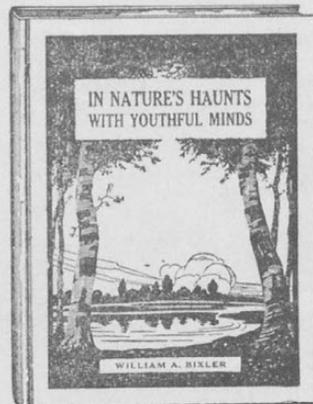
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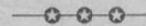


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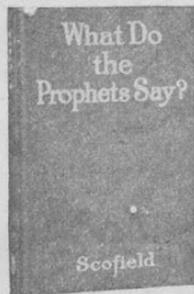
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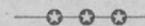
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A VISIT TO TEXAS

David H. McDowell

The Texas District Council which has just closed was a time of gracious refreshing from the presence of the Lord. A large company of preachers and delegates were present and a very fine spirit of unity and brotherly consideration was the prominent feature of the meeting throughout the days. A lot of real constructive and practical work was accomplished. It was quite heartening to one to note with what strides the District has advanced in every branch of its activities, the secret no doubt being that beautiful spirit of fellowship throughout the year that was in evidence at the Council services. Texas and New Mexico forms a large district to work and all the brethren seem to go at their work with a real heart and relish. Pray for these loyal workers of the Texas and New Mexico District that great revivals shall flood the parched places as the waters fall from heaven and that "portions shall be sent to those for whom nothing has been prepared."

After the District Council I had the pleasure of a few days with Brother Albert Ott, the president of the Christ's Ambassadors of the District. Brother Ott is located in Marlin where he has succeeded in establishing an excellent work. The place of worship is a commodious structure of the open tabernacle type, comfortable and airy, seating about a thousand, with ample room on the premises to accommodate others who desire to sit in the open. I greatly enjoyed my visit with this precious brother and his good people, many of whom have just come into the Pentecostal way. There is a great hunger for the Baptism in the Spirit among them and hands were up all over the house on the last night of my visit, eager for help in prayer that they might be filled with the Holy Ghost. Brother Ott is just a young pastor but is manifesting many of the qualities of the veteran, chief of which is that he loves his work and people and stays right on the job. Brother Ott is encouraged and assisted by a very fine and able wife and we look forward to blessed success in the lives of these precious workers. Pray for Marlin and the work there.

It was a treat to look in on Brother and Sister Wilder at Waco, another city where a new work has been established. Brother Moss tarried there with our Brother Wilder for over the Sunday services. A fine company of people and a blessed spirit is manifest in this work with a very nice church house in a good quarter of the city. The success of Brother and Sister Wilder as pastors in the past, will no doubt follow them in their labors in this new field, and we look forward to a large future for this work. Brother Moss went on to San Antonio for a union meeting with the brethren and reported a very fine spirit and a good forward move in progress. God bless the saints in San Antonio.

Over in Houston we came in contact with a very much enthused democratic atmosphere and found the city vibrant with

anticipation of the coming Democratic convention. We found the air rife with speculation about the nomination of the next Democratic candidate—"Who's who" being discussed in hotel lobbies and wherever men gather for a few moments of conversation. However we found a few places where God had breathed among the people the atmosphere of another world. A people who have already chosen their candidate. Here there was no note of uncertainty but hearts of praise and worship, longing for and awaiting the arrival of the great day when He shall come, take His great power, and reign. Brother Hugh Montgomery, pastor of the Houston Heights assembly, welcomed Brother Moss in the Sunday morning service and the blessing of the Lord was rich upon the Word and people, while the writer was enjoying a like experience with Brother Yates in the Magnolia Park assembly. A revival service was in progress in the down-town assembly, Brother Baker pastor. The evangelist, Brother Neville, gave way to Brother Moss in the Thursday evening service. There seems to be a real desire among the pastors and people of Houston for a large united work where all elements may be co-ordinated to a better advantage. We trust that God will lead in this matter and that His will may be accomplished there in this respect. Pray. Houston has been blessed of God with this Pentecostal testimony from the beginning of the work and there is a very fine spirit of unity among the churches. With a large united work in a convenient location there would also be ample opportunity for branching out into the different sections of the city to a great advantage and profit in every way.

Our visit to Texas was marked with but one drawback and handicap, i. e., the lack of time to visit all the assemblies. The fellowship at the Council service assured me that there would be a warm welcome and pleasing conditions all over the District such as we found in our hurried visits.

The District has three very active lines of operation. First: A good live evangelistic effort goes on continually. Second: The Women's Missionary Council, an active branch of the Council fellowship whose activities are a great stimulus to the District work. Last but not the least, The healthy growth among the young people. Texas has a young people who are going to be hard to beat. Their hearts are young, strong and consecrated to God. They have vision as well as initiative to follow up each opportunity to interest and influence the thousands yet out of Christ. May the Lord greatly bless the combined efforts of the Texas workers and give them the greatest year in their history.

The District Council returned Brother H. M. Cadwalter to the office again as District Superintendent and Brother Ward as Sec'y-Treas. God bless these brethren.

Intercession must not be a passing interest; it must become an ever-growing object of intense desire, for which above everything we long and live.—Andrew Murray.

NOT SO FOOLISH AS TO BELIEVE IN EVOLUTION

Mrs. Watt, a missionary in Central Africa writes:

"The natives were greatly amused when my husband told them that there were a few white men who thought that men were the descendants of monkeys. Some of the blacks lay down on their backs and giggled with laughter at the idea. The natives were very keen zoologists. . . . In fact, the acute savages of the equatorial regions look upon the ape and other species of the *Quadrumania* as being fatuous animals of feeble instinct, having much less cunning and ingenuity than even the jackal or wild hunting dog of the wilderness, and they unani- mously assert that the different species of monkey never mix nor interbreed.

"The animal is, indeed, dilatory in availing himself of the 'benefits of evolution.' From the vantage ground of crag or treetop he has witnessed for untold centuries the human savage make fire from his two simple fire-sticks, and then feeding the created flames by adding dry, broken branches from the jungle. When the natives leave red-hot embers in the forest, and make their way home to the grass hut, sometimes inquisitive monkeys are attracted by the fire, just as are the huge pachyderms, and will draw near to it and enjoy the heat; but throughout these long ages there is not the slightest tradition that any monkey has ever been known to place a single stick on the coals which have been kindled, though bundles of dry forest wood have often been left by the savage beside the smoldering remains of his jungle fire."

YOU'LL FALL AS YOU LEAN

A tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this, "What is the inclination of my soul? Does it, with all its affections, lean towards God or away from Him?"

NOTICE TO MINISTERS

The time has arrived to mail out questionnaires to all our ministers, and we find in checking our list that letters have been returned to our office from the following who have evidently moved and left no address, and before we can mail questionnaires it will be necessary to have your present address, please.

Mrs. Sibyl May Archer, Long Beach, Calif.
George S. Bacon, Portland, Ore.

Ira F. Baldrige, Houston, Texas.

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Chas. G. Williamson, Frost, Texas.

J. R. Evans, Secretary.

The Gospel in Foreign Lands

Missionary News

TIBETAN WORK EXPANDS

By W. W. Simpson

Our last journey through Tibet has resulted in the opening of four more mission stations and has added sixteen men and eight women to our list of native workers. It is nothing short of marvelous to see the way the Lord is expanding the work. Of course, the flight of all Protestant missionaries from this region has given us a wonderful opportunity and has resulted in doors of opportunity opening wide to us on every hand. Our remaining on the field while others left, greatly enhanced our influences with all classes of people. While this is true, yet after all, it is the presence and power of the almighty triune God in all our assemblies which causes the great increase.

By the time this report reaches you, we shall have in Tibet 40 assemblies, 6 self-supporting native workers, 64 pastors, preachers and evangelists supported from foreign offerings. In addition to this we support 28 wives of preachers, 71 children of our workers and pay rent on 22 buildings, besides taxes on 10 that we own and interest on 5 that are mortgaged. The remaining three assemblies hold their meetings in homes of the members. Perhaps, you may wonder why there are not a larger number of self-supporting assemblies and preachers in Tibet. It is because the people of Tibet are taxed to their last dollar to support the armies which are kept constantly on the increase by conscription. The young men and boys are nearly all taken forcibly from their homes to serve in the army. This works great hardship on the people for not only is the earning power of the family depleted by the loss of the wage earner, but they must pay a higher tax to support the absent member while in the army. Many of our Christian families have been forced by stark poverty to leave their homes and hide in the mountains and caves because it is utterly impossible for them to pay the military taxes.

In a baptismal service at Loshan recently, I was forced to stand in the cold water while some half dozen candidates for immersion donned the soaking garments of those who had already been baptized because they were too poor to furnish garments of their own. The incessant fighting here has closed the roads to commerce and the cheapest cotton cloth costs unheard of prices. Hundreds of women and girls cannot attend the meetings because their clothing is so ragged they are unable to go out of doors.

Besides the six self-supporting assemblies there are some ten that are organized sufficiently well to become self-supporting immediately if only normally prosperous times could be restored. Yet is it not wonderful that despite such trying circumstances our God is still working, the work increasing, souls being saved

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

and our God still pouring out His Spirit upon the people?

Pray for us that these conditions may soon be alleviated, that our work may be freed from the fetters of poverty-stricken conditions.



Fruit of the Gospel

This is a picture of one of the little girls who has been rescued from the power of Satan and brought into the fold of the Good Shepherd under the ministry of Brother and Sister J. H. Boyce at Siswa Bazar, India. Let us pray that many other shining gems may be gathered for the Lord from dark India.

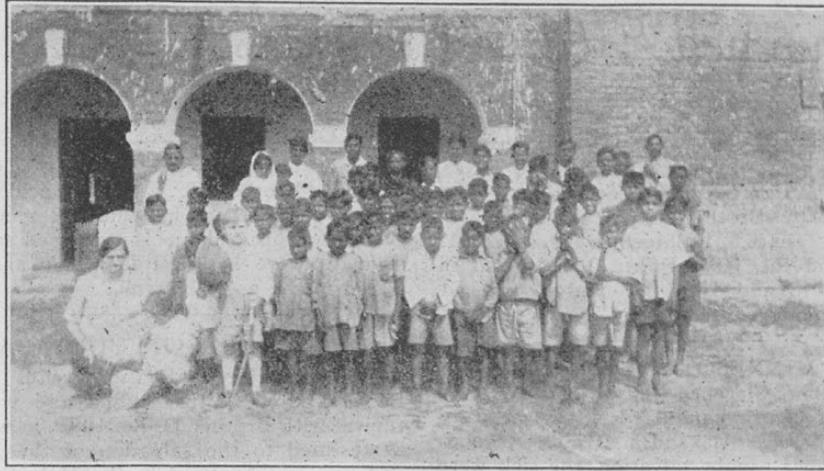
FIRE FALLS IN JAFFNA, CEYLON

"Jesus Christ, the same yesterday, today and forever." How wonderful to know that His arm is not shortened that it cannot save, nor His ear heavy that He cannot hear.

We left Colombo, Monday the 20th and reached Jaffna, a distance of over 250 miles, Tuesday noon. We opened a series of revival services immediately that evening with about one hundred present. The interest and attendance increased each night until on the last night people were standing up inside and outside of the building and all of the children were seated on the floor in the front. The second night of the services three came forward to the altar for salvation. The revival break, however, came on the third night. On this night seven surrendered their lives to Christ and many came to be prayed for for the healing of their bodies, and for other blessings including the Baptism in the Holy Spirit. The fourth night saw twelve more at the altar for salvation and many more seeking healing and the deeper work of God. There was also one baptized in the Holy Spirit on this night. We held a tarrying service Saturday morning at which thirty-five came forward to seek the Baptism in the Holy Spirit and two of these came through into the blessed experience. The children of God were broken down before their Lord and many lives were given over in deeper consecration to Him for His service.

Sunday was the crowning day. The Holy Spirit fell like dew, saturating preacher and people alike. There were many real spiritual manifestations. In the afternoon five of the converts were immersed. After the message the candidates for baptism were given an opportunity to testify. Their testimonies were glowing and they were radiantly happy. At the evening service the mission hall was crowded with people who were hungry to hear the Word of God. The Holy Spirit brought messages in tongues and in interpretation pleading with the people to yield their hearts to Him. He said that He would work and no man should hinder. After the message from the Word, an altar call was given and twenty-five came forward to the altar to be saved and crowds came to be prayed for for all manner of diseases and many to seek the Baptism in the Holy Spirit. In all there were forty-five who were saved, three received the Baptism in the Spirit and five baptized in water and many healed. Truly God worked beyond all our anticipation. Much prejudice toward our work was broken down and we are praying that God will continue His blessing at Jaffna where Brother J. J. B. DeSilva, at whose invitation we held this campaign, is laboring.

As soon as a man is satisfied with himself he ceases to grow.



Needing a New Home (See article below)

A BARGAIN—A HOME FOR \$34.00

Many have wanted all their life time to do something noble, something great, but have never been able, because of the lack of an opportunity and the lack of money. But here is your opportunity and money is a very small item. Only \$34.00 is needed.

Brother Nicodem writes that he needs homes for one hundred boys and that he can build such a home for \$34.00 a boy. So we need a hundred individuals who have "Pure Religion" according to James 1:27 and who want to do that long neglected noble act and who want to go down on record as having built a home for an orphan boy in India. A home for a boy for \$34.00? Impossible! you say. No, it is not impossible, you just leave that to Brother Nicodem for here is how he will do it. He writes, "The new home will accommodate 100 boys . . . and will cost \$3,400.00." It seems incredible that a home to accommodate so many boys can be built for this amount, but it can be done. Brother Nicodem burns his own bricks and they live near the large forests where wood is very cheap. The tile for roof also are burned locally, and much of the building work will be done by the orphans boy themselves.

Bricks to start with are now ready and the foundations are being laid, but if money is not forthcoming soon the work will have to be stopped and the boys will have to go through another rainy season with all of its dangers to their health in the small cramped mud houses in which they are now living.

Do you want a "Mansion in the Skies?" Then build a home for a homeless boy in far away India. Send in \$34.00 at once to the Foreign Missions Department and it will be cabled to Brother Nicodem so that he can go on with the work. A picture of the new home will be sent to donors upon completion.

CHINA'S OPEN DOOR

You will be glad to know that conditions are better now than they have been for several years in this part of China. The present Government is using strong measures to overthrow Bolshevism and we are now able to travel from station to station. Best of all, we find the people are not nearly so prejudiced as in former years. They are open-hearted and friend-

ly so we feel encouraged to press forward vigorously to take more unoccupied territory for the Lord. Our task has not been lessened by this change in conditions but rather magnified and as the situation clears up it will grow even larger yet.

The burden of our task now is not so much the meeting of prejudices and its attending hardships, but it is finding the time and means to enter the doors of opportunity that are opening faster than our limited forces will be able to enter. What a challenge at the door of our Pentecostal constituency to-day, what an opportunity is ours! China beyond question remains the greatest, most strategic and important mission field on earth and surely it is one of the most needy. *China is learning the utter failure and futility of materialism, Bolshevism and all other means of national salvation. She is even losing faith in her self-sufficiency and wants the pure simple gospel presented by those who can help them spiritually.*

Two weeks ago Brother Kelley spoke to the native workers of the Baptist church gathered in convention from two Provinces. There were over two hundred preachers and Bible women present. It was a rare opportunity to present the deeper truths of God's Word. We found many hungry hearts among these workers who sense their need of the power of God. Many of them wept as the messages were given. Following this, Brother Kelley spoke to 265 high school students in the school auditorium. Thirty of the high school girls gave their hearts to the Lord. To us who have plodded along for the greater part of eighteen years sowing in tears, wondering if ever we should reap, it is now wonderful that God has begun to open such doors of service. Won't it be wonderful when God does pour out His Spirit in the churches? We feel that God will wind up this age in a manner that will bring glory unto our Christ. We are looking up on high and pressing forward the battle. The battle is the Lord's and we must all obey orders.—Margaret Kelley.

Empty hours, empty hands, empty companions, empty words, and empty hearts, draw evil spirits, as a vacuum draws in air.—William Arnot.

ONE-HALF A CENT A DAY FOR MISSIONS

"We spent more than \$610,000,000 last year for chewing gum, \$1,000,000,000 for candy, \$2,000,000,000, for theaters and motion pictures, and the U. S. Department of Labor tells us that the American women's annual beauty bill amounts to \$1,825,000,000. For all forms of advertising we spend about \$400,000,000. For the maintenance of all Protestant churches and all benevolences related to these churches we spent last year approximately \$641,400,000. If we credit the Protestants in the United States with 30,000,000 members, this is an average of \$21.38 per living member, which figure is based upon a study just completed by the United Stewardship Council which gives figures for 1926-27 for 26 denominational groups representing 22,890,210 members in the United States and Canada. This averages less than the price of three two-cent postage stamps per day per member. The total amounts contributed by the organizations included in the Council tabulation are as follows: missions and benevolences, \$87,826,774; the congregational expenses, \$380,287,869; total gifts for all purposes, \$489,429,078. The place of honor is given to the churches that contribute the largest sums to 'Missions and benevolences'—to missionary work and objects unrelated to the local church. However, it will be seen that the average amount given for this purpose was only a little more than one cent per day per member. This may be a comfort to those who are inclined to rebuke the Church with sending so much of its money to the 'heathen' when it is 'needed so much at home.' The fact is that only about one-half a cent per day per member is actually sent to foreign mission fields; the remainder is used for various purposes in this country."

—Charles Stelzle in *World's Work*.

TWENTY-SIX BAPTIZED IN WATETR

The Lord has been graciously blessing the labors of our Brother and Sister David Raroha in Hungary. They recently held a baptismal service at Bakony Cserngeye. Despite inclement weather people came some considerable distances, some even walking five or six hours to reach the place. While the crowd looked on, God poured out His Spirit upon the service and many of the unsaved from near-by towns were deeply impressed as we buried ten men and sixteen women in the waters of a running brook in the likeness of the death and resurrection of our Lord and in outward token to the world that they had all been saved by grace and faith in the Lord Jesus Christ.

SAFE ARRIVAL

Brother and Sister Norman Barth who sailed with the Juergensen party for Japan have safely reached their destination and are at present busy settling down near Tokyo preparatory to studying the difficult Japanese language. Brother John Juergensen and family left Tokyo to take up his work at Nagasaki.

Intense and unceasing prayerfulness is the essential mark of the healthy spiritual life.

In the Whitened Harvest Fields

CHURCH BUILT UP

Pastor A. P. Bryan, Wetumka, Okla., writes: "Just closed a 3 weeks' revival with Brother L. L. Riley, of Fort Smith in charge. Seven were saved and 6 received the Baptism in the Holy Spirit. Five new names were added to the assembly roll, and the church was wonderfully built up."

THIRTY-NINE SAVED

Pastor L. L. Ferguson, R. 1, Haskell, Okla., writes: "Just closed an 8½ weeks' revival at Bald Hill, Sister McKinney and workers in charge, in which 39 were saved, 28 baptized in water, 6 baptized in the Holy Spirit as in Acts 2:4. All Council ministers and workers are invited to come over and help us."

ZEPHYRHILLS BLEST

Sister Mabel D. Price, church clerk, Zephyrhills, Fla., writes: "Just closed a two weeks' meeting, Brother J. E. Spence, of Mulberry, Fla., assisted Brother S. E. Campbell, pastor, the first week with helpful Bible readings. Several were saved and some baptized in the Holy Spirit. There is a fine spirit of love and unity existing among the brethren. Pentecostal people visiting Florida are invited to come to Zephyrhills."

NEEDY FIELDS

Evangelist Carrie E. Ellie, Gaston, Ore., writes: "I am out in Wasco county—a very needy field, indeed. There are dozens of these districts with no services at all, in many places no Sunday schools. I am doing my best and God is blessing, but I need a sister with a car to help in these hills; there is no other way to get to the people with the message. If there is a consecrated sister who would like to use her car for the glory of God and the salvation of souls, please write me to the above address."

GROWING BY LEAPS AND BOUNDS

Pastor G. W. Hardcastle, Van Buren, Ark., writes: "In the past 4 months the work at this place has grown by leaps and bounds. Crowds have doubled, interest is growing, souls are being saved in the regular services. In the past 2 weeks four young men and women have been saved. Praise the Lord! Our district superintendent, Brother W. J. Walthal, was with us Monday night, June 11th, the two assemblies of Ft. Smith, with Brethren L. L. Riley and E. J. Bruton, co-operating. Brother Walthal, as usual, came to us with an inspirational message. In the midst of his preaching the power of God came down and some were made to leap and praise God. Any minister in good standing will receive a hearty welcome from both pastor and assembly. We are Pentecostal, and we want the Pentecostal message."

MOVING ON VICTORIOUSLY

Pastor W. J. McKnight, Haskell, Texas, writes: "Just closed a meeting here conducted by Brother J. W. McClellan, of Olney, Texas. Eighteen were saved, 12 received the Holy Spirit, 10 baptized in water, 12 added to the church, and we are moving on to victory."

MINNESOTA CAMPAIGN

Brother Clarence Jenson writes: "We have recently conducted a revival campaign here at Alexandria, Minn. A goodly number sought salvation, the sick were healed and believers were filled with the Holy Spirit. We have accepted the pastorate here and the Lord is blessing. Souls are seeking salvation from time to time, and the attendance has been very good, especially Sunday nights. We expect to have a baptismal service soon."

SCHOOL HOUSE REVIVAL

Brother M. W. Johnson, Fort Smith, Ark., writes: "We visited a schoolhouse meeting on Haw Creek, near Page, Okla., and found Sister Cindy Johnson and Brother Joe Sexton closing a two weeks' meeting with 3 saved. Several came forward for prayer, a backslider was reclaimed and one was filled with the Holy Spirit. Twelve were baptized in water Sunday and people went away glorifying God."

CATHOLICS CONVERTED

Pastor Chas. and Julia Chokan, Beaver Falls, Pa., write: "We are still laboring for Jesus for He is very dear to us. He is blessing our labors among the Roumanian people. It is about two years since we came to Beaver Falls. There were about 7 believers with whom we started to work; since then 33 have been converted and baptized in water. These were all Catholics. On Easter Sunday 8 were baptized in water; June 3 one more baptized; all were converted from the Catholic church. We have now 43 members and a large number of children."

DISTRICT COUNCIL MEETING

District Superintendent, Hugh M. Cadwalder writes: "The 13th annual session of the Texas and New Mexico District Council, convened at Rosen Heights Church, Forth Worth, June 5-8.

"As expressed by many, it was the largest and best in the history of the district from the first song to the last 'amen.' We were conscious of the supervision of the great I AM, resulting in glorious love and unity throughout the Council. Assistant General Superintendent D. H. McDowell and Field Secretary Harold Moss were at their best in giving out the Word and were a great blessing in the different phases of the Council meeting. Over 30 came into the Council fellowship. Pastor E. L. Newby and his church with their untiring efforts provided splendid entertainment for all. The future prospects for the District look very encouraging."

GOOD TIME AT LUFKIN

Pastor D. M. Rice, Lufkin, Texas, writes: "Brother T. E. Rhea held a 3 weeks' revival here in which 12 received the Holy Spirit, about 34 professed salvation, 19 were baptized in water and 23 added to the assembly roll."

OPEN DOORS IN MONTANA

Evangelist V. R. Jackson writes from Scobey, Mont.: "Just closed a 6 weeks' revival with Brother D. R. Miller, in which 29 testified to the salvation of the Lord and one was baptized in the Holy Spirit. God wonderfully moved on the town and brought out many from the churches to these services. There are many open doors in Montana and nobody to enter them."

LONGMONT SAINTS BLESSED

Brother W. F. Burchett, Longmont, Colo., writes: "We came to Longmont the first of April. The saints are being blessed, 8 or 9 saved and about that many baptized in the Spirit. Brother J. L. Stuart was with us in a meeting the first week of June. The Lord blessed. On June 10, there were 10 baptized in water. Please pray for the healing of my wife."

TWO-YEAR REVIVAL

Pastor J. W. Hause and wife, Winter Garden, Fla., write: "Revival began in our midst June 13, 1926, and has continued since that time. This has been a soul-saving station. Last night in prayer meeting 5 received the Baptism in the Holy Spirit. Evangelist O. W. Thomson was with us recently in a meeting during which many souls were saved and filled, others were healed. Any one coming this way will find a welcome among us."

WESTERN OKLAHOMA WORK

Brother L. D. Parton, R. 2, Apache, Okla., writes: "When we came to this part of the state eight years ago we began a meeting at Gracemont. There was no Pentecostal work through this part of the state except a little work at Chickasha. God graciously met us in that meeting and poured out His Spirit in a marvelous way. Those pioneer days are treasures to us yet. We praise God that He gave us strength to labor unceasingly, sometimes two or three days and nights at a time we did not even have our shoes off we were 'soldiers ready for battle.' Now there is a nice church and parsonage at Gracemont, nice church at Anadarko, Cement, Cyril, Apache, Stecker also a good work springing up in Lawton. On the thirteenth of May I dedicated a new church in Duncan costing \$3,500.00. We are very grateful to Brother Fortenberry and his assembly at Duncan, who entertained the large crowd so pleasantly. I resigned the pastorate at Ninnekah the first of the year and am in evangelistic work at present."

AN APPRECIATIVE PRESBYTERIAN

Dr. A. P. Gouthy, a Presbyterian evangelist who has been conducting a revival campaign in Springfield for several weeks, is so great an admirer of our book, "Praying to Change Things," by Chas. E. Robinson, that he asked that he be permitted to sell them to his congregation. He spoke very highly of the book saying it is unique, practical, and that it plowed his own soul. He sold 116 copies of the book. Many of our own saints are still without this book. We wonder why? It ran into the fifth edition in less than two years. Why not get a sufficient number to supply the people and organize a class to study how to change things by prayer? It sells for 50c.

THE MYSTERY OF GENERAL FENG

Statements have appeared in the newspapers to the effect that General Feng, the quondam Christian General of China, who is taking a prominent part in the civil war, has denied the faith and become atheist. A Methodist missionary, C. Stanley Minty, however, states that in February last he was in Hankow, and met Marcus Ch'eng, one of General Feng's army chaplains, and an old student of the Wesley College, Wuchang. "Mr. Ch'eng denied emphatically that General Feng had given up Christianity, and said that every facility was allowed for preaching the gospel among the soldiers under the General. As to the undoubted misbehaviour of the main body of Feng's army, it should be noted that whereas he only commanded 10,000 men when I knew him about twelve years ago, there are now about 250,000 in his army, most of them a rabble of ex-bandits. General Feng's difficulty is obvious." Another missionary has received a letter from Mr. Ch'eng as recently as April, stating that Feng's attitude toward Christ is not changed, but since his return from Russia he is not now so warm-hearted as formerly, and there is need to pray earnestly for him.

ASKING IN FAITH

"The highest of all levels of prayer," declares A. T. Pierson, "is where the answer is not only delayed, not only disguised, not only apparently denied for a time, but after your praying God seems to preserve an absolute and obstinate silence. No answer comes, you live and perhaps die, and never get an answer; but you have not a doubt of the prayer-hearing God." And then to illustrate, Dr. Pierson adds, "I asked Mr. Muller a short time before he died if he had asked anything of God that he had not been granted, and he told me he had prayed sixty-two years, three months, five days, two hours—with his mathematical precision—for two men to be converted, neither of whom was converted, and there were no signs of it. I said: 'Do you expect God to convert them?' 'Certainly. Do you suppose that God would put upon His child for sixty-two years the burden of two souls if He had no purpose of their salvation? I shall meet them in heaven certainly.'

"Shortly afterward he died, and I was preaching in his pulpit in Bristol, and refer-

red to this occurrence. As I was going out a lady said: 'One of those men was my uncle, and he was converted and died a few weeks ago.'"

The whole relationship between pastor and people depends on united, continual prayerfulness.—Andrew Murray.

FOR SALE OR RENT.—Good used 2 pole tent 40x60. Full set side curtains.—Mrs. Elsie Kelley, General Delivery, Liberal, Kans.

FOR SALE.—Tent, 40x60, 10 oz. khaki, used two seasons, in good condition. Very cheap at \$225.00.—M. T. Beazley, Woodford, Va.

OPEN FOR CALLS.—As evangelist. In fellowship with the Council.—Vera Ragsdale, 7026 Capitol Ave., Houston, Tex.

OPEN FOR CALLS.—As evangelist or pastor. Have been in fellowship with the Council since 1920.—Preston Roberts, Fairland, Okla.

OPEN FOR CALLS.—As evangelist. My son, who is my song leader, and his wife travel with me.—Sister Nellie Hedgpath, Muskogee, Okla., General Delivery.

NOTICE.—The assembly formerly located at Fourth and Madison St., Lebanon, Mo., is now located in Old Town directly opposite Old Town store. Services Sunday morning, evening; Tuesday and Thursday evenings. Any one passing through will be welcome in our assembly.—Pastor E. F. Sanders.

NOTICE.—The Word of God church at Division Ave. S. and Crofton St., Grand Rapids, Mich., is in the midst of an all-summer revival campaign. Sisters Evelyn D. Becker and Helen J. Engle are with us at present. We are without a pastor just now and shall be glad to have evangelists and pastors stop with us as they are passing.—Donald E. Lamkin, secretary, 1310 Ashland Ave., N. E. Grand Rapids, Mich.

Forthcoming Meetings

Spend your vacation at a camp meeting. Write ahead for tent or rooms, and cot accommodations. Take bedding and toilet articles with you. Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

OVERTON, TEX.—Revival meeting beginning July 15. Evangelist Thomas M. Gray, of Poteau, Oklahoma, will be with us.—Pastor Martin L. Ault.

CULP, ARK.—An old-time gospel meeting, beginning July 15. An invitation is extended to all near-by assemblies. — Woolridge and Ramsey Evangelistic party.

SANTA CRUZ, CALIF.—Camp meeting July 1-31. For information write W. E. Coates, El Rio Auto Camp, Santa Cruz, Calif.—Ben F. Smith, pastor.

BENTON, ILL.—Revival meeting in new tabernacle July 12-29. Evangelist Hattie Hammond in charge. Friends in southern Illinois, please notice.—Pastor Guy Phillips, 805 Glendale Ave.

HENRYETTA, OKLA.—Brother C. C. Helvey, of Crocker, Mo., will conduct an old time tent meeting here, beginning July 7th. An invitation is extended to all near-by assemblies.—Pastor Elmer L. Cutsinger.

CAIRO, ILL.—Evangelist Meyer Tan Ditter and wife will conduct a revival campaign in our church, 36th St., and Washington Ave., July 4-27. For further information write Pastor W. E. Thurmond, 613 37th St., Cairo, Ill.

DYER, TENN.—District camp meeting for Tennessee and Western Kentucky, July 1-15. Evangelistic services and Bible teaching. For particulars write Geo. Presler, Dyer, Tenn., or to A. T. Hickman, Box 111, Milan, Tenn.

WELEETKA, OKLA.—District camp meeting August 3-12. Brother D. H. McDowell will be with us. One service each day will be given to young people. Those who play instruments be sure to bring them. For further information write to Glenn Millard, district secretary.

FLINT, MICH.—Evangelistic campaign will be conducted by Evangelist Loren B. Staats 15th to Aug. 5th, at the Assembly of God church 2814 Lewis St. Services every night except Saturday. For further information address Pastor J. P. Kolenda, 2814 Lewis St., Flint, Mich.

WHITE CITY, KANS.—Brother E. C. Abernathy and wife will conduct a two weeks' tent meeting here July 4-15.

SUMMER CAMPAIGNS.—Evangelist Wm. F. Kirkpatrick and wife, of Modesto, Calif., Santa Rosa, July 1-15; Rohnerville, July 17-29.—Wm. F. Kirkpatrick, 126 Spencer St., Modesto, Calif.

SLAY, TEX.—Sister Tennie Smith and workers will conduct a two weeks' meeting beginning July 1st. Near-by saints are invited to come and help us. Slay is 3 miles northeast of Frost, Tex. For further information write Mrs. T. H. Gilmore, R. 2, Frost, Tex.

CAMBRIDGE, O.—Would like to hold a missionary convention in the month of December in our assembly, to continue a week, or over two Sundays. All missionaries that are interested, please write me.—Pastor Delmar Johnson, 119 Clay Ave.

LINCOLN, NEB.—The Nebraska annual camp meeting will be held at Lincoln Aug. 9-19, inclusive. Evangelist S. G. Shields of Amarillo, Tex., will be the speaker. For further information write, Pastor D. L. Cooper, 1940, N. St., Lincoln, Neb.

STATE CAMP MEETING.—At Cedar Park, 7 miles east of Lapeer, Mich., on M. 21, July 4-15, inclusive. Special speakers, the girl evangelist, Delores Dudley, L. B. Staats and others. Bring tents and bedding. For further information address, Pastor J. P. Kolenda, 2814 Lewis St., Flint, Mich.

WELLESLEY PARK, MASS.—Great evangelistic campaign, conducted by Dr. Chas. A. Shreve, July 13 to 29, inclusive. Revival to continue through August, conducted by Pastor Harry Long and Evang. Meyer Tan Ditter and wife. For further information write Christian Workers Union, Framingham, Mass.

PILOT POINT, TEX.—Evangelist W. C. Ayles, of Detroit, Mich., will conduct a revival at Emerson Chapel, four miles northeast of Pilot Point, beginning June 30, continuing until July 23. All near-by assemblies are cordially invited to cooperate with us.—George Godi and Warren Sweeney, committee.

SEATTLE, WASH.—Union tent meeting and conference July 15-Aug. 12, on West Green Lake Boulevard. Prominent Council brethren from the East are expected, and others that the Lord may send. For further information address, Brother Frank Lindblad, 6526 Latona Ave., Seattle, Wash.

AMARILLO, TEXAS.—Our sectional camp meeting for northwest section of Texas District Council will convene at Amarillo, Texas, July 27 to August 5th. We will be glad to have the co-operation of western Oklahoma and New Mexico. For further information write Mrs. R. L. Miesse, Amarillo, Texas, 500 Cleveland St.

SPRINGFIELD, MO.—Evangelistic and divine-healing campaign in Church of God tabernacle (seating 2,000, loaned to us), at Boonville and Lynn Sts. July 8-29, conducted by Stephen Jeffreys and party of five. Write early for assistance in finding rooms to Pastor W. E. Moody, 1918 N. Franklin Ave.

MECKLING, S. D.—Brother Clyde Bailey, of Marion, Ill., will be at the Full Gospel Tabernacle for a revival beginning July 12th, to continue as long as the Lord leads. Meckling can be reached either by the C. M. & St. P. Ry., or South Dakota Highway No. 50. Special invitation is extended to country-wide Pentecostal people.—Pastor W. J. George.

THE ROCKY MOUNTAIN DISTRICT COUNCIL AND CAMP MEETING will be held at Colorado Springs, Colo., during August. The dates and speakers to be announced later. For further information write the secretary, Pastor H. B. Garlock, 1720 W. Kiowa St., Colorado Springs, Colo., or Floyd C. Woodworth, Superintendent, 1220 Orman Avenue, Pueblo, Colo.

CANYONVILLE, ORE.—Fifth annual camp meeting July 19-29, 230 miles south of Portland on Pacific Highway. Good camp cabins nearby; also free camping on grounds. Bring bedding, also tents if possible. This meeting will be under the auspices of The Shaffer Evangelistic Party. For further information address P. O. Box 107, Canyonville, Ore.

SOUTHWEST VIRGINIA CAMP MEETING.—Will be held in the Ball Park at Richlands, Va., August 2-12. Elder W. T. Gaston, general superintendent, will be with us as Bible teacher and evangelist. Council missionaries are invited to attend. For circulars, or further information, write L. L. Wynn, West Graham, Va., secretary, camp meeting committee, or Willie T. Millsaps, Box 103, St. Paul, Va., district superintendent.

PILOT POINT, TEX.—Our summer campaign will begin July 28, to continue indefinitely. Evangelist "Billy" Black and wife of Los Angeles, Calif., have promised to help us if possible.—Pastor B. B. Boland.

ELGIN, TEX.—Old-fashioned camp meeting beginning July 1, continuing 2 weeks, Brother W. A. Mercer of Pasadena will do the preaching. Come prepared to camp.—Pastor T. A. Beard, 1401 E. Ave., Austin, Tex.

LOS ANGELES, CALIF.—Revival campaign beginning Aug. 4, continuing through the month, under the auspices of the Southern California District Council. Brother Stephen Jeffreys, of England, whom God is using for the conversion of thousands of souls and the healing of every kind of disease, will be with us. Tent to seat 5,000 secured.—A. G. Osterberg, District Superintendent, 243 W. 59th Place, Los Angeles, Calif.

EUREKA SPRINGS, ARK.—Arkansas, Louisiana, New Mexico, Oklahoma, Kansas, and Missouri District Councils will hold their annual camp meeting in the new building now under construction and being rushed to completion, Aug. 30 to Sept. 9. Write either your district superintendent or E. J. Bruton, secy-treas., 1200 Dodson Ave., Ft. Smith, Ark.

WESCOESVILLE, PA., CAMP.—The Ninth Annual Pentecostal camp meeting of the Eastern District Council will convene at the camp grounds at Wescoesville, near Allentown, Pa., July 20 to August 12. Cottages are available for those booking early. Tents will be provided for all those unable to secure cottages. Further information can be obtained from the secretary, J. R. Flower, 825 Green Ridge Street, Scranton, Pa.

CAMBRIDGE, O.—Second annual camp meeting Aug. 2-Sept. 9. Evangelists L. B. Staats, of Blue Rock, O.; Chas. E. Roberts, Findlay, O.; C. A. McKinney, Akron, O., and other ministers and workers will be present. Tents for rent, and those who have tents will be furnished plenty of room free. For further information address, Pastor Delmar Johnson, 119 Clay Ave., Cambridge, Ohio.

MARIONVILLE, MO.—There will be a fifth Sunday Fellowship meeting at the Assembly of God church July 27-29. Brother Harold Moss, missionary field secretary, of Springfield, Mo., will be with us Sunday. We hope our district superintendent, Brother A. A. Wilson, will be with us. Free entertainment will be provided. Old-fashioned basket dinner on Sunday.—Pastor Selthy Bray.

NOTICE.—We are closing our meetings in Grand Rapids, Mich., the last of June—going East and North for the summer months to fill engagements. Beginning the middle or last of September, we will be in the Middle West again to fill engagements in that vicinity. Reference, E. F. M. Staudt, 918 N. Fulton Ave., Baltimore, Md.—Evelyn D. Becker, 1833 Riggs Ave., Baltimore, Md.

DRAW, TEX.—Our South Plains annual camp meeting will be held Aug. 3-13. Elder W. P. Robinson, of Wichita Falls, Tex., will be in charge of evangelistic services, and Lonnie Whitworth will direct the choir and orchestra. Three services daily. Draw is located 5 miles east and 9 miles south of Tahoka, county seat of Lynn county, on state highway No. 9. Every assembly in the section will co-operate in the great camp. For full information address, Pastor E. R. Winter, Draw, Tex.

BIBLE SCHOOL: The Hepzibah Home and Bible School, Inc., aims to provide a six weeks' Summer Bible course from July 16 to August 26, 1928. The practical instruction of Pentecostal truth by the following staff of teachers insures a high spiritual standard of pre-millennial, Latter Rain truth:

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DEXTER, MO.—The annual camp meeting for Southern Missouri will be held Aug. 2-12 inclusive. Elder H. H. Moss, missionary field secretary, will give Bible lessons twice daily. This is arranged particularly for preachers. The 7th and 8th will be given over to Christ's Ambassadors, Dexter being located in the midst of several assemblies, we will have a large attendance. Meals will be served on free-will offering plan; tents and rooms can be secured on grounds; bring your bedding, etc. Those desiring license or ordination can meet the District Board at this time. Write for application blank. For further information write Pastor S. L. Johnson, or A. A. Wilson, district superintendent, Dexter, Mo.

PROVINCE, OKLA.—Our summer revival at the Assembly of God shed at Province, Okla., will begin the third Sunday in July, continuing until the first Sunday in August. Saints feeling led of the Lord, come over and help us.—Pastor C. C. Comer, Mannsville, Okla.

NORTHWEST DISTRICT CAMP MEETING AND ANNUAL DISTRICT COUNCIL MEETING.—At Portland, Oregon, June 17th to July 15th, with District Council meeting June 19th to 23rd. All persons looking toward General Council affiliation, should be present at this meeting. The location for these meetings is a very desirable one, at 82nd Street and Sandy Boulevard, directly on the Highway from the East, also can be reached from the south by going north on 82nd Street to the Big Union Tabernacle.

Elder W. T. Gaston, General Superintendent, will be present for the first week, and Elders A. G. Ward and Frank M. Boyd, June 24th to July 8th, with others, who will be announced later. Those expecting to come and desiring information, may write to Pastor Irl J. Walker, 5522 65th Street, S. E., Portland, Oregon, or J. E. Rasmussen, 808 West Spofford Avenue, Spokane, Washington, Dist. Secretary. Tents, cots and other camping accommodations will be available on the camp grounds.

KANSAS DISTRICT CAMP MEETINGS
The Annual Camp Meeting for Eastern Kansas will be held in Topeka, July 12-22. Brother Harold Moss, Missionary Field Secretary of the General Council, will be the main speaker, assisted by other ministers. Take Oakland Bus, get off at Norton and Seward, walk east to camp ground. For further information, write Pastor Chas. Sheall, 407 Burgess Ave., N. Topeka, Kansas.

The annual camp meeting for South Central Kansas will be held at ATTICA-SHARON, July 26-Aug. 5. Evangelist Ben Hardin, will be the speaker. The Hymes family orchestra of Ottawa, will furnish special music. The camp ground is located six miles west of Attica, and five miles east of Sharon on State Highway No. 12. For further information write Pastor A. R. Farley, Sharon, Kans., or Pastor C. W. Safford, Attica, Kans.

The annual camp meeting for North Central Kansas will be held at Woodston, Aug. 9-19. Evangelist Ben Hardin of Chicago, will be the leading speaker. The camp ground is located three miles east of Woodston, on Highway 40 N. For information write Pastor Oria Bray, Woodston, Kansas.

CHRIST'S AMBASSADORS RALLIES
There will be a service daily for the Christ's Ambassadors at all the camps. Evang. Claude Utley, Secretary Sunday schools and young people's societies, will be at the Attica & Woodston camp. Other prominent young people will be present at all the camps. These rallies in the past have proved to be a great blessing to all attending.—Fred Vogler, Dist. Supt., Ottawa, Kans., 748 S. Mulberry St.

FOREIGN MISSIONS CONTRIBUTIONS
June 15th-21st inclusive

- All personal offerings amount to \$1490.51.
- .10 Assembly of God Lebanon Mo
- .63 Sunday School Classes Tulsa Okla
- 1.00 Assembly of God Graceville Fla
- 1.15 Full Gospel S S Imperial Beach Calif
- 1.25 Pentecostal S S Anburndale Fla
- 1.40 Assembly of God S S Mermentau La
- 2.00 Pentecostal S S Crocker Mo
- 2.00 Assembly of God Lancaster Pa
- 2.00 Bethel Assembly Ariton Ala
- 2.00 Christ's Ambassadors Lincoln Nebr
- 2.00 Glad Tidings Assembly St Charles Mo
- 2.40 Kent S S Turkey Texas
- 2.60 Full Gospel Assembly Imperial Calif
- 2.80 Assembly of God Springfield Mo
- 3.00 Marshall & Wheeling Mission Tulsa Okla
- 3.00 Pentecostal Primary Class Brimson Mo
- 3.00 Women's Missionary Council Wichita Falls Tex
- 3.00 Assembly of God Juniors Russellville Ark
- 3.00 Sachse Sunday School Sachse Tex
- 3.00 Pentecostal organization Caro Mich
- 3.03 Assembly of God S S Wesson Ark
- 3.15 Assembly Stonewall Miss
- 3.30 Assembly of God Allen Nebr
- 3.35 Assembly of God Yazoo City Miss
- 3.50 Hastings Lighthouse S S Vancouver B C
- 3.50 Fruitdale Assembly Fruitdale Ala
- 3.60 Fairview Heights Community Church Santa Monica Calif
- 3.60 Mehida Pentecostal S S Canaan Center N H
- 3.65 Centerview S S Meeker Okla
- 3.86 Assembly of God S S Bridgeport Tex
- 4.33 Assembly of God Sullivan Mo
- 4.71 Young People's Organization Memphis Tenn
- 4.83 Assembly Jerseyville Ill
- 4.93 Grace Tabernacle Lyman Wash
- 5.00 Trinity Pentecostal Church Elizabeth N J
- 5.00 Glad Tidings Missionary Band Gilroy Calif
- 5.00 Assembly of God S S Bethalto Ill
- 5.00 Assembly of God Gilmour Indiana
- 5.00 Sunday School Acampo Calif
- 5.00 Christ's Ambassadors Dallas Tex
- 5.00 Pentecostal Mission Redlands Calif

- 5.00 Sereno Gospel Tabernacle Los Angeles Calif
 - 5.20 Bethel Pentecostal S S Modesto Calif
 - 5.20 Assembly of God Payette Idaho
 - 5.55 Magnolia Park Assembly of God S S Houston Tex
 - 5.60 Desert Rose S S Woodrow Colo
 - 5.80 Hight Chapel Assembly Noxapater Miss
 - 5.80 Assembly of God Haskell Tex
 - 5.84 Assembly of God Haskell Okla
 - 6.00 Sunday School Jester Tex
 - 6.00 Young People's Class Holly Colo
 - 6.00 Sunday School Conneaut Ohio
 - 6.00 Busy Bee Class New Castle Nebr
 - 6.00 Assembly Bonifay Fla
 - 6.50 Assembly of God Indian Valley Idaho
 - 6.57 Assembly of God S S Flint Mich
 - 6.81 Assembly of God Walthill Nebr
 - 7.00 Full Gospel Church Hereford Tex
 - 7.00 Pentecostal Assembly of God Cottage Grove Oregon
 - 7.20 Lewiston Mission Lewiston Wash
 - 7.34 Assembly of God Church & S S Puxico Mo
 - 8.20 Ringling Assembly Busy Bee Band Ringling Okla
 - 8.40 Milton Temple Assembly of God Milton Fla
 - 9.00 Busy Bee Missionary Class of Emmanuel Church Whistler Ala
 - 9.00 Pentecostal S S Wilton N Dak
 - 9.50 Assembly of God Sunnyside Wash
 - 9.91 Assembly of God S S Springfield Mo
 - 10.00 Christ's Ambassadors Classes Joplin Mo
 - 10.00 Mt Sinai Church Passaic N J
 - 10.00 Pilgrim Class Pasadena Calif
 - 10.00 Full Gospel Rescue Mission Philadelphia Pa
 - 10.20 Assembly of God S S Arcadia Kans
 - 10.50 Lebanon Full Gospel Assembly Lebanon Ore
 - 11.00 Assembly of Christ Brooklyn N Y
 - 11.00 Full Gospel Mission Napa Calif
 - 11.35 Pentecostal Evangelical Church Ft Collins Colo
 - 11.69 Assembly of God Miles City Mont
 - 11.79 Assembly of God S S Melbeta Nebr
 - 12.50 Lavoye Sunday School Lavoye Wyo
 - 13.00 Laurel Street S S Indianapolis Ind
 - 13.10 Assembly Pasadena Calif
 - 13.18 Full Gospel Assembly Dayton Ore
 - 13.32 Assembly Trumansburg N Y
 - 14.08 Gerard Assembly Buffalo Okla
 - 14.20 Full Gospel Mission Puyallup Wash
 - 14.20 Full Gospel Tab Assembly of God Inc., E St Louis Ill
 - 14.43 Full Gospel Tabernacle Reedley Calif
 - 15.00 The Gospel Tabernacle Muskegon Mich
 - 15.00 Pentecostal Assembly Clarks Summit Pa
 - 15.54 Gospel Tabernacle Oceanide Calif
 - 15.75 Assembly of God Floral Ala
 - 15.81 Assembly of God Williston N Dak
 - 17.41 Assembly of God and S S Phoenix Ariz
 - 17.90 Assembly of God Ft Morgan Colo
 - 18.00 Farmers Mills Mission Carmel N Y
 - 18.00 York Congregational S S Medina Ohio
 - 19.30 New Crichton Assembly of God Crichton Ala
 - 20.00 Full Gospel Assembly Inglewood Calif
 - 22.36 Bethel Church Modesto Calif
 - 22.50 Olympia Gospel Chapel Olympia Wash
 - 22.56 Glad Tidings Assembly Santa Cruz Calif
 - 23.44 Full Gospel Church Waco Tex
 - 24.00 Emmanuel Mission Harvey Lake Pa
 - 26.00 A group of saints Bradford Pa
 - 29.00 Pentecostal Assembly Gooding Idaho
 - 30.00 Ceres Assembly Ceres Calif
 - 33.45 Assembly of God Kansas City Kans
 - 36.00 Bethel Temple S S St Louis Mo
 - 36.49 Assembly of God Homer Nebr
 - 37.25 Oak Grove Gospel Tabernacle Monterey Calif
 - 38.00 Church of Philadelphia Los Angeles Calif
 - 38.15 Altoona Pentecostal Tabernacle Altoona Pa
 - 43.01 First Pentecostal Church York Pa
 - 43.76 Sultana Mission Sultana Calif
 - 46.13 Full Gospel Tabernacle Granite City Ill
 - 47.00 Pentecostal Assembly & S S Percy Ill
 - 50.00 Gospel Lighthouse Tabernacle Asbury Park N J
 - 50.00 Calvary Tabernacle Camden N J
 - 55.32 Pentecostal Mission Bellingham Wash
 - 57.00 Pentecostal Gospel Mission Millvale Pa
 - 60.00 Pentecostal Mission Philadelphia Pa
 - 65.00 First Pentecostal Church York Pa
 - 76.35 Pentecostal Assembly of God and S S Spokane Wash
 - 98.31 Assembly of God Bethel Church Quincey Ill
 - 103.00 Monterey Assembly San Antonio Texas
 - 111.30 Full Gospel Tabernacle San Diego Calif
 - 136.00 Bethany Pentecostal Church Springfield Mass
 - 215.20 First Pentecostal Church Wilmington Del
 - 686.00 Glad Tidings Tabernacle New York N Y
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Amount previously reported 10,817.37
Total amount to date \$15,111.51
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- 1.00 Assembly of God Portales N Mex; 1.50 E C P Amarillo Tex; 2.00 S N R Eskridge Kansas;
 - 3.00 Mrs M J C Pleasantville N J; 5.00 Mrs C H L Knoxville Pa; 5.00 J P Chicago Ill; 6.70 Full Gospel Assembly Inglewood Calif; 10.00 D O H McClure Pa; 10.00 A friend in Ga; 18.00 H F S Union City Ind; 25.00 S N H South Pasadena Calif.
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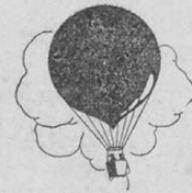
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