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[Pray for the Peace of Jerusalem]

They shall prosper that love thee. Psalm 122:6.

IT IS written in the 2d Psalm, "He that sitteth in the heavens shall laugh." None of the disturbances in the earth, none of the threatenings of His enemies, upset Him in the least. None of these will frustrate or change the Father's plans or purposes—that His Son shall rule and reign in the midst of His enemies. He would have His servants share in His rest, His peace, His tranquillity in the midst of universal unrest, when wars and rumors of wars are ever threatening, when evil men and seducers are waxing worse and worse, deceiving and being deceived, and when the love of many is growing cold. His children can have full assurance that none of His plans will fall to the ground.

In the days of the prophet Elisha, the armies of the Syrians came up against Dothan. They were not so much troubled about the people of Israel, but they were incensed against Israel's prophet, who was making known all their hidden plans and revealing the very secrets of their hearts. Was the prophet disturbed as he saw the armies of the enemy? Not a bit. But his servant was. Why? He lacked vision. He only saw "the things which are seen." He saw not Him who was invisible, the Lord of hosts and His mighty armies. He saw

not the chariots of God, twenty thousand, and thousands of angels. Psalm 68:17. But Elisha prayed that his eyes might be opened. And they were, "And behold, the mountain was full of

horses and chariots of fire round about Elisha."

Elisha prayed a simple prayer of eight words to the Lord, "Smite this people, I pray thee, with blindness." And immediately the whole army of the Syrians became blinded. Then he led them to Samaria. The king of Israel, a very carnal man, said to the prophet, "My father, shall I smite them? shall I smite them?" And the prophet answered, "Thou shalt not smite them . . . set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel." 2 Kings 6:22, 23.

Many of the Lord's servants are filled with fear as they see the forces of men and devils breathing out atheistic boastings, blasphemies, and threatenings. What do these servants need? They need the open eye, the anointed eye, to see Him who is invisible and His mighty hosts. They need to learn to say with the Psalmist, "The Lord is on my side; I will not fear: what can man do unto me?" Today there is a Prophet in the heavens, a greater than Elisha. He is not disturbed by any of the threats

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Ask in Faith

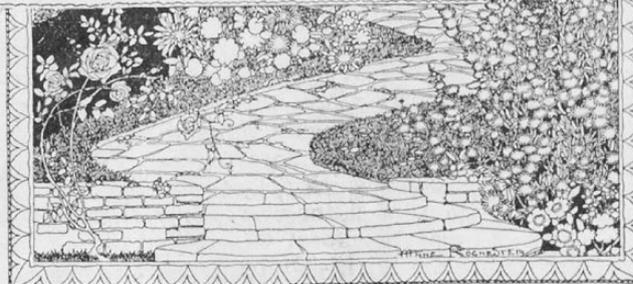
"Ask in faith," the name of Jesus
All your plea before the throne;
As you trust, the Lord will whisper,
"See, my child, the work is done."

"Ask in faith," God waits to answer
Each petition, Spirit-wrought:
He will work in wondrous power,
Far beyond your highest thought.

"Ask in faith," 'tis just the asking,
In a faith that dares to stand,
Full of joyful expectation,
With an open, outstretched hand.

"Ask in faith," for God is waiting
For thy faith-filled, earnest prayer.
Faith delights Him; faith can touch Him,
Every moment, everywhere.

—M. E. Barber.



Eternal Security, "Once Saved Always Saved" A Clear Analysis of the Doctrine

By Donald Gee

I have been asked to contribute an article upon the doctrine usually known as "Eternal Security," and must confess that I approach the task with considerable reluctance. For the subject must inevitably raise questions about which heated controversy has raged for centuries; and about which some of my brethren in the ministry, personally beloved in the Lord, yet hold diverse opinions. I well remember the storms in my own soul on this same matter away back during those years when theological conviction was in process of formation. But my own heart and mind have now been settled on this matter for many years, and it would appear cowardly not to attempt to pass on to others, if they wish to know it, some of the pathway that has been traveled.

But first of all: what do we mean by "Eternal Security"? Perhaps the handiest definition, and it is fairly exact too, is the phrase we used about it in Scotland—"Once saved, always saved." That puts it in a nutshell. To state the doctrine beyond misunderstanding, and truth sometimes demands that we must be ruthless in our recognition of all that is implied, this doctrine teaches that once a soul has been born from above by a personal faith in Christ, that soul can never be finally lost, however much the individual may thereafter backslide, and even die in sin that is apparently quite unrepented of. It is claimed that one act of faith in Christ at some point in life's history has absolutely guaranteed them heaven for evermore!

These are tremendous claims, but I do not think that any exponent of Eternal Security could complain of their being unfair or overstated.

* * * *

Before examining the basis for this doctrine it will be profitable to pause and consider why some have embraced it. For therein lies an important part of the whole matter.

One evening a few years ago, a brother preacher sitting next to me in a street car in a Lancashire cotton-town opened up his heart on the subject. He had been, so he told me, a local preacher for the Methodists for many years, and had been trained in a very extreme and perverted form of Wesleyan doctrine, (the same may sometimes be found in the Salvation Army) which made our eternal salvation a matter so dependant upon our particular standing in grace that this good brother had been tormented for years with miserable fears and uncertainties as

to whether he would be ultimately saved at all. Carried to extreme in some missions, this idea produces converts who "come and get saved" all over afresh every Sunday night. Every slip by the way is supposed to jeopardize our hope of eternal salvation. No wonder my friend was weary at heart, and hailed with relief this doctrine of Eternal Security when ably presented to him by a skilled, though dogmatic, Bible student. I sincerely sympathized, though I did not agree, with him.

Truth always suffers at the hand of extremists; and this question has suffered from extremists on both sides. Unhappily there have been those who hold, with the writer, the possibility of "falling from grace" who have come so far short in their presentation of the glorious keeping power of Christ that they have produced a morbid condition of strain in their converts entirely different from the radiant "joy and peace in believing" which breathes throughout our Bibles.

On the other hand, brethren who believe in Eternal Security have sometimes been so fierce and radical in their preaching that they have made statements utterly revolting to our sense of righteousness, and openly teaching that we may continue in sin, for grace will abound. We have heard such with our own ears. They meant to teach the security of the godly, but they only succeeded in perverting it into an apparent license for careless living, and unhappily drove folk away from teachings of "security" altogether, and sent them too far in the opposite direction.

If extreme views and statements on either side can be avoided we shall find unity much easier of maintenance; and incidentally we shall get a lot nearer to the truth.

* * * *

The Scriptural basis for the doctrine of Eternal Security would seem to be generally based upon three things—1. The immutability of God as manifested in His promises; 2. The analogy of birth and sonship; 3. A few strong statements of a direct nature, notably John 10:28. It will be necessary to examine these foundations.

1. The unchanging word of God, and the divine faithfulness, are glorious themes upon which angels and men will delight to dwell for ever. Fully revealed in Christ they form the anchor of our souls. Heb. 6:17-20. Paul grandly proclaimed his own deep sense of security

when he shouted, "I know whom I have believed, and am persuaded that he is able to keep." 2 Tim. 1:12.

But it should be carefully noted that the promises of the Word of God are conditional. An "if" will be found somewhere in the context. Concerning "eternal security" the heart of the whole matter seems to be expressed in Col. 1:23:—"If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." See also Heb. 3:6.

The comforting doctrine of our security because of God's own glorious faithfulness would appear to be pushed to a very insecure extreme when it entirely ignores our own responsibility to keep within necessary conditions. In olden days the man who fled from the avenger of blood was only guaranteed safety while he remained *within* the city of refuge which God had provided. Num. 35:26-28.

2. The truth of our sonship to God, through regeneration, is equally glorious; and is declared in some of the most emphatic statements of the gospel. The doctrine of Eternal Security argues with apparently unanswerable logic that we cannot be "born again" more than once; and that the gift of eternal life must in the very nature of the case be irrevocable in establishing our eternal place in the family of God. The familiar analogy of our physical birth into a human family seems to provide the topstone to a triumphant chain of reasoning.

But it is that very analogy, when pressed by extremists, that makes the whole argument break down. For the reason that the analogy is imperfect, and there is one all-important factor in our spiritual birth which never entered into our natural birth. In our own natural birth our own wills played no part; but in the New Birth they play a vital part. It necessarily follows that the thing which my own will can hinder at the outset it can also hinder in its continuance and ultimated fruition.

Apostasy is a Scripturally recognized fact of unspeakable solemnity. The tremendous statements found in Heb. 6:4-6 and 10:26-29 are usually explained away by those who teach the doctrine of "once saved, always saved" on the ground that they only applied to Hebrew Christians. It seems strangely inconsistent for such persons to seize the lovely promises of the same epistle without any compunction; and we think that those who come to these great passages with an open mind *must* feel their consciences bearing witness that they contain a warning for any and all of us. They plainly indicate the possibility of something approaching spiritual suicide, and of a loss of a life once enjoyed in Christ which may become irremediable in extreme cases.

3. The supreme passage upon which this doctrine is positively based is our Lord's majestically emphatic statement in John 10:28;—"My sheep shall never, never perish." (Newberry points out that the Greek here is emphatic.) Such a verse makes us want to shout "*Hallelujah!*" Our hearts have drawn comfort from its unqualified assurance so many, many times. Thank God for it.

But before we base a doctrine of Eternal Security thereon we are under obligation to examine it more closely. As we do so we find that the "sheep" who will "never, never perish" are clearly defined. Our Lord says, "My sheep hear My voice, and I know them, and they follow Me" (verse 27). What right, we ask with all authority, has anybody to claim eternal security on this promise if they are *not* hearing His voice, and if they are *not* following Him? The whole passage is conditional.

A further solemn consideration is the thought that the guarantee is in the terms that "no man can pluck them out of My Father's hand" (ver. 29). But the terms necessarily imply that the one who expects such keeping will remain within the hollow of that Mighty Hand. We can *take ourselves* out of it—and many do.

The moral teaching of the Bible and the whole tenor of the ceaseless exhortations and solemn warnings of the New Testament; alike provide a background that completely denies the smug assurance of ultimate safety regardless of holy living which extreme eternal security teaching produces. At the same time a background is revealed that consistently affirms that sustained faith and obedience are the only means by which we can enjoy the true security of the godly.

* * * *

It is a sound principle for testing the truth of doctrines that we should examine their moral tendencies. "By their fruits ye shall know them." The doctrine of Eternal Security tends to have various dangerous propensities.

(a) On the line of logical sequence of doctrine it involves those who teach "once saved, always saved" in a necessity to formulate some further doctrine concerning the *method* the Lord will use to deal with those who once believed, but turned away and died in their sins. Many simply leave the question untouched, while others try to keep within reasonable bounds. But some otherwise evangelical preachers have made some amazing adventures into the sphere of speculation about the matter. All theories setting forth this doctrine have this one thing in common;—they are compelled to teach in some form or other the Roman Catholic doctrine of purgatory.

Once belief in a purgatory becomes fully established in the mind personal ex-

perience has shown us that it is an easy matter to take the next step, and believe that hell is only a purgatory for the whole race, and, finally, for Satan himself. The end of this road of natural sequence in doctrine turns out to be rank universalism, or its more refined parallel known as "Ultimate Reconciliation." We are happily persuaded that most of our brethren who believe in "Eternal Security" would be shocked at such a thought; but they would do well to ponder the dangers of the logical sequence of their doctrine.

(b) But we turn to a more serious side when we consider the moral effects of the doctrine, or at least its moral tendencies, in many of those who are taught it.

Extreme eternal security teaching undeniably tends to inculcate in those who receive it a weakened sense of the absolute need of holiness in the believer. The backslider says in his heart:—"What does it matter? I am saved for eternity whatever I do down here." And so he

He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. Psalm 107: 33, 34.

wilfully or carelessly plunges into utter worldliness and open sin. A powerful incentive to holy living has been removed; for it is a fact that no specious substitutes of a sentimental nature can take the place of "godly fear."

An unforgettable incident in my own experience will illustrate the point, and make a fitting close to the discussion. It was a Saturday night in Edinburgh, and I was returning home from our usual large street-meeting at the foot of Leith Walk. Staggering after me into one of the quieter streets was a drunken sot, reeking with whiskey. Evidently he had purposely followed me from the place of preaching in order to have a personal word. With thick voice, and bleary eyes, he said, "I'm all right, I am; I'm saved old pal. You know—'once saved, always saved,' that's my belief." And then he mumbled something about "never perish." Poor, poor, fellow! Probably a one-time church worker, perhaps even a preacher. In any case one evidently well instructed in this particular doctrine we are considering.

It is not for me, it is not for anybody, to say just where that man's soul was before God that night, or what his eternal destiny would have been if there and then he had been called to meet his Maker. I refuse to be as dogmatic as some of my esteemed brethren who preach "eternal security." I will not deny that

there was a real possibility that he was still in the position of a child of God, though tragically backslidden. I should like to hope within my heart that it was even so.

But this *I will* say, and say it with all the emphasis that God can give me;—I absolutely refuse to hold or preach a doctrine that can ever give any man or woman who has sat under my ministry any ground for saying a thing like that under the same circumstances. Nay! the rather let me preach and teach wherever I go the necessity of that "Holiness, without which no man shall see the Lord."—From the *Pentecostal Testimony*.

Conversion of a Rabbi

The following is from the report of a Jewish missionary in Poland:

"Rabbi J. S., dean of a rabbinical seminary in our city, has surrendered after a prolonged period of serious inner conflict, and yielded humbly to the Lord Jesus. One can hardly imagine how difficult it was for him to find his way out of the 'labyrinth' of rabbinical tradition and hair-splitting scholastical sophisms. We spent many an hour in hot argument and earnest discussions. We prayed much for this precious soul captured in the tenets of Talmudic superstition. However he was sincere, and the Word of God, "sharper than any two-edged sword" won the victory. We were deeply moved when he came, saying, 'I come now no more to argue; all my queries are settled; I am vanquished.' The haughty, self-righteous 'Master in Israel' became a humble child, eager to learn more of the Truth, which has made him free."

A Parable

One day a certain old rich man of a miserly disposition visited a rabbi, who took the rich man by the hand and led him to a window. "Look out there," he said. And the rich man looked out into the street. "What do you see?" asked the rabbi.

"I see men and women and little children," answered the rich man.

Again the rabbi took him by the hand and led him to a mirror. "What do you see now?" "Now I see myself," the rich man replied.

Then the rabbi said, "In the window there is glass and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but only see yourself."—J. E. Williamson.

"Let every child of God, be he ever so feeble or erring or unlovable, be to us the object of a deep, Christlike love."



Travail



Frederic M. Bellsmith

The word "travail" comes into English from the French "travaillier" which means "to labor." It is used in English almost exclusively in connection with the pangs of childbirth. In the Bible the thought is of intense pain or suffering.

Our Lord is called by Isaiah "a man of sorrows and acquainted with grief," and his sufferings are likened to travail. "He shall see of the travail of His soul and shall be satisfied." Truly His agony was beyond that of any one else who ever lived. The words of Jeremiah, used primarily of course of the prophet's own pain because of the desolation of Jerusalem, are applied prophetically to Jesus! "Behold and see if there be any sorrow like unto my own."

Consider the anguish of His cry over the holy city—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Let us try to realize, if we can, the torture to His sensitive nature caused by the mockings, buffetings, spittings, and scourgings of the trial! See Him on the cross, without a stitch of clothing, exposed to the public gaze and imagine, if possible, what was the shrinking of one so pure as He from such shame! Hear His passion cry: "My God, my God, why hast Thou forsaken me?" and remember that at that moment He endured the sense of guilt of all human sin and the awful horror of great darkness in separation from the Father! At that hour He tasted hell for us.

The sufferings of our Lord were not limited to physical pain. Too often we think of them as being all of His agony. Isaiah refers to "the travail of His soul."

It is to be noted that it was through His travail that salvation has come and that we can call God Father. Is it not fitting that the word used of the pains of a woman in bringing a child into the world should describe the agony of Him through whom we become sons of God? It is in the spiritual birth of those for whom He died that He sees of the travail of His soul and is satisfied.

If we turn to the New Testament we see that this significant word is used by Paul of nature and of us. "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, . . . groan within ourselves waiting for the adoption, to wit, the redemption of our body."

Comment on this passage is difficult. It has been said that all progress is through suffering. I shall not attempt to philosophize on such a statement. It is too deep for me. But this I know, that atonement is through the sufferings of Christ; and these words of Paul's would seem to teach that both nature and men must suffer until the glorious consummation of the final redemption of all creation and our resurrection in glorified bodies.

Other words of Paul's reveal that the deepest operation of the Spirit in prayer is travail. "Likewise the Spirit also helpeth our infirmities; for we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Prayer in the natural is the privilege and duty of all saints. The major part of our praying will doubtless always be in the natural and with the understanding. But there are times when words fail, and when there comes upon us a very agony of soul and body. This is genuine praying in the Spirit and ought to be the occasional experience at least, of every saint. Sometimes the mistake is made of refusing the burden, thinking something is wrong. This mistake is due to a confusion between a burden of consecration and travail in the Spirit. Clear distinction must be made between the two. Repentance and confession will cause the one to lift, the other ought to be accepted as a work of the Holy Ghost in us; and to drive it away by singing or pleading the blood over the one in travail is wrong, and is perhaps the reason we see so little of this wonderful operation of the Spirit in our midst.

Paul set us an example of travail in prayer. In his epistle to the Galatians he says: "My little children, of whom I travail in birth again until Christ be formed in you." Note the word "again." Its use seems to imply that he had travailed for them before, perhaps, since he calls them "my little children," when they were first born into God's family.

Paul's experience ought to be repeated in the prayer life of all saints today. That it is not may be the real reason why so few (comparatively) are being born again, even under the most earnest preaching of the gospel. If all saints recognized their privileges in this matter and gave themselves to fasting and prayer in such utter yieldedness that the Spirit could intercede in and through them even with "groanings that cannot be ut-

tered" would it not bring about a revival in the church and an ingathering of souls? I am strongly inclined to the belief that the revival and spiritual awakening which so many are longing for will come in no other way.

Travail is always followed by joy. In fact it is the greatest of all joy-bringers. The ecstasy of the joy is in proportion to the depth of the agony. If we suffer with Him we shall also be glorified together. Jesus once used this illustration in these words: "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." He was speaking of the sorrow of his disciples at His departure from them and of their joy at His return. The illustration applies with equal force to the joy that will be the experience of any saint who travails for the salvation of the lost and then sees them coming to God.

In conclusion let me exhort all saints who read this article to pray that they may be willing to suffer in travail that other saints may be blessed and souls saved.

"As soon as Zion travailed she brought forth her children."

Ed. Note. The word "travail" is mispronounced by many. Webster pronounces it *trav-al*, the final "a" having the sound of "a" in "senate." The accent is on the first syllable.

Pray for the Peace of Jerusalem

(Continued from Page One)

of the enemy. He knows the infinite resources of His Father, and He has the word from Him to sit at His right hand until He shall make all His enemies His footstool. Ask this Prophet to pray the prayer for you that your eyes may be opened to see the infinite resources of our infinite God.

What was the attitude of the early disciples when their enemies were seeking to overwhelm them, when they were in prison, and when they were told to speak no more in the name of that Prophet? They turned the whole matter over to the Prophet and to Him who sent the Prophet. They prayed, "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." And they had great power and great grace; and great signs and wonders followed.

In the days of Lot the wicked men of Sodom came around to his house; their evil intent was not against Lot but against the heavenly visitants that were there. Did they succeed in their designs? No. They were smitten with

blindness. There is no cause to fear either a blind mob or a blind army. And the Prophet in the heavens has prayed a prayer of faith concerning His enemies and the result is, as foretold by the prophet Isaiah, the eyes of his enemies have been blinded. "He hath blinded their eyes . . . that they should not see." John 12:40.

This is wonderfully true of Israel at this time. Paul says concerning those who were the outstanding enemies of the Lord, those who by wicked hands brought about His crucifixion, "Blindness in part is happened to Israel." Rom. 11:25. And just as Elisha led the blinded Syrians by a way they knew not, the greater Prophet than Elisha declares, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." Isa. 42:16.

There are many today who take the same attitude toward the children of Israel, the Jewish people, as the carnal king of Israel did towards the Syrians. Their attitude is, "Shall we smite them? shall we smite them?" They show the same spirit as Peter had. They do not even consult the Prophet, and start to use carnal weapons to cut off the ears of the enemies. The attitude of the Prophet "who ever liveth to make intercession" is reflected in that of His servant Paul, who prayed, "My heart's desire and prayer to God for Israel is, that they might be saved." The Prophet's attitude is further set forth in His own words, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. Also in those further words, "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20. Even on the cross He prayed for those who afflicted Him, "Father forgive them; for they know not what they do."

Saul of Tarsus was an enemy of this Prophet. He was breathing out threatenings and slaughter against those who were His. But suddenly on the road to Damascus he had a meeting with this Prophet. He was blinded. For three days he was without sight. And then a prayer of faith was prayed for him, and the scales fell off his blinded eyes. He was completely delivered from the spirit of threatening, and filled instead with the blessed Holy Spirit. Henceforth he persecuted this way no more, but became an ardent witness for Him who had opened his blinded eyes.

What happened to Saul of Tarsus will happen to all Israel. "The eyes of the blind shall be opened." Isa. 35:5. What will be the first sight of their blinded eyes? They will see Him whom they have pierced. Zech. 12:10; John 19:37. They will see the Prophet whom they crucified.

And as Saul of Tarsus with opened eyes became a mighty witness unto Him, so shall this nation be. Isa. 43:12.

What should our attitude be in the day of ceaseless tumult and multitudinous threatenings? One of prayer. Pray especially, as did Paul, for Israel, for prayer for Israel is a key prayer. For if the casting away of this people has meant the reconciling of many, what shall the receiving of them be, but life from the dead? Rom. 11:15. God gave promise to Israel, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." But there is a further promise, "I will pour out of my Spirit upon all flesh." A Jewish Pentecost and a worldwide Pentecost! Pray constantly, fervently, perseveringly for this.

"Are You Getting Things from God?"

Beatrice V. Pannabecker

Very few Christians have learned the secret of *demanding* and *getting* from God just what they need. God has a good deal more to give than most Christians are getting. The Christian Church is lean and in many places cold and dead, because the Church is not versed in "kneeology."

The pressure brought to bear upon the minister by the Church itself, takes the time he ought to spend pulling fire out of the sky until his own soul would set a thousand other souls ablaze. A prayerless pulpit means a prayerless pew; a prayerless Church means a powerless Church; no burning desire for the salvation of the lost, hence, no revivals. All because of lack of prayer.

If we could have a praying ministry we would have a prevailing ministry. What a glorious transformation would

occur in many a church. Prayer that "gets through" is a sure cure for ministerial unfruitfulness.

Oh, for a praying ministry and a praying Church. There are no limits to the vast possibilities of such a ministry or such a Church. What can be accomplished through the ministry of importunate or prevailing prayer is inexpressible.

Through prayer one can surmount all difficulties. George Mueller said, "Prayer and faith, the universal remedies against every want and every difficulty; and the nourishment of prayer and faith, God's Holy Word, have helped me over all difficulties. I never remember in all my Christian course, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have been always directed rightly."

We can get things from God if we will but pay the price. Too many are too lazy to wait and others are in too much of a hurry. God has a bountiful storehouse of good things for His people. He is ready and willing to give us His best. Have we spent any time this week asking Him for anything of real spiritual value? Have we asked in faith, expecting an answer?

Let us move forward on our knees and see what God will do for both the pulpit and the pew.

Answering the Call

When someone asked a Missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. *But is a man to do nothing for Christ he does not like?* God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."

There are some things that become indelibly impressed upon one's mind, and will linger forever. Of all the statements I have heard in my 35 years the most wonderful of all and the one which I shall never forget, was that which my dear wife made when she said, "If Jesus could stand it, surely I can." That was the phrase the Lord used to break down my opposition and my hatred of the Lord Jesus Christ.

"Learn today the secret of never suffering loss in the soul by the sufferings of life—yea, rather, of always making them your greatest gain. Link them to God and to Jesus."

"STAND STILL"

"The battle is not yours, but God's." Ex. 14:13. 2 Chron. 20:15, 17.

The battle raged, the cannon roared.

I stood, to see the fight—
And lo, behold, I saw the Lord
Revealed before my sight.

'Twas He who fought and won
that day;

'Twas He who gave the word:
"Stand still" My child, "Stand
still" I say.

And yet another word I heard,
'Twas only this: "OBEY."

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

VARIOUS WONDERFUL HEALINGS

In 1923 a gospel tent was set up in Ventura, California, where I then lived. The first night my husband and I went. I had suffered great pain in my hip and leg for three years from rheumatism. I was in great distress that night. My husband was a drinker and chewer. The minister said, "If there is anyone here who is sick or afflicted in any way, and if you believe God will heal you, you may come forward and I will pray for you." My husband and I went. He asked my husband what was his trouble, and he said, "Stomach trouble." He anointed him and prayed a very few words and said, "According to your faith be it unto you." Then he did the same with me. My husband from that moment was healed of the tobacco craving, and I was healed of my rheumatism. I was as free of pain as though I had never suffered. I have had no rheumatism since that night.

After this I had a tumor in my abdomen. It grew so large that it crowded the organs out of place and made me very uncomfortable. I believed God would heal me, so I asked Him to do it and believed it was done. Three or four days later it burst and ran from me. I have never had any more trouble with it. I also had a goiter. It affected my singing voice and my talking voice as well. It felt as if I had on too tight a collar. I told different ones about it and they said it probably was an inward goiter. I went on to the platform on healing-service night and had it prayed for. Brother Teaford was the pastor. As they prayed I could feel it loosen up, and it has never bothered me since, although six years have passed.

I had four painful corns on one foot and three on the other, and of course they troubled me a lot; but it was months after I was healed of rheumatism and goiter before I once thought of praying for my corns. One day they had bothered me a great deal and that night as I was undressing I thought how foolish I had been going around all of this time suffering with corns, when Jesus stood ready to take them away from me. So when I kneeled to pray that night I said, "Jesus, please forgive me for not asking you to take the seven corns away from me," and asked Him to take them off my toes. Three days after this as I was going to bed I happened to think about my corns. I remembered that I had not been suffering from them as before. This excited me greatly and I could hardly wait until I could get my feet undressed to see. I found my toes as smooth as glass where the big, hard corns had been. Jesus is wonderful! He has redeemed me from all sin and sickness. He is my All and in all. I need no help from man. I have had no doctor or medicines since I became acquainted with Jesus the Healer. He is mine and I am His.—Mrs. Nellie M. Cooper, Route 3, c/o Wess Nicholson, Madison, South Dakota.

Editor's note.—Mrs. Cooper's sister writes as follows: "I have read the above testimony and feel sure it is true, I am her

sister and of course I have known her all my life and can vouch for her. I also know Jesus as my great Healer and Baptizer and Coming King. Praise His Name!—Mrs. Abbie Nicholson, R. 3, Madison, So. Dak."

KENTUCKY MOUNTAIN ACTIVITIES

In response to a notice for twenty additional workers for the Kentucky Mountain Missionary work, appearing in the Pentecostal Evangel, on May 8, 1936, we received about one hundred and twenty five applications. Already twenty-five of this number have been accepted, several of whom are now on the field and others are making preparations to come in the near future. Practically all of the vacancies have been filled and our group again numbers seventy-five. We thank God for the way He is blessing these pioneer fields in this mountainous district.

In October 1934, in a community where God had greatly blessed in the salvation of souls, we took steps toward establishing a Station, purchasing eight acres of ground, on which were located a mountain cabin and several outbuildings, and from the very beginning God has blessed at this Station. Services were held in the cabin but as the numbers grew, we saw the need of a suitable building for worship and in the fall of 1935, situated on top of the mountain, we erected a church made of rough unfinished lumber, not beautiful in itself, but because of the mighty presence of the Lord it has become a hallowed place. The dedicatory services for the church were held Nov. 17, 1935.

We then saw the possibility of utilizing this building for Bible school purposes, in response to the desire of many of the young people of the community to study the Word of God and prepare themselves for the ministry among their own people. Consequently, after much prayer, we opened the first Bible school session Nov. 18, 1935, for a term of five months. God set His seal upon this effort and preparations are now being made to open the second term on August 5th. Our teachers are chosen from among our group of seventy-five workers. The student body has doubled this year and young people from long distances are planning to attend. We do not accept any students outside of the Mountain Districts, neither do we make any charge for tuition as this would prohibit the students from attending. In order to adequately care for the housing of these students, it is our desire to erect a new cabin for the workers themselves, and then remodel the old cabin for dormitory purposes. This, too, is a step of faith as it will require funds for the building, and furnishings for the students' rooms such as floor coverings, heating stoves, beds, linens, chairs, and tables.

We are looking directly to the Lord Jesus for the supplying of every need, realizing that He has never failed us in the past, and we shall appreciate your standing together

with us in prayer and faith for the success of this work.

O. E. Nash, Supervisor,
2525 Gilbert Avt., Cincinnati, O.

BUILDING A CHURCH AT "POOR VALLEY"

Miss M. Baehr, who served so efficiently on the Entertainment Committee during the General Council in Philadelphia, Pa., and who will be remembered by many of our ministers who had the privilege of attending that Council, is now engaged in mountain mission work near Mendota, Va. A portion of a most interesting letter written to her former pastor, follows:

"When the banks went up some time ago in Philadelphia, the little I had in the bank reserved for a rainy day or sickness, went up too. I never expected to get any of it back, but here God was faithful again. He not only saw to it that I got all my money out of the bank, but also with interest. So when the people here begged me to build a church I said to the Lord, 'I give this to you gladly, and trust you for the rest that is needed for the building.' One couple gave me the ground for a church site, a Baptist preacher and his brother gave me the logs, another person gave a bell for the steeple, and another gave a pulpit Bible. Some have given free labor. I find the church will cost me more than I expected. I do not want a debt on God's house if I can help it, and these poor people can never do anything toward helping to pay off a debt.

"This section is named 'Poor Valley' and most rightly so, for they are the poorest of people here. If it had not of been for the provision that God made I would have had to pack up and go back shortly after I came here. They are poor and their ground is poorer than they are. But God has never failed us.

"We are going to have a lovely little log church. It will be a Full Gospel Church where everybody is going to be welcomed. It is for the poor, the neglected and those not wanted in the fine churches. They can come in patched clothes, yes barefooted, but they must come clean. I shall try to make the poorest feel as welcome as the rich would make their own class welcome. The poorer and more shunned, the more I will take them under our wing.

"We solicit the prayers of all the Evangel family that we may be able to complete our little church in the mountains without debt.—Miss M. Baehr, Box 104, Mendota, Va."

HOW TO FIND GOD

A missionary was speaking to a group of young men who were trifling on a very solemn occasion. He said to one of the young men, "I know when you will find God." "Do you?" the young man said, "I wish you would tell me." "Well," the missionary replied, "I can tell you to the odd half-minute. 'Then shall ye find Me, saith the Lord, when ye search for Me with all your heart.' The Word of God entered into the heart of that young man and he began to search with his whole heart.

NOTICE OF CORRECTION

On page five of the July 11 issue of this paper we quoted the price of the book, "Maintaining the Glow" at 20c each. Correction, price 25c, postage 5c

At Central Bible Institute

GLOWING PROSPECTS OF C. B. I.

Summer School at Central Bible Institute is rapidly drawing to a close. With a total enrollment of 43 students we have enjoyed most profitable days of delightful study of the Word of Truth. While our section of the country has not been exempt from drought and severe heat, yet the daily records disclosed that Springfield, Missouri had temperatures a few degrees lower than most places in the affected area. Classes were held in the large rooms on the lower floor where the heat was not unbearable. But best of all, throughout the days of Summer School we have been blessed with the consciousness of the Lord's wonderful presence.

With Summer School about at an end, our attention is turned undividedly to preparation for the opening of our fall term, September 25, 1936. A far greater number than the majority of students who were Juniors and Middlers last year expressed their determination last spring to return as Middlers and Seniors this coming fall. Many have already formally applied to return. Since it is understood that those wishing to return should send Ten Dollars for the reservation of a room, and since many are having to practice rigid economy in living and saving in preparation for next year's schooling, they have not yet sent their application with reservation fee. However, a surprisingly good proportion has already so applied, so that compared with other years and in view of our increase in accommodations, the situation bids fair to surpass that of previous years.

Of the group of about ninety who last year constituted the Middler class, already forty-one have applied to return as Seniors, sending room reservation fees. Of the group of about one hundred ninety who comprised the Junior class of last year, sixty-six have applied to return as Middlers, sending their reservation fees. Since this is only the middle of July there is every reason to expect a very high percentage of these two classes to be present in September to begin the school term of 1936-1937.

Our greatest surprise is provoked by the large number of applications already received from young people coming for the first-year class. To date the number of such is one hundred forty-five. When this number reaches two hundred and the proportion expected from the previously mentioned returning groups is reached, we shall have a total enrollment of considerably more than four hundred students.

How we thank God for this pressing stream of consecrated youth flowing on to find its place at the command of Jesus in the broad fields of earth. Our hearts and arms and doors are wide open to them. With many of them, lack of funds is the only hindrance. We pray God that many of His faithful stewards may direct a portion of that which He has entrusted to them into this most worthy channel.

We long with all our hearts to have all whom God is prompting to come to realize

in full their heart's desire in receiving the training that Central Bible Institute provides.

Those interested in the study of God's Word and in preparing for Christian service should write at once for free descriptive catalog, which gives full information about requirements, courses, etc. Address CENTRAL BIBLE INSTITUTE, Springfield, Missouri.

THE SOLUTION OF THE JEWISH PROBLEM

Surveying the precarious situation of Jews in many parts of the world a leader of American Zionism made the following statement in which he emphasizes one Scriptural solution for the problem, namely the restoration of Israel to a normal national life.

"Only two possibilities exist for escape. One is into a world socialism where all barriers of race and state are removed. The other is into an intense landed nationalism. Without the fervent Jewish nationalism which now exists in the plague spots of Europe, these people would have no recourse but to be pitched headlong into the most rabid socialistic philosophies. As it is, the sudden growth of Jewish nationalism in eastern Europe, the intense fervor of it, has so gripped these people as to become a cult. Here is a cause they are willing to fight and die for. It gives them belief in themselves and their future, which not only offers to rescue them from degradation and poverty in which they find themselves, but which is reburnishing the pride and ego which are at the bottom of the character of both individuals and nations. It is a fervent and ineradicable longing for a place where they can be the landed majority, where everything Jewish will be resumed where it broke off 2,000 years ago. In its major outlines this whole impressive movement is still in the throes of birth. Among the Jewish masses it is rolling up like a gigantic, irresistible snowball, as the one and only answer to the problems with which they have been plagued. It is the answer of the superb vitality of this ancient race to new conditions which otherwise bid fair to exterminate the Jew from the face of the earth."

ARABS NOT CROWDED OUT

Arab leaders claim they are defending the existence of the Arab people threatened with extinction. "The Arabs will never agree that the Jews should build their National Home on the ruins of the Arab people." In their reply the Jewish National Council pointed out that the sole aim of the Jews was to establish the National Home by fructifying its waste places, and increasing its productivity and absorptive capacity. In ancient times Palestine had contained millions of settlers, but due to wars and tyrannical rule the population diminished. The plan of the Jew is to restore the land to its original prosperity. "We proclaim once more that the Jewish Settlement in this country and the Jewish people as a whole do not design to crowd out the Arabs inhabiting Palestine.

"But one thing must be clear and beyond doubt, that the Jewish people cannot be deterred

by any obstacle or hindrance, and that no force can compel it to abandon its object to re-establish its ancient homeland and therein to settle its sons, persecuted and haunted in all corners of the world."

"OUT OF JOINT"

"The broad truth, too often cried down by demagogues or obscured by our immediate anxieties, is that the times are out of joint and the very earth is creaking on its axis," Comments the Editor of *Woman's Home Companion*. "We have simply got to get together on international study, international agreements, and international action. 'Until we do that, no amount of domestic New Deals and nationalistic dictatorships can be more than palliative."

"DISOBEDIENT TO PARENTS"

Says a writer in *Scribner's* magazine: "Select today one average adolescent, your own, and say firmly, 'I will not permit you to do thus or so. *Mother knows best.*' Long before the shout of laughter has died away, it will have become apparent that times have changed. Not only is mother not always right, she is under the strong suspicion of being nearly always wrong. She herself is well aware of this.

"The churches too have let you down. Sunday School teachers nowadays tell the little ones almost nothing about your virtues. They are too busy helping clumsy fingers to 'cut out,' or recounting the more striking incidents of the Old and New Testaments, enlivened by tales of Peter Rabbit. As the child grows older, they give him some reliable Bible history with a touch of the higher criticism. At all times they are far more concerned that the child make a satisfactory adjustment to something or other than that he should give you an honored old age."

Questions and Answers

Do Acts 14:19, 20; 2 Cor. 12:2-4 indicate that Paul was actually killed when stoned at Lystra?

A good many believe so. Paul, however, is hesitant about making such a statement, saying, "Whether in the body, or whether out of the body, I cannot tell."

Were angels created before man? The Bible says they are messengers and if there were no people for them to be messengers to, why were they?

Such scriptures as Job 38:7 would indicate that angels were created before man. It must be remembered that God is ruler of the universe, of which the earth is but a small portion. We little know what purposes He has for angels other than their ministry to us as described in Heb. 1:14.

Is Satan going to be bound a thousand years while the saints are caught away?

Satan will be bound during the thousand years. Rev. 20:2. The saints will be caught away to remain away from the earth for only a short while, perhaps only during the seventh week of Daniel, or seven years. During that time they will stand before the judgment seat of Christ (2 Cor. 5:10); the marriage of the Lamb will take place (Rev. 19:7, 9); after which they will return with Christ when He comes to reign as King of kings and Lord of lords. Zech. 14:4, 5.—E. S. W.

The Gospel in Foreign Lands

MANY OPEN DOORS IN INDIA

Hettie L. Steffen

I want to sound a note of praise for the many open doors the Lord is giving us in this district and for the many times He has answered prayer on our behalf. For two years I have been praying that the Lord would send a well-educated Indian Christian worker to us, and three months ago the Lord answered prayer. This brother gave up a good post to answer the call of God and we praise God for his consecration and zeal.

A few days ago a religious gathering was held in the city library and this brother was called upon to speak on the Christian religion. Other religions were also represented. Our brother opened his message with prayer and spoke on Christ. The people were so impressed with the message that a few days later he was called to join in a religious parade. A car was furnished us and we made a banner "Christ is all in all" and let our light shine for Jesus. We ladies did not go in the parade as only men took part. We thanked God for the opportunity of witnessing for Him in this way and reaching many new people.

In March we made a special drive in selling the Gospel portions and in the first eight days we sold more than 1300 books. These were all the Word of God and we know it shall not return unto Him void. Mr. and Mrs. Long also went with us part of the time and little Doretta also had her first experience in selling Gospels. We taught her what to say and she sold a number of books. Sometimes people say to us, "We are afraid to buy that book for there is power in it." Others say to their friends, "Don't take that book for by reading it you will become Christians." Thank God that even in their ignorance they speak the truth for that is a great testimony from the heathen that there is power in God's Word and we have also proven that through reading it they do become Christians.

Hungry Hearts

We are discovering more hungry hearts all the time and many inquirers are coming daily to learn more about the way. A few days ago one of the medical students who has been attending our mid week prayer meeting asked if he could pray and he lifted up his heart in prayer to the Lord. We feel a real victory was won for him that day. The school-master, for whom he requested prayer, is still attending the meetings. Some weeks ago in an open meeting in the chapel some Mohammedans raised a question regarding a motto which we have in our chapel, "Jesus said, I am the Way the Truth and the Life." This young man immediately defected the faith so we were glad to see

the stand he took and we know he is hungry for God. We believe there are many more who would do likewise if they were brought to the test.

Since Mr. and Mrs. Long are here to carry on the work at the station, some of us will be able to get out in the district this winter, evangelizing the untouched places. We are sure there are some who would like to help us reach these THREE MILLION people by helping with gospel tents so that we can get out among them. As we have been working short handed and have had to carry on the work at the station in the city, we have had to go out as far as possible during the day but return to the station at night. By camping in the distant villages and living among the people we feel a more efficient work can

be done. If enough money is forthcoming we should also like to have a lantern and slides as this is a great help in presenting the truth to the uneducated. About \$250.00 is needed, and if there are any who would like to share in getting the gospel to these of His "other sheep" kindly send your offerings to the FOREIGN MISSIONS DEPARTMENT, 336 West Pacific Street, Springfield, Missouri, designated "gospel tents for Laheria Sarai" or "Miss Steffen for tents."

such response from the people. In several villages the people begged us to remain for a few days and tell them more about the love of God. A high caste lady took my hand and with tears beseeched us to stay in her village until the people could understand about salvation.

There was a definite moving of the spirit in one village in particular. This place was visited for the first time in February and again in April. On our first trip we remained the full day and saw the workings of the grace of God among the people. Many wept at the story of the Cross and several were healed. Many times the people say they believe and understand but when we go back we find them following on in their old ways without any apparent change of heart. Not so in this village. When we returned we were met with the joy of seeing the people striving to follow Jesus. We were told by them and the people of near-by villages that they had not worshipped their Hindu gods and had not partaken of one of their main festivals, Holi, but were calling on the Name of Jesus. Three were able to read and we had given them books and they were reading to the others. There was a man who had been ill for two weeks. I asked if he had been to the hospital. His mother replied that he refused to take medicine as we had said that Jesus was enough for every need, so He was able to heal him. The Lord graciously met his faith. The people asked if someone could not remain with them and tell them more. Our hearts bled when we told them we had no one to leave and we had to move on.

In another village a man, who had heard the gospel only a few times, died calling on Jesus. In that same place a child had sore eyes and the mother called some other women to pray with her for the child. God was there to heal.

Our Gospels sales have been exceptionally good. Two months ago the British and Foreign Bible Society visited Bettiah in the gospel caravan. It was a fitted truck with one side made into a show case to display the Gospels and it was painted a bright red, which in itself was a great attraction. They were with us for two days and visited villages in the mornings and bazaars in the evening. During their stay over three hundred Gospels were sold. This caravan goes all over India and much good has been done. They are ardent workers and their aim is to get the written Word into the hands of the people. Their visit and zeal have given us a new vision of the need to get the Word out among the people. We have been able to



Missionaries and Indian Christians at Laheria Sarai. Mr. and Mrs. Long and Miss Steffen can be seen in back row, and Miss Cooke right front.

REACHING THE UNEVANGELIZED OF INDIA

Anna Tomaseck

The Lord has been with us in our evangelistic efforts in the Bettiah district and we praise Him for His help and grace. This spring we have put forth a special effort in the unevangelized territory. It has meant going over rough roads and walking long distances to the hidden villages, but we have been well repaid with the joy of proclaiming the gospel of peace for the first time to many souls. We have never had

sell almost a thousand books in the last two months, counting their sales.

These are just a few of the joys of a missionary's life. Physical hardships amount to nothing in comparison with the joy of seeing God work in hearts and lives. The real hardships are coping with hardened hearts, seeing precious fruit snatched away by the enemy, and the tremendous need of lost souls. We beseech you for Christ's sake to stand with us in prayer and support, because we are all co-laborers in the Lord's vineyard.

INDIA SUNDAY SCHOOL OPENS SIXTEEN NEW CLASSES

Mollie Baird

Let me tell you about our interesting Sunday School race, just finished. Friends in the homeland sent me two aeroplanes—one a bright red one and the other blue, together with a mileage chart and some little pins to be worn by the contestants.

The Sunday School was divided into two sides, the women and tiny children on the red side and the men and boys on the blue side. We started off on an imaginary trip to America to visit the Pentecostal Sunday Schools there and en route. Excitement reigned as we soared higher and higher. Little eyes fairly sparkled as they watched their plane racing against the other one and once or twice I fear there were some tears as they saw the other plane go ahead.

The purpose of this great race was to build up a village Sunday School work. We do not have the good fortune to be able to build up our Sunday School with new pupils coming to the church as you do so we must go to them. When we began we had no village Sunday School. The school was divided into two sides with seventy-two members on each side. These members were divided into classes of four on the red side and five on the blue. Each class was to be responsible for the opening and maintaining of a village Sunday School and helpers for this work could be drawn from any class on that side. If each class succeeded in opening a Sunday School, that side advanced 200 miles, but if for any reason the full amount of classes had not been taught that week the side lost. Then for extra classes over and above the allotted number the side advanced 200 miles. Thus each week we had to work hard to maintain our regular classes and extra hard to open up others in order to get extra points.

This method of action encouraged the workers and gave them an opportunity to spread the gospel. Each village class was taught by a teacher or preacher from among the regular church members. For this reason we required more of the boys' side for with a school of strong energetic boys and a staff of nine capable teachers and preachers as leaders against women and children, the majority of whom were absolutely unfit to teach anyone, they had the advantage. Young women cannot go unchaperoned to villages and there were few older ones who could do the work. Custom rules against women in every way in India but the women determined in some way or other to win. For this reason the men were required to have at least five village classes.

Everyone took a keen interest. Even the wee tots cheerfully went to sing to their village children. It is interesting to watch the little tots take their part. During the revival they took their turns on the prayer tower and prayed as if the burden of the world rested upon them. Then when it came time to go to the village classes with their teachers, their little heads were held high as they marched off singing "Ham zarur jitenge yadi Ra ja ke bal men laren"—"We will surely win if we fight in the strength of the King."

Let me say here that it is not easy to open village classes and it is often harder to keep them open. We found that the village priests began to take keen interest in their people's welfare when we began to visit them, and after the first or second visit, often we found no children at all and by no amount of persuasion could we get the priest to call them. In some places we had to do a great deal of pleading to keep the class open. But all together we succeeded in opening sixteen classes which grew in numbers and interest and average from fifteen to thirty children. This was accomplished by the help of the Lord in twelve weeks.

In one place they call us King Jesus. We have a little song about "Ra ja Yisu Aya"—"King Jesus has come." So when they saw us coming they began to climb up trees and on hay stacks and wave at us and call to one another that King Jesus has come. We finally convinced them that we were not King Jesus but that we are His people and so they greet us thus as "King Jesus People."

We also counted points on collection. The average collection is about one rupee per Sunday for the whole church, but during these twelve Sundays of the race the total collection went to eighty-six and one fourth rupees. The offerings are to go to help missions and to the Bible and Tract Societies to help spread the gospel message to others who have not found Christ.

This offering represented real sacrifice



Some of the children of the Purulia Orphanage, India. Who will help support them?

from many. One lady, the matron of our women's home, who receives only six dollars per month, gave more than any in comparison with what they had. She is a widow with a child to support. Every Sunday she gave about ten cents but on Easter Sunday when the missionary offering was taken she put in two dollars. She said she had told the Lord she would do without sugar and milk for her tea until she could pay the pledge. To us it seemed that the widow's mite was cast into the treasury that day, and we are sure that He, who took note of the widow's mite by the treasury so long ago, has again taken note of this love gift.

We feel that the Lord has greatly blessed us in this special effort to build up the village Sunday Schools. The race was a close one but the women won. The boys took it like good sports and are now making plans to beat us the next time when school opens again. Please pray that the lessons taught in these villages may bring forth a hundred fold and that little lives might be brought to know King Jesus in reality and that He who said "Suffer little children to come unto me" may truly be glorified in their little lives.

"WON'T SOMEONE LOVE ME?"

"Will any of these at the Beautiful Gate be waiting and watching for you?"

When I first came to India an old Hindu said to me, "You need not think you will get any children here for your orphanage for we will not give them to Christians." When children are orphaned and there is no one to care for them the people prefer selling them for immoral purposes or to the temples, or neglect them and allow them to wander the streets begging, and subsequently leading lives of shame.

But now, even in the remote villages, people are hearing of the orphanage in Purulia where a child who has lost both its parents may be taken care of, and they bring the children to us. We have seven children who are not supported—four babies and three little girls. One of them, a girl of ten years, is full of mischief but is a real little mother who loves the babies and is always ready to lend a helping hand. One little six-year-old, when brought to us in very ragged, dirty clothing, said pathetically, "If I stay here shall I have a clean dress?" Another had not had any care for a long time but is now responding to cleanliness, food, and love. The small one sitting on top of the palm-stand in the picture is a little dear, and is unfolding like a flower from day to day. One of the babies desires only to eat and that all the time. The two small babies seem to be saying, "Won't someone love me?"

There may be mothers who have laid their little ones away and for Jesus' sake will take a child to support and pray for. These little ones need shelter and need to learn about Jesus who said, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." The time is short and what we do must be done quickly.—Miss Fanny A. Simpson.

"Holiness is the losing of self and being clothed upon with the spirit and likeness of Jesus."

The Sunday School Lesson

Saul Converted and Commissioned

Lesson for August 9: Lesson Text, Acts 9:1-9, 17-19; 1 Tim. 1:12-14.

The miracle that took place in the life of Saul of Tarsus is perhaps the greatest one recorded after creation. Opening a path through the waters of the Red Sea and of the Jordan River, causing the walls of a city to sink so as to offer no impediment to the marching of men, renewing day by day for three and a half years a small supply of meal and oil so that food was thus provided for three persons, providing an abundant meal for thousands of people from a handful of food are miracles, but, having to do with lifeless, inanimate things they do not seem so wonderful as changing overnight a raging, strong-willed persecutor of the church into the mightiest exponent the church has ever had. This is a miracle of higher rank and more wonderful.

I. SETTING OF THE MIRACLE

And Saul, yet (notwithstanding the jolt his smugness had received through watching, and later meditating on the death of Stephen) **breathing out threatenings and slaughter.** Who is more vindictive and destructive than one who kills in the name of religion? The lovely, harmless, sinless Saviour was tortured to death by such men. A raging lion is kind and pacific as compared to the horrible cruelty of the Mohammedans in "converting" the world to Islam. The Romish church has filled actually millions of graves through its persecution of those who refused to be Catholics.

Desired of him letters to Damascus. What he expected to do by the authority of these letters we know from his own words. He intended to shut the saints up in prison and give his voice against them that they might be put to death. Acts 26:10. He did this too without distinction of sex, so pitiless was his rage against the Christians.

As he journeyed, he came near to Damascus. His zeal urged him on so fiercely that he would not lie by in the heat of the day as was the universal custom of that land, but noonday found him pressing on. Acts 26:13. This, then, is the setting of the miracle.

II. THE MIRACLE BEGUN

Suddenly there shined round about him. What an intense, blinding light it must have been to be noticeable where the Syrian sun was shining in his noonday strength! No wonder it put out Saul's eyes. v. 8. The brightest electric light shining there would have looked dim, but God who is light, shone so brightly that the entire party were prostrated on the ground. Acts 26:14. Some who read this will recall with what overwhelming power the Holy Spirit convicted them when they were sinners being drawn to Christ. We serve a great God.

He heard a voice. His blinded eyes and his prostrated form were testifying that he had met God. Now his ears join their testimony with the rest. A mighty miracle was being performed, and God was putting forth the need-

ed energy. He has not changed. In Finney's day in answer to prayer God laid such a burden on the community that business houses didn't open, amusements stopped, and an awful solemnity pervaded the whole township. It was thus that 500,000 thorough converts were made under Finney's ministry.

Why persecutest thou me? Isn't it wonderful and delightful to know that what anyone does to one of us, God's children, God deems to have been done to Himself, whether it be good or bad? See Matt. 25:31-45. This gives us solemn pause when we think of saying any slighting thing about one of God's children who differs from us, perhaps, in doctrine. God told Saul that in persecuting Christians he was persecuting God.

Who art thou, Lord? Saul was a raging, bloodthirsty persecutor, but he was humble before God. He thought he was *servng* God. 1 Tim. 1:13. He realized now that he was face to face with God, and believing that, it was no task for *him* to be meek and teachable.

I am Jesus, whom thou persecutest. Not I am the Lord or God or Jehovah or the Messiah, but **Jesus.** Saul knew he was talking to God and now being told he was talking to Jesus, he knew the Christians he was persecuting to death were right. Their distinctive claim was that Jesus is God—the Son of God. This was the essence of the gospel as they preached it. They preached that Jesus is Christ. It was this that made them insist that when people were baptized it must be in the name of, that is *by the authority* of Jesus.

Lord, what wilt thou have me to do? The surrender had begun. He was asking for orders from Jesus of Nazareth as God. How amazing a change of front is here shown in a moment of time. A powerful mind and a resolute will wholly set on destroying the influence of Jesus, is being changed by a miracle into a follower of the Nazarene. This miracle has been wrought in millions of hearts since that eventful day.

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit Faith the Lord

STANLEY HOWARD FRODSHAM
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ASSOCIATE EDITORS

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MISSIONARY EDITOR

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III. THE MIRACLE COMPLETED

They led him by the hand. Many miracles of conversion have been begun, which through the bungling of Christian workers have not been completed. As soon as seekers yield themselves to Christ they are induced to stand and testify that they are saved. With what sickening frequency do such people go forth and find themselves unable to live for Christ! It is the crying disgrace of the modern revival. But Saul was treated differently. He would have been willing to start right from there and go anywhere the Lord would have directed. He had surrendered. But he was sent into the city to tarry in darkness and distress for three days. In that time the work of grace was completed. When in our day converts, after they show by word and look that they have accepted Christ are kept on their knees at the altar, praising and loving God, until the miracle in them is completed, and Christ the hope of glory is fully formed within them; then they go forth free and victorious to live the life of real Christians.

Arise, and . . . inquire for . . . Saul of Tarsus. The climax of the miracle is now to be reached. The Holy Spirit for three days has been operating in Saul, baptizing him into the body of Christ which is the church (1 Cor. 12:13), regenerating him (John 3:5), and making him a new creature. 2 Cor. 5:17. He has been presenting Jesus as an object of faith (John 16:14), giving Saul the victory over the flesh (Rom. 8:2-4), creating in him the elements of a Christian character (Gal. 5:22-23), applying the blood in cleansing and sanctifying power (1 Peter 1:2) and, in a word, completing the work of making him a real Christian. Now He sends Ananias to minister to Saul that he may be baptized with the Spirit and baptized in water—completing the miracle. What a blessing it would be if converts at our altars were dealt with as wisely and efficiently as was Saul of Tarsus.

Ananias went his way. God, in answer to prayer (doubtless a multitude of earnest prayers had been offered for Saul) will convict men and make them willing to yield their lives to God; but God has so limited Himself that He needs human help to bring the work to final fruition. No doubt Ananias found Saul in a very depressed and forlorn state, but when Saul heard himself called "Brother," and was told that he was to receive his sight and be baptized in the Holy Ghost, he looked up in gladness and he could see. I am sure there was great joy in his heart, and I think it was while he was shouting that he began speaking in other tongues as the Spirit gave him utterance. Then Ananias baptized him in water and the miracle was complete.

IV. RESULTS OF THE MIRACLE

He counted me faithful putting me into the ministry. In these words we get a glimpse of the prodigious work of grace that has been accomplished by the fact that this thoroughly made convert was called to preach. He went up and down the Gentile world of his day like a flaming firebrand, making converts everywhere, organizing churches, sending forth those converted under his ministry to preach, watching over them in tender love in letters of instructions and encouragement by word of mouth. He wrote wonderful letters to the churches, and these letters have now for many centuries been the strength of the church.—C. E. R.

The Passing and the Permanent

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

HERO WORSHIP GONE WILD

Some foregleamings of Rev. 13 may be glimpsed from the following statements in an article by a United Press correspondent. "What the Fuehrer does is always right" is a slogan which leads a nation-wide campaign to deify Adolph Hitler." An ardent Storm Trooper who owns a flower stall burned a light day and night before Hitler's picture.

NO ANTI-SEMITISM IN ITALY

"The one country in Europe where there is no Anti-Semitism is Italy," comments *Revolution*. "Great efforts are being made by Mussolini to foster friendship with the Jews. Hundreds of Jewish youths have been taken for free trips to Italy. Recently the first all-Jewish Marine Schoolship was launched in the harbor of Civita Vecchia near Rome, christened the Sara I by the chief Rabbi of Rome. The Jewish personnel comes from all over Europe. The star of David is the insignia, the language Hebrew. The purpose is to train officers for the future Jewish marine."

THE RED MENACE

The *Presbyterian* asks us whether we know: That the revolutionary Communists in the United States are rapidly approaching the 3,000,000 figure?

That there are twice as many Communists in the United States today as there are at the present time in the Communist Party in Russia, where 160,000,000 people are subject to its tyrannical will?

That there are six times as many members in the American Communist Party as there were in Russia at the time of the bloody Bolshevik Revolution?

That there are over 600 Red newspapers and magazines circulating in this country today?

That there are over 6,000 paid speakers daily and nightly poisoning the minds of our masses with this ungodly and un-American doctrine?

WHERE A PENTECOSTAL CHURCH CANNOT BE BUILT

The real title of the article is "Where a Presbyterian Church Cannot be Built," but the truth involved applies to our Fellowship also. The article is taken from the *Mississippi Visitor*, a Presbyterian publication: "There is a place where a Presbyterian Church can not be built. That may be startling news to some of us. But it becomes more startling when we learn where the place is. We might suppose that it was in Africa, China, Russia, or Mexico. But the location is not in some far away land, but right here at our own door—in our neighboring state of Tennessee, in the town of Norris. The reason is the federal government has taken religion in hand, built a 'community church house,' and has said to all denominations, you cannot build any of your churches here. And that settles it. The order sounds very much like those being issued in Russia and Germany. And all this in spite of the fact that the federal constitution says: that 'Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.' But constitution or no constitution, you can't build a Presbyterian church in Norris, Tennessee, in the good old United States."

CHINESE BIBLES

Since the publication of the first Chinese New Testament 120 years ago the total circulation of the Chinese Scriptures by the British and Foreign Bible Society exceeds 106,000,000 copies.

AN INTERNATIONAL POLICEMAN

Dr. Russell, professor of Political Science at California University, declares it is too much to expect that international agreements will always be respected "without international police in the background."

Isaiah the prophet tells of the great "Sheriff of the Skies," who shall "judge among the nations and shall rebuke many people." Isa. 2:4.

HUMILIATION OF GERMAN JEWS

According to *Jewish Chronicle*, Fritz Ut, an "Aryan" storekeeper in the city of Schneidemuhl, was sentenced to six weeks' imprisonment for alleging that the owner of a competitive store in Schneidemuhl was a Jew. The insulted competitor proved in court that he was a genuine "Aryan," and the judge in issuing the verdict declared that "it is a grave insult to call a person a Jew when he is an 'Aryan,' because a Jew is a second-class human being."

The degradation of disobedient Israel was predicted by Moses when he declared, "He (the Gentile) shall be the head, and thou shalt be the tail." Deut. 28:44.

GROWTH OF HAIFA

According to *Jewish Hope*, one who was recently in Haifa writes: "Haifa is astonishing. When I last saw it sixteen years ago it was a poor seaport which the Turks had left, and had a population of 35,000. Today it has over 100,000, and you can see it growing, climbing lovely Mount Carmel and thrusting north towards Acra, and south towards the plain of Sharon. It has wide streets flanked by great blocks of modern shops and flats. The warehouse accommodation of the new port is already far too small. A huge luxury hotel is in course of construction. The place is bursting with energy." Ezekiel predicted the re-occupation of Palestine when he said, "The cities shall be inhabited, and the wastes shall be builded." Ezekiel 36:10.

THE MESSIANIC HOPE

Said a Jewish scholar in the course of a lecture:

"All lies in the womb of the future. It is for us to try to read the signs as they appear on the wall, for as in the days of Belshazzar there are indeed signs upon the wall and the fate of nations is weighed in the balance. All the upheavals of today are so many ominous portents of the end of the second millennium. The Jews may be sufferers for a while, but they will outlive the present persecution. Yet what of the nations? These persecutions are a sign of inner decay, of moral disintegration. Is the world travailing for the birth of a new order of things; are these indeed the 'pangs of the Messiah' (rabbinic expression to describe tribulation preceding Messiah's coming)? Will the darkness, which now is deepening, lift one day for a new sun to dawn upon a world reborn?"

ALLEN, OKLA.—We are thankful for the revival we have had, Jacob Miller, Evangelist. Eight prayed through to victory, 20 received the Baptism in the Holy Ghost, according to Acts 2:4, and our church received a blessing from his messages from night to night. Twenty-one signed the roster roll on the last night of the revival.—B. W. Morgan, Pastor.

GRAND JUNCTION, COLO.—We closed our Third Annual Western Slope Camp Meeting here, June 28. A. C. Bates, Amarillo, Texas, was with us during the 10 days as special speaker. Some were saved and filled with the Spirit, and the saints received a great spiritual uplift. A time of sweet fellowship was enjoyed by all in attendance.—F. C. Woodworth, District Superintendent.

AUSTIN, TEXAS—Over 20 were saved, reclaimed, filled, and refilled during the revival held for us by Evangelist Frank R. Anderson, of Dallas. At the close of the meeting two of our neighboring churches met with us at the water's edge. People were shouting and dancing all around. Those who received anything from God during this revival still have a ringing testimony for God; not a single one has backslidden.—Lee Baker, Pastor.

DEMING, N. M.—At the revival and camp meeting held in Deming June 9—30, Clyde C. Goree, Evangelist, a few were saved and many became interested. Mrs. Paul Harrington had charge of the children and did a good work. The sectional camp meeting was held during the last 10 days. People from all parts of the section came together in sweet fellowship. The power of God fell on the services, and all the saints, having been refreshed, went home with a greater vision and zeal to work for God. The Lord wonderfully supplied our every need.—Jesse B. White, Presbyter; Milton L. Little, Pastor.

CHICAGO, ILL.—The presence of the Lord was greatly manifested during a 4 days' meeting at the Humboldt Park Pentecostal church, Harvey McAlister, Evangelist. The remarkable healings encouraged and stimulated our faith and zeal for the Lord Jesus Christ. One young man was carried in, unable to walk because of paralysis, and after being prayed for he walked out unassisted. His parents had spent hundreds of dollars on treatments to no avail. Now they have pledged a large sum to our building program. Brother McAlister humbly hides himself away in the Lord, and Christ receives all the glory.—J. Robert Ashcroft, Pastor.

CARR CITY, OKLA.—Our new church was dedicated June 1. A very splendid crowd was present, including many visiting ministers. W. B. McCafferty, of Enid, was the afternoon speaker. God blessed in a special way throughout the services. Last summer, Brother and Sister B. L. Greene, of Maud, Okla., held a meeting here in an arbor, and the Lord blessed. Some heard the Pentecostal message for the first time. Brother and Sister Greene returned June 13th for a revival. The Lord gave us 21 souls during the 3 weeks' revival, and baptized 6 with the Holy Ghost. A good Sunday School was organized last Sunday, and we are going on to victory.—Brother Clemens, Pastor.

In the Whiten'd Harvest Field

SPARKS, MD.—Brother and Sister G. T. Owens, of Oklahoma, gave us a fine 3 weeks' revival at Evna, just west of Hereford, Md., and concluded by baptizing 5 in a creek near by. Brother T. B. Pierce is our Pastor.—E. W. Miles.

HOBBS, N. M.—We came here last September and started services, with a faithful few in attendance. The Lord has blessed by giving us a new church and a good harvest of souls. We are thankful that our building is clear of debt. R. E. Gilliam, Little Rock, Ark., is with us at present. The Lord is blessing, saving souls and filling believers with His Spirit.—Archie Lea Henderson.

PENNVILLE, MO.—We are glad to report victory here. The Lord has been with us and souls have been saved. We have closed a 4 weeks' meeting, Ivan Carper, Evangelist. Thirty came to the altar seeking the Lord, 19 were baptized in water, and two were baptized in the Holy Ghost. Our Sunday School has grown this summer.—Louis and Gladys Martin, Pastors.

ALLIANCE and SALEM, O.—For the past few months we have been launching forth in various ways to build up God's cause in these needy places. In the latter part of April, Evangelist L. T. Stewart conducted a campaign for us in Salem. In May, Evangelist and Mrs. E. A. Schink were with us in the Alliance Tabernacle. Now Brother C. H. Austin, from the Southern California District, has just closed a campaign in Salem. Our assemblies enjoyed the ministry of these brethren, and God blessed in saving souls and healing the sick. Prejudice is being broken down and we can see things moving toward greater victories. I have been editing a 12-page gospel monthly which we place in the public libraries in both cities, barber shops, doctors' and dentists' waiting rooms, as well as in many homes.—Milton R. Searles, Pastor.

DEPEW, OKLA.—We just closed a very successful campaign. The doors of the church had been shut for over a year when we came here, about 30 days ago, and began an old time Pentecostal revival. Fourteen were saved in the good old-fashioned way, 14 were baptized in water, and we have organized a good Sunday School. We have regular services since the revival closed, good crowds coming to these services, and the Lord is surely in our midst. Last Monday night we had the Lord's Supper, and about 35 took part in this service. Pastor J. I. Miller, of Bristow, was present and had charge of the service that night. Our meeting nights are Thursday and Saturday, also Sunday morning and Sunday night. Council brethren passing this way will always find a hearty welcome.—Jimmie Lawson, Pastor, Kellyville, Okla.; Clifford Miller, Bristow, Okla.

HOUSTON, TEXAS—We have just closed a very precious revival, Alvin Hindrex, of Sulphur Bluff, doing the preaching. The saints were moved to a deeper life of service. Several prayed through to the Holy Spirit Baptism, according to Acts 2:4. One young man came and gave his heart and life to Jesus, said he had not been in a church for 3 years. Several others came and received pardon for their sins. Every phase of the work is growing. The church has bought the property on which it stands. God is blessing our services. Council ministers passing this way will find a hearty welcome.—Roy Bounds, Pastor.

CROSBY, N. D.—Evangelist Ettie E. Reckley has recently closed a 3 weeks' campaign with us. We are glad to report victory as a result of her ministry here. The campaign closed with a 2 days' fellowship meeting, July 4-5. H. G. Johnson, State Superintendent, Blanche Brittain, and many other pastors and workers were with us during these days. In spite of the extremely hot weather, these were days of real blessing. A number received the Baptism in the Holy Ghost, and everyone was revived and drawn closer to God as a result of the preaching of the Word in old time power.—L. R. Anderson, Pastor.

WILSONVILLE, NEBR.—We came here in April and started revival services. In a 9 weeks' meeting 12 were definitely saved and 5 received the Baptism in the Holy Ghost. There have been a number of remarkable healings. One elderly lady had suffered 8 years with an ulcer on her ankle; when she gave her heart to the Lord and was prayed for, the Great Physician made her whole. This has caused her 11 children to become greatly interested in the Pentecostal message. They were all raised in the Seventh-day Adventist church. We have a Sunday School with an average attendance of 24. We were asked to start a Sunday School 10 miles south of town, and the first Sunday afternoon there were 55 present. There seems to be many hungry hearts. We trust the Lord will permit us to hold a revival there after harvest is over. We are staying to pastor the work.—Pastor and Mrs. Geo. H. Petherick.

Forthcoming Meetings

CUERO, TEXAS—Aug. 2—; R. E. Gilliam, Evangelist.—Ray Babbitt, Pastor.

HOUSTON, TEXAS—July 29, for 3 weeks or longer; Jacob Miller, Ft. Smith, Ark., Evangelist.—Luster Hayes, Pastor, 1105 Kern St.

SAN FRANCISCO, CALIF.—Glad Tidings Temple; July 25-Aug. 23; George Jones and Emma Van Dalen-Jones, Evangelists.—R. J. Craig, Pastor.

OLYMPIA, WASH.—Assembly of God, 2d and Pear St.; Aug. 2—; Evangelist and Mrs. F. Pepper.—E. G. Lawrence, Pastor.

CHESTER, PA.—Full Gospel tent meetings, 15th and Upland Sts.; the rest of the summer; every night except Saturdays, 7:45; Mae Eleanor Frey, Evangelist.—Elsie M. Ream.

ST. LOUIS, MO.—University and N. Jefferson; tent seating 1500 people; August 2—; Loren B. Staats, Evangelist; choir of 140 voices.—Henry Hoar, Pastor.

HARVEY ILL.—Full Gospel Tabernacle; Aug. 2, for 2 weeks or longer; George Solomon, Evangelist.—T. T. Carnical, Pastor.

(Near) **CORDELL, OKLA.**—Red Wood Church, 10 miles S. E. of Cordell; Aug. 2, for 3 weeks or longer; G. W. Perkins, Evangelist.—Walter Ainsworth, Pastor.

ST. LOUIS, MO.—Aug. 2-Sept. 13; Loren B. Staats, of Ohio, Evangelist; meetings in tent seating 1500, located at 2920 N. Jefferson.—Henry Hoar, Pastor.

(Near) **TOLAR, TEXAS**—Elm Grove Assembly, 3½ miles south of Tolar; Aug. 8—; Chas. and May Miller, Watonga, Okla., in charge.—Clyde and Ruth O'Shields, Pastors.

HOUSTON, TEXAS—Magnolia Park Assembly of God, 79th St. and Baltimore Ave.; Aug. 9-30; Floyd Heady, Okmulgee, Okla., Evangelist.—E. M. Yeats, Pastor.

LACROSSE, WIS.—Tent revival at 7th and Lacrosse St., now in progress. Clarence H. Jensen, Alexandria, Minn., Evangelist. Services every night except Monday and Saturday. Co-operation of pastors in near-by towns appreciated.

SIOUX CITY, IOWA—Aug. 2, for 3 weeks; Stanley Comstock, Evangelist, assisted by Ira Stanphill, Gospel Singer and Musician. Meeting held in large outside tabernacle, next to church.—Willis E. Smith, Pastor.

(Near) **HONEY GROVE, TEXAS**—12 miles N. of Honey Grove; July 31, for 3 weeks or longer; Lora H. Wilkins, of Wichita Falls, Evangelist. This is a new field; neighboring friends' co-operation appreciated.—Lora H. Wilkins, Newcastle, Texas.

MARSHALL, MINN.—Tent Meeting, Main St., next to tabernacle under construction; July 19-Oct. 4; Rolfe Musical Evangelists first 5 weeks.—Frank R. Griep, Pastor.

ELKTON, MD.—Summer Gospel Tent Meetings; Aug. 2-23; L. Wesley Jaeger, of California, Evangelist. Services every night except Monday 7:45, at the Gospel Tent, Singery and Childs Roads. This is a new work; co-operation of near-by assemblies appreciated.—George E. Dych, Pastor.

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

LEBANON, N. J.—Fellowship meeting, Hudson Valley Zone; P. C. Assembly; Aug. 10; services 3:00 and 7:30 p. m. Dinner served to all; all are welcome.—S. Moore, by Walter I. Palmer.

WESTERN OKLAHOMA CAMP MEETING
SAYRE, OKLA.—City Park; Aug. 18-27; bring camping equipment. James Hutsell, District Superintendent, in charge.—H. L. Walker, Pastor.

PECOS SECTIONAL CAMP MEETING
CRANE, TEXAS—July 31-Aug. 9. Guy Shields, Evangelist, will speak twice daily. Bring bedding. For further information write Pastor Ira M. Bryce, Box 113.

KANSAS DISTRICT CAMP MEETING
WOODSTON—Aug. 6-16. Location of camp ground 3 miles east of Woodston. Hattie Hammond, Evangelist; A. L. Hoy, Bible Teacher.—Fred Vogler District Superintendent.

SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL
Aug. 2-30; Second Annual Southern California and Arizona District Council Camp Meeting at Pine Knot, Calif. Meals, cabins, camping, camp store, supplies.—Arthur V. Huntley, District Secretary.

CAMP MEETING
(Near) **NEWPORT, TEXAS**—Truce Church, on Newport and Jacksboro highway; Aug. 1-23; T. S. Miles, of Wichita Falls, Main Speaker. Come prepared to take care of yourselves. H. O. Abshier, of Jacksboro, Texas, Pastor.—H. E. DeShane, Deacon.

IDABEL, OKLA.—Camp Meeting; Aug. 5-15; 3 services daily. Earl Davis, Night Speaker. James S. Hutsell, Bible Teacher. Rooms for ministers furnished as far as possible. Camp ground, wood, and water provided.—R. H. Graham, Pastor.

NEBRASKA CAMP MEETING
GOTHENBURG, NEBR.—Nebraska District Camp Meeting; Aug. 6-16. Hugh Cadwalder, Principal Speaker; Myer Pearlman, Bible Teacher. For further information write Superintendent A. M. Alber, 634 S. Denver Ave., Hastings, Nebr.

ROCKY MOUNTAIN DISTRICT CAMP MEETING
DENVER, COLO.—Aug. 13-23; 3 services daily; Dr. Chas. S. Price and Party will be present, and he will be the speaker. Tents and cabins rented; meals served on grounds. C. A. rally, 20-21. L. R. Faith, President. Write for reservations of cabins and tents.—F. C. Woodworth, District Superintendent, 5700 S. Broadway, Littleton, Colo.

EAST TEXAS CAMP MEETING
(Near) MURCHISON, TEXAS.—Barton's Chapel, 5 miles out from Murchison; Aug. 1-10; Wm. B. McCafferty, Teacher; Frank R. Anderson, Evangelist. Come prepared to camp; plenty of shade, water, and watermelons. Rooms can be secured at minimum rate.—Chas. G. Lonsford, Pastor, Route 2, Murchison, Texas.

NEW ENGLAND DISTRICT CAMP MEETING
PALMER, MASS.—Aug. 12-23; W. I. Evans, Dean of Central Bible Institute, Springfield, Mo., Principal Speaker. Kindly bring bed linens. H. T. Carpenter, District Superintendent, 104 Dana Street, Springfield, Mass.—H. H. Shelly, Secretary, Box 2, Cumberland Mills, Me.

SECTIONAL CAMP MEETING
BIG SPRING, TEXAS.—Aug. 10-20; George Hayes, of Houston, Main Speaker. Plenty of good camping ground and shelter; meals on free-will offering plan. Big Spring is on Bankhead Highway 80. For further information write W. A. Harris, Sectional Presbyter, Colorado, Texas; or Homer M. Sheats, Pastor, Big Spring, Texas.

CAMP MEETING
(Eastern Ontario District)
COBOURG, ONTARIO, CANADA.—"Lake Shore Pentecostal Camp"; July 26-Aug. 9; Camp bus will meet boats and trains. Evangelist Otto Klink, Night Speaker. For information write Geo. A. Chambers, Box 781, Peterborough, Ont., or C. B. Smith, 348 Waverly St., Ottawa, Ont.

TENNESSEE DISTRICT COUNCIL AND CAMP MEETING
DYER, TENN.—District Council, Sept. 1-3; camp meeting, Sept. 4-13. E. S. Williams, General Superintendent, Main Speaker. Free housing provided as far as possible. Meals on free-will offering basis. For further information write W. A. Spain, District Secretary, Route 4, Milan, Tenn.—L. A. Smith, District Superintendent, 1405 Aste St., Memphis, Tenn.

WESTERN WEST VIRGINIA CAMP MEETING
MT. HOPE, W. VA.—Gospel Park; Aug. 20—Sept. 1; Howard C. McKinney, Houghton, N. Y., Evangelist and Bible Teacher. Ground equipped with cabins, dormitory, dining-room, kitchen, lunch stand and tabernacle. Camp Meeting Committee: W. P. Broyles, Chairman, Oswald, W. Va.; S. W. Sublett, Secretary, Montcalm, W. Va.; C. W. L. Payne, Treasurer, Mt. Hope.—Margaret Montgomery, Secretary, Mt. Hope.

APPLACHIAN DISTRICT COUNCIL AND CAMP MEETING
BRISTOL, VA.—Pentecostal Park on Lee Highway, 1 mile north of Bristol. District Council, Aug. 6-8. Virginia sectional camp meeting, Aug. 6-16. Arthur H. Graves, Bible Teacher—Evangelist. Tents, 10x12, \$4.00; 12x14, \$5.00. Canvas cots, \$1.50 each. Meals, 15 cents. Furnished rooms, \$5.00 up. Orders for tents and cots must be received by July 30.—W. T. Millsaps, Secretary, 740 Fairview St.

INTERSTATE CAMP MEETING
EUREKA SPRINGS, ARK.—Aug. 27-Sept. 7. Speakers: Donald Gee, Assistant Superintendent of the Assemblies of God, Great Britain and Ireland; and W. T. Gaston, Sacramento, Calif. Camps, rooms, and cottages available at reduced rates. Fred Vogler, Chairman, 1017 S. Market St., Wichita, Kansas. E. J. Bruton, Secretary, Box 300, Pine Bluff, Ark.

SOUTHERN MISSOURI DISTRICT CAMP MEETING
SULLIVAN, MO.—Annual camp meeting of Southern Missouri District, July 31-Aug. 9. There will be special speakers and Bible teachers of interest—a time of real waiting upon the Lord. Meals on free-will offering plan; rooms furnished; free camp ground. For further information write E. D. Cockman, Pastor.—S. L. Johnson, District Superintendent, Dexter, Mo.

MOOSIC, PA.—In big tent on Minooka Ave., in the rear of High School; Aug. 3-30; Chas. Shaffer Jr., 15 year old boy Evangelist.—J. E. Jenkins, Pastor.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL AND CAMP MEETING
BYRON, WIS.—Camp Byron; Aug. 6-16; Special Speakers: John W. Follette, New Platz, N. Y.; Len J. Jones, of Australia. C. W. Loenser, Cleveland, O., will have charge of German services. Third Annual District Council, Aug. 6-10. Camp is located 10 miles south of Fond du Lac, on U. S. Highway 41. For further information write Pastor D. M. Carlson, District Secretary, Box 602, Shawano, Wis.

EASTERN DISTRICT CAMP MEETING
GREEN LANE, PA.—Maranatha Park; July 17-Aug. 16. Speakers: A. A. Wilson, Kansas City, Mo.; J. Narver Gortner, Oakland, Calif.; Pastor and Mrs. R. A. Brown, New York, N. Y.; W. K. Bouton, Corona, L. I., N. Y.; Allan Swift, Elizabeth, N. J.; also our District Superintendent Flem Van Meter, and many more Eastern District ministers. Cabins and tents can be rented. A beautiful booklet describing Maranatha Park sent on request. For further information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.

POTOMAC PARK CAMP MEETING
WASHINGTON, D. C.—July 31-Aug. 23. Speakers: Clyde Bailey, Mobile, Ala.; Allan A. Swift, Elizabeth, N. J.; Harry Penn, Alexandria, Va.; Mrs. Robert A. Beisel, Allentown, Pa.; along with our ministers and officers of District. "High Days": Missionary Days, Aug. 14 and 16; Home Missions and S. S. Rally, greatest convocation of our camp, all day, Aug. 11; C A Rally, Aug. 15. Our District stirred to meet present day apostasy. Under direction of Superintendent Walter C. Long, Mt. Morris, Pa., and Camp Chairman Harry V. Schaeffer, 412 Douglas St. N. E. For camp booklet and information write enclosing stamp.

MISSISSIPPI DISTRICT COUNCIL AND CAMP MEETING
JACKSON, MISS.—Corner Commerce and State Sts.; August 4-14. E. S. Williams, General Superintendent, Main Speaker. Council meeting, Aug. 12-14. C. A. rally, Aug. 10. Furnished rooms and cottages at reasonable rates; space for campers; meals on grounds at extremely low prices. First service, Tuesday night. For further information write James E. Hamill, Camp Meeting Secretary, P. O. Box 983, Hattiesburg, Miss., or H. M. Sandlin, District Secretary, 5456 St. Claud Ave., New Orleans, La.

WORLD MISSIONS CONTRIBUTIONS
 July 8-14 Inclusive

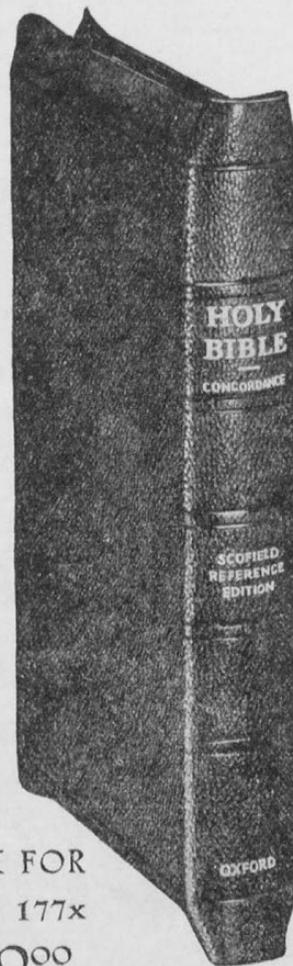
ALABAMA Personal Offerings	\$ 5.00
Andalusia Assembly of God	10.38
Enterprise Assembly of God	1.00
Montgomery Assembly of God	2.00
Thomasville Assembly of God	1.16
ARIZONA Personal Offerings	1010.00
Flagstaff Assembly of God	3.15
Mesa Assembly of God S S	3.50
Wickenburg Pent'l Tabernacle	9.00
ARKANSAS Personal Offerings	7.87
Blytheville A of G Miss Prayer Band	4.35
Clarendon Assembly of God	1.00
El Dorado A of G S S & Miss Council	3.00
Eureka Springs Elk St. Assembly	1.20
Fair Oaks Assembly of God	1.10
Fayetteville Assembly of God S S	8.50
Fordyce S S & C A Class	5.00
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Harrison Assembly of God	3.65
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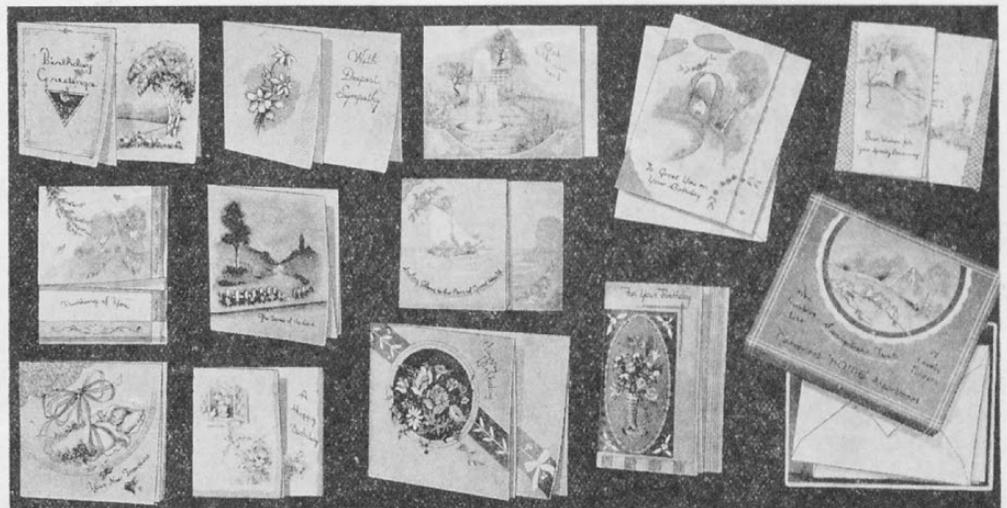
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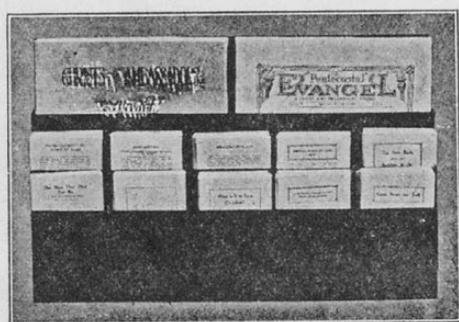
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