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A Clean Heart and a Wholesome Tongue



IT IS written, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1.

God had a purpose of grace for Joseph, but He had first to prepare his heart. The special schoolhouse for the preparation of Joseph's heart was a prison in Egypt. There he was brought low, and made to know in a very deep measure what the crucifixion of the flesh is. How his heart would be longing to be back in his father's home and to hear once more the oft repeated story of Abraham and Isaac. How he would have loved once more to hear his father tell how God met him at Bethel, giving him the revelation of a ladder from earth to heaven with angels ascending and descending upon it, and to be once more reminded of the promise God gave on that wonderful occasion. And then the story of that night when there wrestled with his father Jacob a man who brought him low and conquered him, but who changed his name and transformed his nature, making of Jacob, the supplanter, an Israel—a prince of God.

What temptations there would be to resent the treatment of his brothers who had sold him into Egypt. But in that dungeon he was going through the necessary abasement in preparation for exaltation in days to come. It is a law of the Kingdom that the first shall be last and the last first. Before Joseph could take a first place he must learn what it was to be last. In that dreary dungeon his heart was being prepared of God.

When at a later date, after his

exaltation, his brethren came to him fearing greatly that he might requite them all the evil which they had done unto him, and saying, "Forgive, I pray thee now, the trespass of thy brethren, and their sin," Joseph was tender towards them. The Lord who had prepared his heart now prepared the answer of his tongue: "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones."

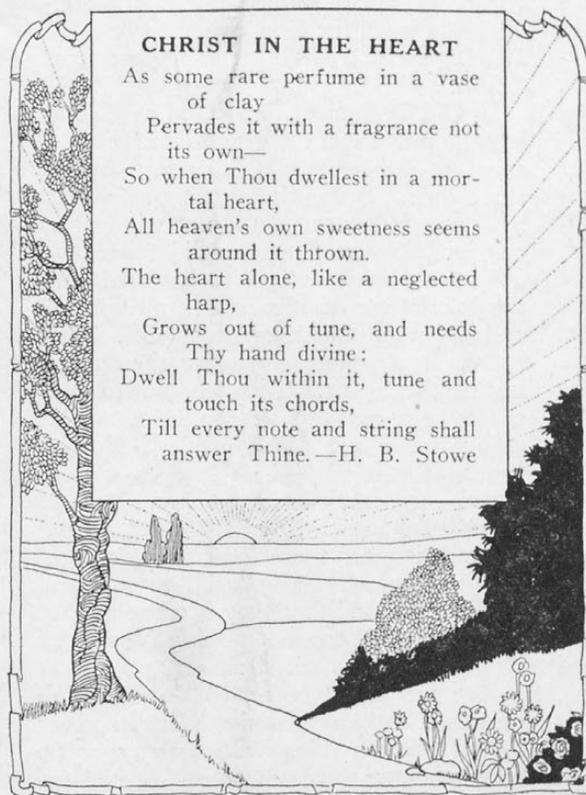
Moses thought that he could deliver the children of Israel from the Egyptians,

and slew one Egyptian. And then God took him to the backside of the desert, there to learn that no carnal means will avail, and to prepare his heart for the things that were ahead.

God is never in a hurry, and for Moses there were forty years of heart preparation. But in those forty years God prepared a prophet of whom it was written, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. 34:10. And God also prepared the answer of his tongue to Pharaoh, and also to the children of Israel in the many crises of their history.

Peter was a chosen vessel, but he had to be brought low, to be delivered from his natural bent of having his own way. The Master said to him. "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Peter was brought to the place where he had a revelation of the frailty of his own unholy heart. Little had he imagined that he could sink so low as to deny his Lord three times. But in those hours of contrition and repentance that followed, God prepared his heart and he was ready to enter a new life of utter dependence upon his Lord. God wrought within him a preparation of heart for the infilling of the Holy Spirit on the day of Pentecost. And on that day God prepared the answer of his tongue as the convicted throng inquired, "What meaneth this?" and "What shall we do?"

Saul of Tarsus was also a chosen vessel of God. He had a zeal
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John the Baptist's Estimate of Himself-- Christ's Estimate of John

W. E. Moody

John 1:22, 23: "Who art thou? . . . What sayest thou of thyself? . . . I am the voice of one crying in the wilderness, Make straight the way of the Lord."

Matt. 11:11: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

In these two scriptures we have—

- (1) John's estimate of *himself*.
- (2) Christ's estimate of *John*.

In John's Gospel we get many glimpses of the humility of John the Baptist.

Chapter 1:15, "He (Christ) is preferred before me." Verse 20, "I am not the *Christ*." Verse 26, "I baptize with water (only)." Verse 27, "Whose shoe's latchet I am not *worthy* to unloose." Verses 29, 36, 37. He turns the people's attention away from himself to Christ. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." "And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus."

Chapter 3:26, "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." But few preachers care to see their flocks running after another and better preacher, and leaving *them* high and dry. But they *will do it*. Did John show envy or jealousy? Was he in the least disturbed? No, he was glad. The Baptist was evidently a very exceptional man.

Verses 27-28, "John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." In modern parlance, he was "tickled to death" at the thought of *Christ's exaltation* and his *own humiliation*. He rejoiced when the people left him and followed Christ.

A brother whom God has mightily used told me some years ago that he rejoiced *more in another's success* than in his *own*. That is no doubt one reason why God is still using him.

John the Baptist then gave expression to one of the noblest phrases that ever

fell from mortal lips—"He must *increase*, but I must *decrease*." He must get larger in the public eye, and I must get smaller and smaller. From that day John decreased and decreased—became less and less—until he landed behind prison bars and was finally beheaded.

And let us not forget the magnificent words in John 10:41, "John did *no miracle*," while Jesus wrought *hundreds* of miracles. And yet John was a man sent from God (John 1:6) and did a marvelous work.

The text gives John's true estimate of himself. "Who art thou? . . . What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Isa. 40:3-5. He did not say, "I am *one* crying in the wilderness," but "I am the *voice* of one." I do not think we are straining matters at all when we italicize the latter and make it read, "I am the *voice of one*," that One—Jesus Christ.

In Scofield's footnote on John 1:1 he says, "The Greek word *logos*—word—means—(1) "A *thought* or *concept*." (2) "The *expression* or *utterance* of that thought." As though the Baptist was saying, "I am the *voice*." "I express the *thought* of God for this time." In other words, "I am a *mouthpiece* for God." To be "a voice for God" we must be *dead*, *hidden*, a *cipher*, of *no value* apart from Christ.

In Old Testament times God used some strange messengers to give forth His message, as for example Balaam, Samson, and others. But in these days of spiritual light and influence God is not winking at our ignorance as He once did (Acts 17:30); but He expects us to be filled with the knowledge of His will in all wisdom and spiritual understanding (Col. 1:9), and to live continually under the anointing of the Spirit. Then He will choose us to be a mouthpiece for Him. "Not many noble, are called," but God hath chosen those who—in the eyes of the world—are foolish, weak, base, despised nobodies. See 1 Cor. 1:26-29.

But it is when these foolish, weak, base, despised nobodies are "dead to self and filled with God" that they become mighty through God to the pulling down of strongholds. 2 Cor. 10:4.

Are we but a *voice*, or do we think ourselves to be somebody? Let us never forget that anything we may say or do which is not the "outcoming of the in-coming" of Christ is but wood, hay, and

stubble, and will be burned up as worthless. See 1 Cor. 3:12-15. Who art thou? A great preacher? teacher? singer? organizer? No, only a *voice*. O that God would give us "thoughts that breathe and words that burn!"

So far as *service* is concerned I can conceive of no greater honor than to be a mouthpiece for God. God said to Jeremiah (Jer. 15:19), "If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be *as my mouth*."

And to Saul of Tarsus Ananias said, speaking as he had been bidden (Acts 22:14, 15), "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." And Peter does not hesitate to say (1 Pet. 4:11), "If any man speak, let him speak as the *oracles* of God."

But what was John the Baptist's message? "I am the voice of one crying." This indicates *intense earnestness* and *zeal*. The true prophet of God does not *whisper* God's message. There is an intensity in the message which is manifest in the voice, manner, and bearing of the prophet. This is true even in our day.

Isa. 40:6-8: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Verse 9, "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

Isa. 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

And the prophet Micah did not hesitate to say (chap. 3:8), "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

"Crying in the *wilderness*." He had no nice platform or pulpit from which to speak. He spoke under the open canopy of heaven—not in a beautiful garden, but in the *wilderness*. Mark 1:5 makes it plain that those of Judæa and Jerusalem who wished to hear him had to go out to him into the wilderness in order to do so. And Luke 3:2 makes it clear that "the word of God came unto John the son of Zacharias in the *wilderness*"; and Luke 1:80 tells us the wilderness was his *home*, for it states that "the child (John) grew, and waxed strong in spirit, and

was in the deserts till the day of his shewing unto Israel."

Moses (Ex. 3:3) and Paul (Gal. 1:17) were other examples of men who were in desert places before being thrust out into their life's work; and it was on the barren isle of Patmos that the apostle John received those wonderful apocalyptic visions contained in the book of Revelation.

The Baptist's message was, "Make straight the way of the Lord," to which is added (See Matt. 3:3; Mark 1:3; Luke 3:4; Isa. 40:3), "Prepare the way of the Lord." Isaiah and Luke add the words, "Every valley shall be filled (exalted), and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places (ways) shall be made smooth (plain); and all flesh shall see the salvation of God."

In those days a king, before proceeding on a triumphal journey, saw to it that the way was made smooth for his chariot—the high places brought down, and the low places leveled up, the crooked places straightened, so that nothing might encumber or impede his onward march.

So John the Baptist fulfilled the commission on Mal. 3:1, "Behold, I will send my messenger, and he shall prepare the way before me"; for he wonderfully made straight the way for the coming of the Messiah.

It is still true that we are to prepare the way of the Lord. Personally we must prepare the way of our hearts for the enthroning of Christ; and *collectively* as His messengers and ambassadors we are to prepare the way for a gracious visitation of His power and blessing; and furthermore in view of the soon coming of our Lord we must prepare for that glorious event, and do our utmost in "bringing back the King." John the Baptist's estimate of himself was, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." Let us look now at *Christ's* estimate of John. Matt. 11:11: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist."

John did not consider himself a prophet. If he *knew* he was a prophet he did not *say* he was, though he leaves a strong inference in his words, "as said the prophet Esaias." Rather, he kept "in the shade," and was content to be but a voice for another.

Every now and then we hear someone say, "I have the gift of *prophecy*," or "I have the gift of *healing*," or "I have the gift of *discerning of spirits*." If we possess any of these gifts they will soon *manifest* themselves. We shall not need to talk about them, for in doing so we are in danger of losing them. If we *do* speak of them it should be with *deepest humility*. Paul said, "By the grace of

God I am what I am." 1 Cor. 15:10. And it was because he took this lowly attitude that he could further say, "In nothing am I behind the very chiefest apostles, though I be nothing." 2 Cor. 12:11.

The statement made by Jesus (Luke 7:28) goes further than that of our text. He says, "Among those that are born of women there is not a greater prophet than John the Baptist." And in Luke 1:17 the angel Gabriel said concerning John, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

In John 5:35 Jesus said that John was "a burning and a shining light." He was pre-eminently a humble man, and yet was bold as a lion. The *humblest* man is in *God's sight* the *greatest*. It was because Jesus *humbled* Himself that God *exalted* Him, and gave Him a name above every name. See Phil. 2:6-9.

If I am willing to be but a voice, I shall stand high in the estimate of God. *Self-hidden, Christ-seen, God-glorified.* That is the man whom God delights to honor.

But mark the closing words of the text. "Notwithstanding he that is *least* in the kingdom of heaven is *greater* than *he*." In spite of the fact that many able Bible expositors explain the words "kingdom of heaven" here to have reference to the future Millennial kingdom, I am free to confess that I prefer placing myself among the number who take the "kingdom of heaven" to mean the "Dispensation of Grace" in which we are now living; in other words, the "Dispensation of the Holy Spirit."

Questions and Answers

Was Peter converted previous to Luke 22:32?

We believe Peter was converted before this time. Jesus had said his name was written in heaven (Luke 10:20), and he had received a revelation from God to his own heart that Jesus was the Christ. Matt. 16:16, 17. What Jesus foresaw in Luke 22:32 was that Peter would succumb to temptation and deny his Lord. The words were an assurance from Jesus that Peter would be turned again from the denial and when this was so he was to become a leader, one who, through Divine power, could be a support and strength to his brethren. The account of Peter's repentance (Matt. 26:75), restoration (Mark 16:9; John 21:15-17), and future ministry prove that all that Jesus there foresaw of him came to pass.—E. S. W.

Some teachers differentiate between "the gospel of the grace of God" and the "gospel of the kingdom." The writer cannot quite see this distinction particularly in view of the fact that the Holy Ghost declared of Paul, to whom "the gospel of the grace of God" was given, and to which he gave the name "my gospel" (Rom. 2:16), that he dwelt two whole years in his own hired house . . . preaching the kingdom of God. Acts 28:30. See also Acts 19:8; 20:25.

And did not Jesus say in Mark 9:1, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power"? When did the kingdom of God come with power if not on the day of Pentecost? See also Rom. 14:17. It was on that day that the Dispensation of the Holy Spirit was ushered in and the church of God had its beginning.

In view of these facts the words of Jesus become luminous and clear, "Notwithstanding he that is *least* in the kingdom of God is *greater* than John the Baptist." How greater? In *spiritual privilege* and *possibility*. In other words, the least and most humble believer may in this age rise to a higher spiritual altitude than was possible to the believer in any preceding dispensation; and in that *sense* is greater—*positionally greater* than John the Baptist; greater than Abraham, than Moses, than Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, yea, than John the Baptist. These and many others we might mention were all mighty men of God; but they did not have any knowledge of the *indwelling Christ*.

We who are born again of the Spirit are members of the mystical body of Christ, a thing that was impossible to those who lived in a previous dispensation: for it was not until Christ was glorified in His death and resurrection that man became fully indwelt by the Spirit, and that Christ and the Father could come and make their abode in him. "At that day"—the day of *Pentecost*—Jesus said, "ye shall know that I am in my Father, and ye in me, and I in you." John 14:20.

In previous dispensations no one could truly say, "Christ liveth in me." What a glorious privilege and responsibility is ours, that we may rise to the highest altitudes of spirituality and power, and be conformed to the image of Christ.

Truly we are a privileged people, for we are blessed "with all spiritual blessings in heavenly places in Christ." Let us then press on into "all the fulness of God," for there is no limit to our possibilities in Christ. "All things are your's . . . and ye are Christ's; and Christ is God's." 1 Cor. 3:22, 23.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5:6.

Among the Women and Children in the Congo

By Nellie F. Meloon, Gombari, Belgian Congo

My father was not a Christian, but my mother was a very sincere one, and as a child I gave my heart to the Lord. It was to me a real thing—God was dealing with me, and required real obedience and a life of real consecration. I did not go forward in baptism until I was about eleven years old; at that time I joined the Advent Christian church where my mother belonged. They were the most spiritual people in the area at that time. At the age of fourteen my mother died, but I still kept my contact with the church and God continued to deal with me.

I think I was about seventeen when I came in contact with Pentecostal people and began to realize there was something in God's Word that led to a much deeper experience than anything I had seen manifested in a denominational church. I questioned myself one day why it was I was not yielding up to God as I felt I should, so that He could have His way in my life, and I was led to the knowledge that it was because I feared a call to the mission field; I was afraid it would be to some country where I did not want to go. The next few years I came in contact with two or three persons who had attended Pentecostal meetings, and finally a young preacher came to our church who had received the Baptism at Nyack at the first outpouring of the Spirit in that place. Of course he preached the full message to us although he was not under Pentecostal auspices at that time, and we young people were tremendously stirred to go on with God.

We learned of the work at Romney N. H., and my sister and I with some others planned to go to the camp meeting. We went, and God certainly was *doing* things in those days. During the first few days I was really afraid. I would gladly have gone away, but I could not go alone and my sister did not want to go. After that it seemed as though I could never be satisfied until God poured out His Spirit upon me as I saw He had done on many others. I did not receive my Baptism at that time, but seven years later I received my Baptism and went out into the work.

I went back to keep house. My mother was gone; my sister was married, and it left the burden of the home on me. For several years I was only able to visit Romney occasionally. When I was about twenty-eight years old, I went to a meeting. I had put in a great deal of prayer previous to this that God would break through in my life and bring me out into a clear place in Him. He took me at

my word that time. It was there that God dealt with me about sanctification and the Baptism in the Spirit. The Lord became my sanctification and I was filled with His Spirit at that camp meeting, and received my call to the field. I had had a definite call to children's work several years before that, and the call was very distinctly to the class of children who were in need of rescue work.

When the Lord called me to the field He made it very plain that I should attend Bible school first. While in the Beulah Heights Bible School He brought again before me the call He had given me several years before, to go into children's work. A few months after I left Bible school I went to work in a children's home. That was in the fall of 1921, and I was there for five years in the work—until the home burned. It was not until that time that the Lord seemed to release me for my foreign call.

The brethren of the board came to me at that time. They felt I had been anxious to go to the field, and they said if I still wanted to go they would stand behind me and send me to the field. At the camp meeting that summer they put my need before the people and in about half an hour all the finances for my going, support on the field, and outfit, were pledged and in. In November I started for the Congo field. Before I started it was understood between myself and the board and the people on the field that my call had been to children's work, and they had said they could find work for me out there among the women and children.

When I arrived on the field, I was of course expecting children immediately to come to my hands to be worked with, and I was very much surprised when they told me they were not able to get native children because if the child's parents died and they were left without care the nearest relative took the child and cared for it. I found that to be true and wondered what it meant—because my call was so distinctly to children's work and I felt I was not fitted to do many other branches of work. I did take up women's work and rather enjoyed it, but it did not seem to be the thing for me.

There were staying on the mission station with another missionary three mulatto children. This missionary went home and another missionary took care of these children for a short while, but the little girl became quite ill. She began to lose flesh, could not eat anything, and finally became quite sick with a bad case of rickets, and was not able to walk. She

was very despondent, would sit by the hour and not care to move at all. Finally Brother Leader came to me and asked if I would take Sarah; he did not feel she was getting the care she needed. The child was turned over to me. Instantly my heart went out to her in love and the child seemed to respond. She seemed to be contented right away, seemed to be in need of a little personal attention and real love. She began to pick up physically and gained from then on. She is a real husky little girl today, about ten years old.

About a month afterward another little girl was brought in by government officials, and they turned her directly over to me. I did not have large enough quarters to accommodate any more, so this left the other two children with the missionaries still.

These mulatto children are a definite class in that country. The law of the land, the law of the colony, is that they must be brought out of the jungle and be brought to European settlements. This is for the children's moral protection, so the law says. So it appeared that these children were either sent to the Catholic missions or they must come to us. The children began coming in from then on. The other two children were turned over to me. A small house was built for their accommodation. The girls were brought in by a white father and other children were added—until when I came away I had fifteen mulatto children to care for. They just seemed to be the answer to my call. Because if there ever was a needy class of children, these mulatto children are. They are exposed to sorrow and temptation of the worst form. They are taken out of their surroundings and put in a different environment.

These people are very responsive to the gospel. In fact, all the older ones have been saved and baptized in water. The general work on the field is divided into four branches—the work of the schoolboys, the outstation work, the bush work, and the Bible school. It is very necessary that they have some education as they are absolutely illiterate. There is no school system in the land. In fact, there was no written language of any kind until it was written by missionaries and government officials. As there are no public schools, it becomes necessary for the missionaries to educate these children so that they can read and write—which is necessary to get the gospel introduced in the land.

This course we give them would take the average boy about three years to accomplish. We had about 85 boys in our school when I left. These boys are accommodated in the compound on the mission station. There is an eating house, also living quarters. The school work is confined entirely to read-

ing portions of God's Word translated into their language, or things relative to gospel work. So there is no reading material that would contaminate the minds of the children out there. That is one advantage in that land. As these boys graduate, it is optional with them whether they go on into the Bible school or not. If they care to go on into the Bible school they must pass examinations and qualify spiritually for entrance. That is the only restriction we put on it. This Bible school was started about two years before I left the field. We have found it was one of the biggest spiritual elements in the work; the biggest change came into our work after the Bible school started, and I feel it was the real key to the situation out there and should be maintained as carefully as possible. To the outstation work where schools have been established, we send our native workers. We have probably fourteen or sixteen natives whom we can call real workers. If they are married, they stay a month at a time, and then come in. The single boys come back to the station every night.

Bush work is usually carried on by one of the missionaries who travels through the jungles from time to time, preaching and visiting the natives in the jungle, and stirring up interest in the different branches of the work at the headquarters station.

We have a meeting among our Christian workers regularly, with one of the missionaries in charge. At the time I left Mr. Nilsen was in charge of the native Christian meetings. One night I could hear them down there praying, and I heard someone break out in laughter such as you only hear when the Spirit is upon some one, and I listened quickly because it was a strange sound out there amongst the natives. Then it stopped and I could hear the sound of prayer going up again, and weeping. And this laughter would break out again. The next morning Mr. Nilsen said to me, "We had a good meeting last night down at the church." I said, "I heard it. Who was it in the Spirit?" He said, "It was Magapha." He said he would break out and laugh in the Spirit and then he would weep and intercede for his own people, and then he would break out again in the Spirit. This boy, although he has not yet received his Baptism, is a wonderful Christian, although quite young. He married a fine native girl and we have great hopes for this couple in the future, as they seem to be going on with God.

Another case we had—a young man and his wife lived down in the mission station. The girl had all the symptoms of sleeping sickness, was in an advanced stage of it, and finally the young man and the relatives called for prayer. We have always felt that the natives should

call for definite prayer as they do here in the home land. So one night two of the lady missionaries and myself went to pray for this girl. She was not able to get upon the bed alone, but had to be lifted. She seemed real stupid and was shaking all over. We prayed and felt some way that we had touched God in prayer although there was no miraculous healing at the time. We left the house and had not gone very far when we heard a great noise behind us, and stopped to listen. We heard someone down there praying and they were just praying at the top of their voices. We had a mind to go back but we said the Lord is doing something without us there and we will let Him finish it. We went on to our home, but we held on in prayer. The next morning this young husband came to our missionaries and told them he believed God had allowed this sickness to come on his wife because he had been living in sin. Since then I have seen him just shaking under the power as he prayed in the meetings, and his wife has been healed.

There has been a great response in the last two years as the workers have gone through the villages. The natives have many of them been saved. Probably several hundred of them altogether have given their hearts to the Lord in that area. It has been a real encouragement to us in the work because things seemed to move so slowly before. Not many have received the Baptism yet, but one boy did so when I was there. I remember the night. I was up in my home alone. The children kept me home evenings most of the time. You could feel God's presence in the mission station that day. They called a meeting for that evening. It was about 9:30 when I heard singing in the Spirit; I was convinced it was a native. The next morning they told me this boy had received his Baptism and had had a wonderful experience. He had a vision of the Lord, the Spirit came on him and he spoke in different languages. He said afterwards that he became frightened because his tongue was doing what it had not done before. He preached to the rest of the Christians under the mighty anointing of the Spirit. We were going to have our graduating exercises the next day and he was to give the message at that time. He was very much under the anointing of the Spirit when he gave the message the next day.

The Lord has been very faithful in answering prayer for healing out there. A woman and her husband came to my house. She had been seven months in the hospital and the doctor had said nothing could be done for her. They came and appealed to the missionaries to do something for them. They expected medicine. The woman who usually took care of this work was away. They wanted to

stay. I said I did not know who could take her in, as I had no room. Finally I said, "If you want to lie on the floor you may stay." She stayed. She had something the matter with her joints all over the body, probably inflammatory rheumatism.

I had to take charge of a women's meeting that afternoon. I called in several missionaries and native evangelists and she was anointed and prayed for. Every day she would say to me that her joints "feel better today." Next day it would be some other joint feeling better. In another week her husband came for her and she wanted to go back. I felt that she should at that time, although she was not by any means entirely healed. I did not hear anything from her for quite awhile. One day one of our native evangelists said to me, "Do you know what has happened?" I said, "No." "Well, this woman that stayed at the house, she went back and she is entirely healed. She testified to the rest of them down there how the Lord healed her, and when I go by there they frequently call me in to pray for somebody. I go in and pray, and the Lord heals them." So it was a good testimony.

Among my children, we had a siege of dysentery. Three children came down with it at one time. I did not feel I should send away the girls to the hospital. I decided to care for them myself. One child was sick twelve days, way past what it ought to be. They usually die before that time. I became quite concerned about it. I felt that she would have to get well very soon or something would happen. I had read that very often dysentery ends in peritonitis. I had seen cases of peritonitis in this country. A little native girl died with it. I knew what excruciating pain they go through before they die and how almost hopeless it is. This night I had gone back to bed after attending to her. I had to be up about every fifteen minutes. She began to scream. I felt certain that the end was upon us, that peritonitis had come. I leaped out of bed and went out. I felt so desperate. It seemed I could not stand to face death in that house that night. I just put my hands on her and prayed. Always when I pray for healing for my children I must let God have His way, for nobody knows what might be the future of those children. I prayed and asked the Lord if He could raise Marie up for His service, to heal her. She cuddled right down and went to sleep, and she got better right away. I thought God really did a miracle that night in bringing that little one back.

Then I had another case. A little girl became sick. I was away at the time she came down with it. It was a case of dysentery, one of the most violent cases I ever saw. It went on about two days,

(Continued on Page Six)

The Wonders of Prophecy

P. C. Nelson

Great emphasis is being laid on the prophecies concerning the return of our Lord and the events connected with His coming—the Signs of His Coming—the Rapture—the coming and reign of the Antichrist—the Great Tribulation—the Visible return of our Lord with His saints and the holy angels—the Messianic Kingdom—the Final Rebellion—and the Full and Final Victory of our Lord. All these prophecies grip and inspire us. We must not fail to give out these great end-time truths and warnings. Neither should we neglect the many other prophecies found in the Old Testament concerning ancient nations and cities and governments.

All eyes are now turned on Ethiopia and Egypt. Let us glance at a most amazing prophecy in Ezekiel (chapters 29 and 30) concerning Egypt. It would fill a volume to take up these two great chapters in detail, and check all these predictions with history. Let us therefore fix our attention on the 13th verse of the 30th chapter: "Thus saith the Lord God, *I will utterly destroy the idols and will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt.*"

Here are two most amazing predictions—destruction of idols and images and cessation of Egyptian monarchy. This prophecy was given 572 B. C., when Egypt was a world power, and when idolatry was flourishing to the extent that Egypt could boast of thirty thousand gods, and almost everything was worshipped, even to cattle, cats, and dogs. They answered to Paul's description in Romans 1:23: they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

What more unlikely predictions could have been made? One of these prophecies began almost immediately to be fulfilled, for Nebuchadnezzar of Babylon, "the terrible of the nations," having besieged and taken Tyre, brought his army against Egypt and subdued this mighty monarchy, which had stood at the head of the nations from the dawn of history. A little later the Lord sent Cambyses, King of Persia, against Egypt. Knowing that the Egyptians worshipped cats and dogs and other animals, he gathered together cats and dogs and set them in the forefront of his advancing army, and the Egyptians were afraid to fight lest they injure these sacred animals. Egypt be-

came a Persian province, ruled by a satrap (governor). Later it fell into the hands of Alexander the Great, and at his death, it fell to the Ptolemies, who ruled 290 years, and Cleopatra, the sister of the last of the Ptolemies took the scepter. Thirty years before Christ it fell into the hands of the Romans, who governed it 670 years. From 640 to 1250 A. D. the Saracens (Mohammedans) held sway over Egypt. The "Mamelukes," former slaves from countries around the Caspian Sea and servants of the king, dethroned their master and reigned till 1517, when the Turks came into power. From 1798 to 1801 it was in the hands of the French, who were driven out by a British army. Finally the Ottoman Empire annexed Egypt, and at present the English hold the mandate over Egypt. For twenty-four centuries there has been "no prince of the land of Egypt." Who but the God who knows all things could have foretold this astonishing fact?

But how about the *idols*? Have they and their images disappeared from Egypt and Noph? Noph was a central province of Egypt, afterward called Memphis, the center of idolatrous worship. Cambyses destroyed some of their images, and it is said he killed Apis their sacred cow. But idolatry continued in Egypt a thousand years after this prediction was uttered, and scoffers in the time of Christ might have pointed to it as an example of the failure of prophecy. But while God's mills sometimes grind slowly, they grind, and they grind fine. When Mohammed the false prophet attained to such power that he could force people by the power of the sword to accept his religion, with its one redeeming feature, its emphasis on monotheism, he and his followers swept idolatry and images from Egypt and Noph, and the Mohammedan faith still holds sway in Egypt. They hate idolatry and teach that it is a gross sin to believe in more than one God, the God of Abraham, Isaac, and Jacob. And so the strange, unbelievable prophecy of Ezekiel concerning Egypt was fulfilled to the letter in God's own time.

A Clean Heart and a Wholesome Tongue

(Continued from Page One)

for God, but not according to knowledge. On the road to Damascus he had a meeting with the Man of Calvary. He was blinded, and for three days as he mourned his many sins, his heart was being prepared for much that was ahead. He who wrought a great preparation in the heart

of Moses for forty years, did a great work of preparation in the heart of Saul in three days. Saul's preparation for his mighty ministry, however, was resumed in those years spent in quietness and waiting on God in Arabia. Gal. 1:17. And God prepared the answer of the tongue of his servant Paul as he stood before rulers and the great of earth witnessing to the power of Christ. Despise not the day of small things, for in those days God may be making a great preparation in your heart.

Lydia separated herself from the idolatry at Philippi, and with other women went by the side of a river to pray. God saw and prepared her heart for the reception of the gospel message. And when she heard the Word from the lips of Paul, God opened her prepared heart to receive the message and to receive the Christ whom the apostle proclaimed. God also prepared the answer of her tongue as she bade the weary pilgrims come to her hospitable home, "If ye have judged me to be faithful to the Lord, come into my house, and abide there."

The Lord who prepared these hearts wants to prepare your heart. But He first bids you yield to Him, saying unto you, "Son, give me thine heart." He knows that the natural heart is deceitful above all things, and desperately wicked. But as you give your heart to Him, He will give you a new heart and a new spirit, and He will give you His blessed Holy Spirit to cause you to walk in His ways. In that new heart He will write His holy laws, and He will write them on your mind. He will shed abroad in your heart His love by the Holy Spirit. You cannot do this of yourself. The preparation of the heart in man is FROM THE LORD.

And since it is out of the abundance of the heart the mouth speaketh, He will, if you give Him your heart, prepare for you the answer of the tongue. He will make you a sower of His Word. He will open your ear, morning by morning, to give you a word in season to speak to those who are weary. Isa. 50:4. Have faith in God that He will not fail in preparing your heart and your tongue to show forth His glory. He will not fail to do His part if you will yield yourself wholly to Him. And what better time is there than now?

Among the Women and Children

(Continued from Page Five)

and I was about in desperation over it. She was the youngest one, brought to me when she was about eighteen months old. Suddenly I noticed she seemed absolutely in a coma and I could not rouse her. But the Lord undertook, raised her up again, and spared her to me. I felt I needed her for comfort.

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

A DEFORMED BABY HEALED

On her first birthday our baby began to walk alone. She walked just two weeks when she began to limp with her right leg. She would cry out when she would stumble and fall but we supposed she had fallen and struck her leg some way causing her to limp, although there was no outward sign of bruise or hurt.

We prayed for her but she continued to grow worse until in a few weeks she was unable to use her limb at all. Her leg was crooked turning her foot out and she would scream out in pain when we would try to hold it straight. The pain became worse and worse until it was pitiful to see her suffer. She could not turn over when lying down nor raise herself up. She was a constant care and we did not know what it was to get rest at night. We cried mightily unto the Lord for her deliverance because we knew He was able and willing if we but met the conditions and consecrated ourselves fully to Him.

Nov. 3, 1935 we took her to an osteopath for examination. He could not find the trouble so took us to another doctor and had an X-ray picture taken. The picture showed the right hip grown out of place right in the spine causing a severe nerve pressure, and the hip and pelvic bones were twisted forward causing her right limb to be a little longer than the left. The doctor said that evidently she had been born in this condition but it was not noticed until the bones developed causing the nerve pressure which was causing the severe pain. We gave her 2 osteopath treatments but they were too severe for her to bear.

We called the saints to our home the same week and had prayer for her. The Lord touched her and a lot of the suffering was taken away but still she could not walk or sleep at night.

The last week in November I went to the Kansas District Council at Topeka expecting the Lord to do a complete work in her little body. While there I went to the Crippled Children's Bureau and talked with the Secretary about her condition. She told me of several like cases on record there who had to have an operation removing the bone that was pressing the nerve and then placing the child in a cast for 6 weeks to 3 months, and then it was a big chance whether they were all right afterwards.

I went from that interview realizing more than ever that it was the Lord's will to heal our baby for His glory. He permits such things to happen that He might be glorified.

On Thanksgiving morning a healing service was held at the Council. Brother P. C. Nelson and Sister Clara Classen of Enid, Okla., anointed and prayed for her. The glory of the Lord flooded my soul and I had the assurance that she was healed. She took five steps that noon with my help. The pain was all gone, Hallelujah! She continued walking with help until Nov. 30, when she walked from the dining room to the kitchen alone. She has been walking ever since. She limped slightly for

a week but walks perfectly now. Her foot is straight, she climbs stairs and upon chairs, and does almost anything an active child of 18 months can do. She sleeps well at night and is the very picture of health. Folks who saw her before her healing and now say that she doesn't look like the same child. Our hearts are filled with praise for the One, our wonderful Jesus, who has done this miracle in our midst. He has been our family physician for 10 years and He has always proved Himself our Healer, when we put our full trust in Him.

We pray that this testimony may encourage some other mother with a crippled child to trust her little one to Jesus and let Him perform a miracle in its body. We dedicated our baby to the Lord when only a few weeks old, and it has been a great help in trusting Him for her healing knowing that she was given to the Lord to use as He saw best. All praise and glory we give unto Jesus, our miracle working Saviour.—Mr. and Mrs. Olin Kinzer, by Mrs. Kinzer, Attica, Kansas.

Ed. note—The above testimony was sent to Brother Nelson and sent to us by him. It is dated April 9, 1936.

HEALED OF PUS ON THE LUNG

Earl Trawick, 13, was taken sick February 3, 1935, with pneumonia. He was sick all through the month. His left lung abscessed, raising his ribs about two inches or more. Two doctors said he would have to be operated on. I and others prayed for him for about a week. Then I called again to see him, and he asked me to pray. I did, and from that time he began mending and never suffered any more. The next day the doctors decided to put off taking him to the hospital for operation, as he seemed to be improving. Five days after prayer, one of the doctors came and examined him, but could find no pus or any trace of the pneumonia. He said it was miraculous. This is written August 21, and this healing still holds good. The boy is well. He eats and plays and works as a normal, healthy boy should.—Mrs. E. J. Armstrong, Arifton, Alabama.

Ed. note. Attached to the above testimony is the statement of Mrs. G. A. Trawick that she is the mother of the boy, and that the testimony is true. Some months later, in reply to an inquiry of ours, Mrs. Trawick wrote us that the boy is well, and that an examination he underwent in school showed him sound.

A PRINTER'S ERROR

In setting the front page article of July 25, our printers left eleven words of copy out, and the omission resulted in a somewhat serious error.

The paragraph (2nd paragraph, 3rd column of article, The Greatest of All Ministries) should read as follows:

"In the days of the apostles there were many important things to be taken care of. One very important matter was the distribution of necessary things for the poor. But they realized there was something of greater impor-

tance than this. It was the ministry of prayer and of the Word. So they designated to others the important work of distributing funds and gave themselves to the more important work of prayer and ministering the Word."

WOE EVEN IN PALESTINE

Such is the heading of an article in a Jewish periodical.

"At this particular time when Palestine is looked to by Jews everywhere as the one land willing to receive considerable numbers of sorely tried coreligionists from many countries, the daily accounts of Arab uprisings there are very discomfoting. During nearly three months scarcely a day has been free from murderous attacks on Jews and the destruction of Jewishly owned property.

"It is not open, but guerilla warfare—the meanest and most difficult to combat. Our people who have gone to Palestine for peace's sake are in a state of terror. Men, women, and children alike are attacked. Preparations may be made to meet assaults when they are open but regardless of the size and number of battalions, there are not eyes enough to watch the individual assassin who, concealed, picks out his victim and slays him.

"Our time lays a heavy hand on the Jew and woe is his even in the cradleland of his fathers."

Seed Thoughts

Gathered by Alice E. Luce

God's children are in many places compared to trees, and their continued growth, even under adverse conditions, is often mentioned. Jesus Himself grew up as a tender plant, and as a root out of a dry ground. Isa. 53:2.

He can make trees of righteousness out of the poor, the mourners, and the captives of sin and Satan. Isa. 61:1-3.

Earth's deserts become transformed and its waste places inhabited when God's trees cover them with verdure and beauty.

The palm tree for *uprightness* and the cedar for *strength* are characteristic of their testimony in the world.

No matter how hostile their outward environment may appear, their *inward* planting must be in the house of the Lord. Study Psalm 92:12-15.

The secret of all their growth, beauty, verdure, strength, and fruitfulness is the river of the Holy Spirit's life and power. Psalm 1:3; Jer. 17:7, 8.

Wherever the shadow (influence) of God's tree falls, backsliders should be restored and revival follow. Hosea 14:7, 8.

Can you look up to the great Husbandman as He comes looking for fruit, and say to Him with humble gratitude for all His care, "I am like a green fir tree; from me is Thy fruit found"?

By abiding in Christ and by drinking ever more deeply from the hidden springs, the roots, stem, branches, leaves, flowers, and fruit will be brought forth on His trees of righteousness, that He may be glorified.

"Give thyself wholly to God—thy faith will have the confidence to ask that God give Himself wholly to thee."

The Gospel in Foreign Lands

VISIT TO NEW S. CHINA STATIONS

W. R. Williamson

We left Canton on the ninth of May to make our long-planned trip to visit all our Kwangsi stations. It was with much joy that we looked forward to visiting all the new stations that had been opened by our faithful missionaries in the last year or two. First we went to our Brother and Sister Johnson's new mission at Dosing. We spent five happy days ministering in their midst. At each night service hands were raised for prayer and always at the close of the evangelistic service a little group of new ones met with the usual ones, kneeling on the mud floor of the chapel to seek forgiveness for their sins, and the Lord's presence was very real. Dosing is a hard field but God is breaking through and giving victory.

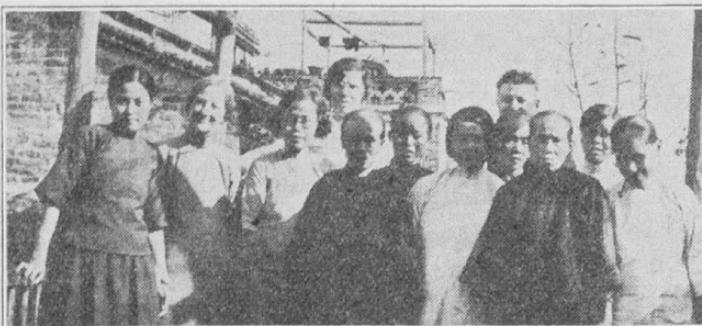
From there we accompanied Brother Park back up country. It took us six days with a tug pulling us to reach Hohsien where we spent the night and had a prayer meeting with the little flock. Next day we took the bus to Pat Po where Sister Appleby met us and kindly entertained us. That night we had a meeting and three hands were raised for prayer. This chapel has been opened only a short time but God is greatly blessing.

The next morning at break of day we were off for Chung Shan, our farthest outpost in this new territory, for the superintendent must also visit "no man's land" and give a helping hand. Here we spent seven delightful days of fellowship with the saints. What a nice company of Christians the Parks have gathered in such a short time. I wish you could see those wrinkled old grandmothers, some over seventy years of age, who have learned to read since believing on the Lord Jesus. While we were there six of these dear old people were baptized—trophies snatched from the very brink of eternity. God gave us good meetings and crowned our efforts by giving several the Baptism with the Holy Spirit, two of whom were native workers. It was a precious time and one to be remembered by us all a long time.

Now we are back again in Pat Po. There are just a few Christians here but our tarrying meetings are marked with God's presence, and we are expecting God to confirm His Word with signs following. From here we will go to Hohsien for a few days, then down to help Sister Rasmussen at Tuen Naam in the next district. From there we cross the mountains to Leung Tsuen, the work of our own hands, then down to our main station at Waitsap. Please remember these pioneer stations, the native Christians, and the missionaries in prayer.

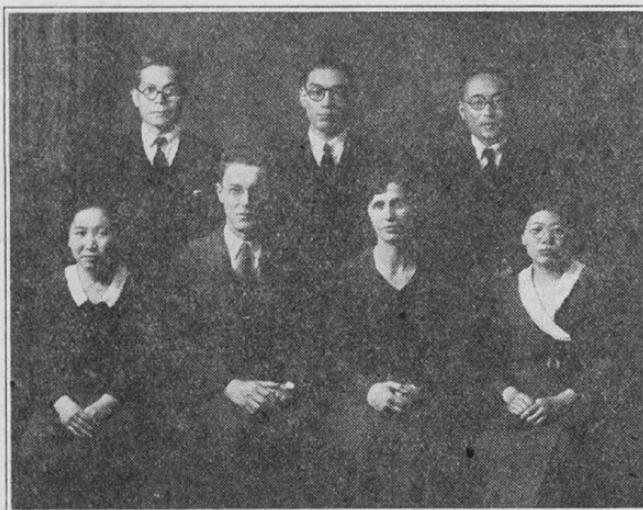
SPECIAL MEETINGS IN JAPAN

Mrs. Nettie Juergensen writes: "During the month of May we had two tent campaigns where hundreds of Japanese heard the gospel—many for the first time. In the first meeting the Christians were drawn closer to the Lord and are now much more consecrated than before, which, we feel, is a good beginning for a real revival. The second campaign was a time of real seed sowing in the hearts of the unsaved. The tent was full every night and some nights almost as many were standing on the outside. The first meeting resulted in



Group of missionaries and Chinese Christians in Hohsien, South China. Miss Blanche Appleby second from left.

twelve remaining for the after service where the pastor explained more fully to them the way of Salvation and prayed with them. Every night following there were from eight to fifteen inquirers. In all about fifty people were dealt and prayed with personally. While all have not continued to come to the services since the tent meetings closed a goodly number have been coming to the church quite regularly and we expect to baptize four or five soon. The native pastor is visiting others who showed interest during the tent meetings and he finds many who are almost persuaded to accept Christ as their personal Saviour. Pray for these dear souls.



Mr. and Mrs. Norman Barth with some of the Japan Christian workers

"In April I began women's meetings every Wednesday afternoon. From the very first service there has been a good attendance of from ten to fifteen. Two women have been definitely saved and two others have bought a Bible and hymn book apiece. Others are under real conviction. We rejoice to see these women coming into the light of the gospel. Pray for them.

"I would like to pass on to you a testimony of one of our Christians. Her name is Mrs. Yamada. About ten years ago her husband died, leaving her with a child to care for. She found it very hard to make a living for herself and her child and oftentimes was very lonely and discouraged. Thus she wandered farther and farther into sin, trying to forget her sorrow and trouble until she found herself a drunkard, cardplayer and gambler and she could not do without her cigarettes. Many times she went home in the wee hours of the morning, wondering if there wasn't a better life, a happier, more worthwhile life.

"One day she heard a missionary and native preacher on the street, telling of a Saviour who came to save the sinner and to bind up the broken-hearted. 'That is just what I need,' she thought. She followed them into the mission and listened but she couldn't seem to understand. Finally, however, the light broke upon her soul and she found her Saviour. Now she is so happy and has no more desire for cigarettes, drink, or worldly pleasures of any kind. Her only desire now is to serve Him, the lover of her soul.

"The Lord willing, we expect to start services in this sister's home this fall, which will make our third station in Nagoya.

MEET SOME OF OUR JAPANESE WORKERS

Norman Barth

Eight years ago we arrived in Japan—strangers in a strange land. Today it is home to us and this is the group with whom the Lord is permitting us to work. We wish we could break the limitations and let you see the work as we see it and introduce each of our co-workers to you personally.

Brother Asakura (left) pastors our country work in Ibaraki Ken. He is the only Christian worker within many miles and from his station he reaches many surrounding villages. Divine healing has been the opening wedge to many homes. Following a time of much blessing along this line of ministry, the pastor himself, was taken very sick. When he was at death's door, the Lord completely healed him as we anointed and prayed for him. His healing has had a wonderful effect upon the community with

more interest than ever being shown toward Christianity. It is most encouraging to see so many men who have responded to the gospel message.

Brother Ito (center) pastors the work here in Yokohama. This city of over 700,000 people is one of the most difficult in the empire for gospel work. Although the group of believers here is still small, they are surely in earnest and the presence of God can be felt in the services.

Brother Murai (right) is our pastor in Tokyo and also takes the part of evangelist in most of our special services. He is kept very busy and is on fire for God.

Sister Nagashima (left) and Sister Ochi (right) each have a station in the country southwest of Yokohama. The latter just came into our work a few months ago and is now in charge of our new work at Totsuka.

All five are baptized with the Holy Spirit and each feels a definite call and is giving full time to the ministry. One by one they have been added to our staff of workers, and each time as we would assume the responsibility of another worker it meant a new step of faith but God has not failed us.

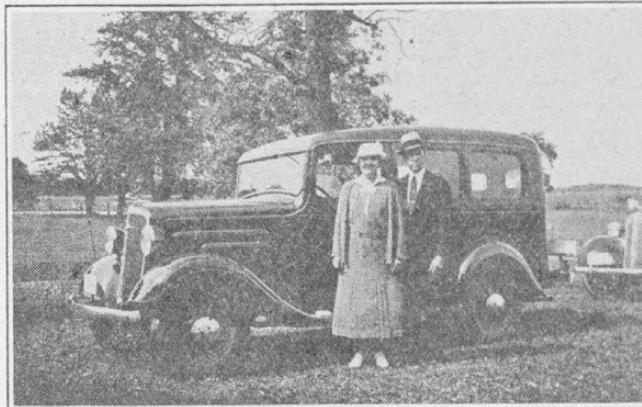
We shall be glad to furnish further details to those who are interested in sharing this work in the regions beyond. If someone would like to help support one of these workers, it would make it possible for us to turn our support to still another Spirit-filled worker; and each added worker means another gospel light-house in Japan.

The task is tremendous—80 million souls in need of this testimony. Let us appeal to God unitedly that He will undertake in behalf of this great need.

and customs, and is the same color as they are. They are not so shy with him; they understand him better.

Since the ordinary laborer in India works for a very small wage, only a few cents a day in most cases, and the missionary on the other hand needs repair work or building work done, we have found this a means of contacting some. Here the missionary finds a way of helping the poor in a material way as well as preparing the way to preach the gospel to them and may sometimes reach their entire village because of this touch.

This brings us to the point of contacting the people in village work. We go to the village with our native workers to preach the gospel. As we enter by one of the paths leading to it the pariah dogs often announce our coming by their barking. Some of the people wonder who we are and for what we have come. Often the women, not having seen a white woman before, run into their houses to hide. Sometimes they come out to see what a white woman looks like. They may think we are government people who



Mr. and Mrs. P. O. Elsea just before leaving for Liberia with the new station wagon

Another means of reaching the people is by ministering to them in time of sickness and disease. Sometimes they come with terrible sores which have to be bandaged. When the people come to be ministered to, the missionary seizes the opportunity and preaches Christ to them. Then there are many cases, even among the educated and well-to-do classes where they have some disease for which they have been unable to get help. We teach them that Jesus heals and when they come to us with their ailments we pray for them and at the same time preach the gospel to them. We tell them of the One who can heal both body and soul. Thus this becomes a wonderful means of reaching them.

One of the most wonderful opportunities we have is in the zenana work. This is the work among the millions of India's shut-in women. These women are kept behind closed doors, therefore, they cannot come out into the open to hear the gospel as the ordinary village women do. They are not allowed to let any man look upon their faces except their husbands or those of their immediate families. Therefore, no one but the lady missionaries or the Indian Bible women can gain an entrance into their homes or preach the gospel to them. Sometimes the man of the home will let us in only if we promise to teach them some kind of work such as knitting, crocheting, or embroidery work; or they may want us to teach the younger women to read. Then while we are teaching them, we have opportunity to witness to them about the Lord.

One quite effective means of contact is our institutional work, such as our leper asylums, places of refuge for women, widows' homes, boys' and girls' schools and orphanages, and village schools. The condition of the lepers is deplorable, so when they are taken into a leper home and are given shelter, food, and clothing and hear of something better in the life beyond, they are quite often ready to accept it.

The Hindu widow has a sad life, so homes have been opened for them where they can be cared for and treated like human beings, and where they are continually under the sound and influence of the gospel. Thus they come to know the Saviour.

Boys and girls who are orphans are taken care of, fed and clothed in our orphanages and trained in our schools. Many of them become native evangelists and so help carry the gospel to their own people.

Much more might be said in detail along the lines mentioned but this will serve to give an idea of some of the ways in which these people may be reached with the gospel. Along with the Word of Life being carried forth, we have a work to do and a life to live among them.

NEW TRUCK FOR LIBERIA

Again we want to thank the kind friends who have so generously given for the purchase of the station wagon for Liberia. It has been needed for that field for some time and now we believe it will do good missionary service in helping the missionaries to reach

(Continued on Page Eleven)

INTRODUCING THE GOSPEL TO INDIA

Anna Helmbrecht

There are many different ways in which we contact the people in India with the gospel. The task is likely to be difficult in a new place since the people often, not knowing what we have come for, are either afraid of us or, realizing that we have come to teach another religion, sometimes set themselves against us. On the other hand they may be cautious about treading on new ground until they get better acquainted with us and see the life we live.

First of all we must realize that whatever may be the kind or character, the people of India have religions of their own. Because of these our task is made more difficult as it is one thing to preach Christ to them, so that His spotless life, miracles, unparalleled teachings, sufferings, His death and resurrection together with the hope beyond the grave will appeal to them, but quite another thing to have them consider leaving their own religion, family, and community ties to follow this way.

We know that in order to reach them effectively we must contact them through the avenue of prayer. As to our direct contact I might mention a few ways.

The native Christian worker is the best and most effective means we have, especially when we come to a new locality. He is one of their own countrymen, knows the people

have come to enroll their boys in the army or to vaccinate their children. Then we assure them that we have come only to tell them the way of Salvation.

"If you will give us something to sit on," we say to them, "we will sing for you." They then bring out a native bed if they have one and we are seated. The people come from all directions to hear the singing and we soon have a congregation. When we finish singing we start preaching to them. They seem to be drinking in the message, when some woman seated near takes hold of the edge of our coat, if it is cold weather and we are wearing one, remarking, "Mis-ahib, that is a nice warm coat you have on. How much did you pay for it?" And we thought she was taking in the message! Her mind is so perverted with demon worship and so darkened that she cannot concentrate long upon anything.

We resume our preaching when suddenly another question comes into her mind—"Are you married? How many children have you? What, so old and not married?" Then they cannot understand why we have white skin while theirs is brown. "Are you white all over? What kind of soap do you use?" We turn their attention back to the message and tell them later the answer to such questions as are not too embarrassing.

The Sunday School Lesson

Sowing and Reaping

Lesson for August 16. Lesson Text: Gal. 6:1-10

The Whole Book. In order to get the proper setting of the present lesson, be sure to read the whole Epistle to the Galatians. Every text in Scripture has a direct relationship to its context, and we shall save ourselves from laziness and slovenliness in our thought life if we meditate on the message of every book of the Bible as a whole. For thirty years I have derived immense benefit from reading whole books of the Bible at a sitting, and can heartily recommend this as a most helpful method of Bible study.

The Message to the Galatian Believers. Some teachers had gone down to these young Gentile believers and told them that in order to be saved, they must go back to the law of Moses and do all that that law required, and above all they must be circumcised according to that law. Now Paul knew that Peter expressed the truth at that first great council described in Acts 15, when he told the brethren there that the law of Moses was a yoke of bondage. Peter reminded his hearers that when he first went to the Gentiles, God gave them the Holy Ghost as He gave that wonderful gift to the Jewish disciples on the day of Pentecost, "purifying their hearts by faith," and he counseled, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear?" Not that the law itself was wrong. That was "holy and just and good." But human flesh was too weak to keep God's holy law. This is where the goodness and grace of God came in. He sent His Son who took upon Himself that frail flesh of mankind and carried the same to the cross of Calvary. And He has brought in the covenant of grace which altogether supersedes that covenant of law given to Moses.

The Keynotes. There are two keynotes in the Epistle to the Galatians. One is Gal. 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The other is Gal. 2:20. We quote from the Revised Version, "I have been crucified with Christ, and it is no longer I that live, but Christ lives in me: yea, the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me." On the cross of Calvary you and I were crucified; our old man, our carnal nature, was crucified with Him. We died there. And now new life is provided—Christ lives within us. The law had its place in showing us the great weakness of the flesh, it was our schoolmaster to bring us to Christ our complete Saviour. We are made righteous by faith in Him—not by fulfilling the law. Now that we have come to the faith, we are no longer under the schoolmaster.

I. LOVE IN THE SPIRIT

Flesh and Spirit. In the 5th chapter of this Epistle, Paul gives us his rule of holy living, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Then he gives us a list

of the horrible works of the flesh. Read the whole list and see what these excesses of the flesh are. Drunkenness is one, but while we are inclined to make a cardinal sin of this it comes sixteenth in the list. Adultery and fornication head the list. Hatred and kindred sins are given a prominent place. The word "strife" is translated "self-seeking" by Alford. In striking contrast to these works of the flesh is the fruit of the Spirit—love, joy, peace, and so forth. See Gal. 5:22, 23.

Love in Action. The question would arise, What should be the attitude of the brethren toward those overtaken in a fault or transgression, who had lapsed back into the life of the flesh? The Love of the Spirit was to constrain the spiritual ones to restore these into fellowship "in the spirit of meekness." They were to remember the frailty of themselves and that they also might fail by reason of a heavy temptation. They were to be lovingly considerate in helping to restore the fallen one to the faith. They were to show a spirit of helpfulness, supporting the weak, being patient toward all. 1 Thess. 5:14. This is the practical side of the love in the Spirit, further set forth in verse 10, where the saints are shown that as they have opportunity they are to do good to all.

II. THE LOWLINESS OF THE SPIRIT

Our Only Protection. In 1 Corinthians 10, after showing the weakness of the flesh of the children of Israel and how they failed God in so many ways, Paul exhorts us lest we might think we were better than they, "Let him that thinketh he standeth take heed lest he fall." Here again he warns us against the pitfall of pride, "If a man think himself to be something, when he is nothing, he deceiveth himself." We were so utterly vile that Christ had to go to Calvary to atone for our vileness. The only righteousness we shall ever have is that which He provides, the righteousness that comes by faith. He Himself is made unto us our righteousness and

holiness. Let us glory alone in Him. The thought expressed in the verses that follow is this, "Do not judge the other fellow, but just remember this, that every one of us shall give an account of himself to God."

III. LIFE IN THE SPIRIT

Sharing. The Christian life is practical on every line. Those who preach the gospel are ordained to live by the gospel, and those who hear it and are taught in the Word are to share their temporal blessings with those who help them in their spiritual life.

"Whatsoever a Man Soweth." We see this law in the natural world. We do not sow potatoes and expect to get pumpkins. We do not sow thistles and expect to get grapes. So it is in the spiritual. It is a law also that with what measure we mete the same is measured to us—and in kind. What we give, we get. Paul reminded the Corinthian saints of this principle in the matter of giving. If they gave bountifully, they would reap bountifully.

Reaping What They Sowed. In the first chapter of Judges we read: "But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." God gave to King Saul definite instructions to utterly destroy the Amalekites, but he saved their monstrous king. But Samuel, filled with the desire to do the revealed will of God, destroyed this monster, saying as he did so, "As thy sword hath made many women childless, so shall thy mother be childless among women." What these two kings sowed, they reaped; and just as surely, what we do to others will be done unto us.

Sowing to the Flesh. Moody once said, "Jacob reaped that which he sowed. He killed a kid, and with its skin and flesh deceived his father and robbed Esau of his blessing. His ten wicked sons sold his favorite boy, Joseph, into slavery, killed a kid, dyed Joseph's coat in the blood, and deceived Jacob for twenty long wretched years."

Spiritual Death. When we sow to the flesh, says Paul, we shall "reap corruption." You have seen the corruption that comes from a bad wound in the flesh. Flesh can become utterly corrupt, and the next thing is death. As in the natural, so in the spiritual. Read once more the list of the works of the flesh in chapter 5:19-21 and notice what comes at the end, "They which do such things shall not inherit the kingdom of God."

Sowing to the Spirit. On the other hand there is a life in the Spirit, receiving daily from Christ the Rock the living streams of that wondrous River of the Spirit. As we continually receive we shall continually give forth in our life the love, the joy, the peace, the longsuffering, the gentleness, the goodness, the faith, the meekness, the temperance of the Spirit. And then we shall receive at the end the reaping of "eternal life." The Apostle further bids us not to be weary in well doing: for in due season we shall reap, if we faint not.

Sowing. Fill your heart with the Word of God, which is the seed of the kingdom, and sow the good seed of the Word everywhere you go. Said a father to Coleridge, "I do

(Continued on Page Eleven)

Not By might, nor By Power,
By My Spirit saith the Lord

The Pentecostal Evangel

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The Passing and the Permanent

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

BURIED WITNESSES TO ISRAEL'S TITLE

Commenting on the recent discoveries of the remains of ancient synagogues and other remains in the Holy Land the *Palestine Post* speaks of the importance of the findings "in these distressing days when the Jewish title to the country is being questioned with such violence."

A UNITED STATES OF EUROPE?

On April 8 the press of the world carried the report that France had submitted a plan to set up a *commission to govern Europe*, endowed with authority to impose its decisions upon the continent.

Comments *Revelation*: We know from the Word of God that this plan will not succeed but we know that Europe will be divided into two camps, with western Europe under the dictator who shall later arise in Rome, while eastern Europe will be under the control of the great union between Germany and Russia.

REVIVAL IN KOREA

According to *Alliance Weekly*, the National Bible Society in Scotland reports a revival in Korea. A distribution of booklets summarizing the life of Christ has been followed by widespread interest in the gospel. Revival meetings have been held in the churches as well as widespread preaching campaigns among non-believers. Dr. Clark, a missionary in Pyongyang, tells of a men's Bible class of 1,300 in the day time, and from 3,000 to 5,000 at night, and a Bible class for country women of 2,000. This revival movement, he declares, is a direct result of the distribution of the Scriptures with their life-giving message.

TRYING TO CREATE A SUPERMAN

An Associated Press despatch reports that the Communist Party put its foot down hard today on the theory that a superman can be created through application of a substance reported designed to regenerate human mental processes.

The party protest included a demand that the laboratory of the scientist, S. Kislitzin, in Moscow State University, be closed.

The party organ, *Prauda*, described Kislitzin's theory as application of a "special substance" called "geniel," which could be applied to human beings in order to spur their mental processes, endow them with power to foretell world events and finally bring to creation a "more perfect man."

MASS MOVEMENT IN INDIA

In a report by the Missionary Council of the Church Assembly quoted in the *Daily Telegraph* recently, it is stated that in India "the whole outcaste community of 60,000,000 is on quest today, deeply restless and exhorted by their leaders to dissociate themselves from a Hinduism which has nothing to offer them. Already the Church's capacity to assimilate new members is taxed to breaking point." The Rev. W. Paton, secretary of the International Missionary Council, writes: "I do most deliberately hold that we are on the edge of what may prove to be the greatest ingathering of people into the Christian fold in Indian history, and perhaps of all Christian history."

MORE BIBLES FOR GERMANS

It is reported that the sale of Bibles in Germany has greatly increased under the Hitler persecution. While the figures had diminished after the war, until in 1929 there were only 614,000 sold; but by 1933 the figure had gone up to 956,000 and in the following year to 1,113,000.

"HIGH EXPLOSIVE"

Such was the title applied to the Bible by England's prime minister Stanley Baldwin. "It works in strange ways," he declared, "and no man living can tell or know how that book, in its journeyings through the world, has started the individual soul in ten thousand different places into a new life, a new belief, and a new conception, a new faith."

BEAUTIFYING JERUSALEM

Religious Telescope tells of a "five-year plan" to make Jerusalem as beautiful as in the days of the ancient Hebrew kings. The city has obtained a half-million-dollar loan to aid in launching a program of civic improvements. The funds are to be used in providing a park system, and for the improvement of sanitary conditions in the city.

"A SERMON IN THE MUD"

Hitler's bishop Mueller, has re-written the Sermon on the Mount in order to bring it into conformity with Nazi ideals. Comments the *Los Angeles Times*, in an editorial (quoted in *Prophecy*):

"Noble documents in the past have suffered frequently from miserable editing, but it has remained for a renegade bishop in Berlin to claim the title of the world's worst re-write man.

"For the credit of the nation which gave the world Martin Luther let it be said that Ludwig Mueller does not in any way represent the religious spirit of old Germany. He is merely a Nazi ghost writer.

"Bishop Mueller and his shabby script will, of course, leave no dent on the Rock of Ages. He has only displayed his own limitations by attempting to turn the Sermon on the Mount into a sermon in the mud."

WHAT MUSSOLINI SAID IN 1919

Writes Mr. Boughton in *Redemption Tidings*: "A speech made by Mussolini at the Teatro Verdi, Fiume, in May, 1919, gives a very clear indication of the plans he had in mind then and we hardly think that he has changed them even if policy keeps him quiet in 1936.

"The 40,000,000 Italians, whose numbers will soon swell to 60,000,000 are denied an outlet, and will presently find themselves on a peninsula which is not large enough for them. Our first task must be to expel foreigners from the Mediterranean. We must begin with the English. We must give all the aid we can give to the revolutionary movement in Egypt. That ancient Roman colony, the natural granary of Italy, has among its inhabitants 200,000 Italians. And then there is Malta, where an Irredentist movement was started on March 26. And France, too, must give up her Mediterranean Empire, starting with Tunis, which as far as its population is concerned, is already Italian."

"SPRING UP, O WELL" (Num. 21:17)

The well referred to in the above verse was dugged by staves; today the Israelites are boring wells with modern machinery. A group of Jews were digging wells and at a certain point were about to give up. But they went on, and finally they found the water for which they were languishing. Then the colonists gathered eight hundred strong in the dining room of the colony and sang the ancient Song of Well found in Numbers.

ISRAEL'S SALVATION

A Jewish periodical issues an appeal for a return to traditional Judaism. "So intent are Jews on saving Jews these days that they have almost lost sight of the grievous matter of the survival of Judaism itself. We are trying to save Jews from Hitler and Jews from Polish violence, but what of saving Judaism from indifference?"

Real deliverance will come when Israel swallowed by the nations, prays, like Jonah swallowed by the fish, "Salvation is of the Lord."

AN ORANGE CRISIS

"The immense growth of the Jaffa citrus fruit industry during the past fifteen years, together with the restrictive orders on imports by most of the European Governments, may create a really serious economic problem unless some method can be devised to deal with the vastly increased production that will materialize in the almost immediate future," reports *Palestine Post*.

"It was recently stated in an important article on this subject in a Palestinian journal that 'the welfare of the whole country depended upon the welfare of the citrus industry.' This is by no means an exaggeration, and the problem of marketing the vast quantities of Jaffa oranges and grapefruit that will be available in the coming seasons is one that affects not only those concerned with the actual growing, but tens of thousands indirectly."

NEW TRUCK FOR LIBERIA

(Continued from Page Nine)

more new villages as well as take them over the roads in a much shorter time than bicycles or native carriers, with less fatigue and exposure.

The truck is now on its way to Africa but we have had to advance quite a sum of money to pay for the transportation. There may still be some who would like to help with this enterprise and would like to send in an offering to help make up this deficit. Contributions for this purpose should be designated "Liberia truck" and sent to FOREIGN MISSIONS DEPARTMENT, 336 West Pacific Street, Springfield, Missouri.

THE SUNDAY SCHOOL LESSON

(Continued from Page Ten)

not intend to prejudice my children in favor of religion, I will let them choose for themselves when they grow up and have mature minds." Said Coleridge, "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between huckleberries and strawberries?"

Opportunity. What an opportunity we have in our Sunday Schools of sowing the precious seed of God's Word in young and receptive hearts.—S. H. F.

In the Whiten'd Harvest Field

MECKLING, S. DAK.—Evangelist Anna Berg, of Sioux Falls, held an evangelistic campaign here, beginning May 31. From the first meeting the power of God was felt. Some were saved and quite a number were filled with the Holy Spirit. The revival fires continue to burn.—Fred Gottwald, Pastor.

ROSEVILLE, ARK.—Our new church was dedicated July 6, in connection with the fellowship meeting of the West Central section. L. L. Riley, our Sectional Presbyter, preached the dedicatory sermon. We had a good fellowship meeting and the Lord wonderfully blessed.—W. L. Brown, Pastor, by Orval Rose, Secretary.

ARTESIA, N. M.—We are praising God for a 2½ weeks' revival conducted by Carl Pendergrass. Six were saved and reclaimed, 4 were filled with the Holy Spirit, and 6 were buried with Christ in baptism. The whole church was greatly revived, and the meeting closed with much conviction among the sinners.—W. I. Smith, Pastor.

NEW FREEPORT, PA.—The Lord has blessed in a 3 weeks' revival, conducted by Evangelists Lyman B. Richardson and J. Burdette Wiles. Seven were saved and 2 were filled with the Holy Spirit. Some have testified to the healing power of God. Three were saved in prayer meetings preceding the revival.—Suzanne B. Foltau, Acting Pastor.

NORFOLK, VA.—The Lord blessed Edith Mae Pennington's ministry to us in her recent 9 weeks' meeting at Glad Tidings Church. We are glad, not only for those who were saved and healed and filled with the Holy Spirit, but also for the deepening of the spiritual life of the church through the meetings. The results which continue since the meetings closed are an indication that the work was done in the Lord.—Arthur H. Graves, Pastor.

SAN JOSE, CALIF.—It gives us great joy to report the refreshing campaign of 10 weeks just closed, Walter H. Smith, of Los Angeles, Evangelist. A number received the Baptism in the Holy Spirit, some were saved, and others returned to the fold. The wonderful part of the campaign was that through the continuous presence of the glory of God no one felt tired at the end of the series of meetings.—Max Freimark, Pastor.

COMFREY, MINN.—We rejoice in the knowledge that God is still on the throne. This was proven to us just recently when the Lord moved upon hearts with pungent conviction, causing them to seek the Saviour. A number sought the Lord. Fine crowds were present in spite of the busy season. Evangelistic C. W. Hart, Seattle, Wash., was the speaker. His messages were timely and very helpful to the saints.—J. R. Timm, Pastor.

WITH THE LORD

Mrs. Zula M. Buchheister, of Coquille, Oregon, one of our Council ministers, went home to be with the Lord on May 26th. She donated a \$30,000 tabernacle and parsonage to the local assembly, which stands as a testimony to a life consecrated to her Master. We extend our deepest sympathy to the loved ones left behind.

(Near) CANTON, OKLA.—Park Reed began an old-time revival 4 miles east of Canton last fall, and about 30 were saved. The meeting was closed a few days and then opened again, Bacy Greer, Houston, Texas, helping in the latter part of the campaign. There were some marvelous cases of healing; some lay under the power for 3 hours. In this revival 95 were saved, 40 received the Baptism, and 70 were baptized in water. June 23, I was called to set the church in order. Upon my arrival I found a nice church building 28x42, piano and song books, and seats, all paid for. I preached the dedicatory sermon and set the church in order with 33 charter members. People are getting saved and receiving the Baptism in nearly every service. Park Reed is acting as pastor for awhile. It is called the Southerland Assembly. Council ministers coming this way will find a hearty welcome.—E. C. Tobey, Presbyter, Thomas, Okla.

PHOENIX, ARIZ.—We praise the Lord for all He is doing in Arizona. Truly He has sent streams in the desert. We praise the Lord for the growth we have witnessed in many assemblies in the last 2 years. There have been several revivals held where nice churches have come into existence because of the pioneer efforts put forth. Several churches have been organized and several new churches built and some enlarged. Many workers have sacrificed to the extent that they have supported themselves and even put their own money into revivals and church buildings to make these things possible. We shall not mention their names, but thank God, they are written over there. It is joyous and great to know Christian workers have the sacrificial spirit of Christ. Arizona is a comparatively new state, but we are glad the Full Gospel is spreading all over its mountains and deserts.

We have seen steady growth here in our local church at 11th and Garfield Streets, in Phoenix. We have paid \$1,000.00 on the property in two years, besides making considerable improvement during this time. Evangelist Irl J. Walker, Portland, Ore., was with us in May for a splendid series of meetings. Twenty-one united with the church at the close of the meeting, including several men and their wives. We have had some wonderful fellowship meetings over the state in the last few months. Many Christian people are inquiring about our Council work and organization. These are days of opportunity for Pentecostal people who love the Lord and want to work for Him.—J. K. Gressett, Presbyter, Northern Arizona.

CLEBURNE, TEXAS—We have recently closed an old fashioned revival, in which the power of God was present throughout. Many were blessed, a number were saved, and some received the Baptism in the Holy Ghost, speaking in other tongues as the Spirit gave them utterance. Some outstanding healings took place when the sick were prayed for in a special Divine Healing service. The meeting began Sunday, June 21, and lasted 3 full weeks. Dennis W. Thorn and daughter, Sallie Mae Thorn, of Amarillo, were the evangelists. Their ministry was enjoyed and every department of the church has been blessed.—C. G. Nichols, Pastor.

Forthcoming Meetings

COMFREY, MINN.—Aug 16, for 2 weeks or longer; I. M. Hendrickson, Evangelist.—John R. Timm, Pastor.

CHICAGO, ILL.—Stone Church tent meeting; July 26-Aug. 23; Watson Argue, Evangelist.—Niels P. Thomsen, Pastor.

JAYTON, TEXAS—Aug. 8—; Evangelist and Mrs. John Hart, Antlers, Okla., in charge.—Willie H. Bice, Pastor.

OXFORD, PA.—Route 1; All-summer Tent Campaign; Neighboring assemblies invited; W. C. Harper, Evangelist.

COLORADO SPRINGS, COLO.—407 S. Tejon St.; Aug. 9—; Brother and Sister H. B. Garlock from the Gold Coast of Africa.—F. T. Curry, Pastor.

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

GRESHAM, ORE.—Assembly of God, Lawrence and Kelly Sts.; Aug. 2—; Ralph I. Salzman, Evangelist.—R. F. Ashworth, Pastor.

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

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.

ST. LOUIS, MO.—Assembly of God, 8600 S. Broadway; Aug. 9-30; V. Lenzy Hertweck, Galena, Kansas, Evangelist.—E. L. Hance, 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.

SHREVEPORT, LA.—City-Wide campaign now in progress, to continue indefinitely; Noferi-McClain Evangelistic Party.—H. E. Simms, Pastor, Cedar Grove Station.

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.

ANACORTES, WASH.—Full Gospel Tabernacle, 10th and O Sts.; Aug. 16-30; healing mission conducted by Evangelist Harvey McAlister, Toronto, Canada.—W. J. Lewis, 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.

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.

HOUSTON, TEXAS—Evangelistic Temple; Aug. 16-30; Frank M. Boyd, Pastor Elim Tabernacle Church, Rochester, N. Y., Evangelist. He will lecture to students of Southern Bible College during the day.—Raymond T. Richey.

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.

OKLAHOMA CITY, OKLA.—Tent revival, 900 block, West Grand Ave., sponsored by Assembly of God churches of city; Aug. 16—; Evangelist Otto J. Klink, Speaker. For further information write R. B. Beall, 410 S. W. 25th.

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, Singler 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.

SPRINGFIELD, O.—Ohio State C. A. Rally; Full Gospel Assembly, 402 N. Belmont St.; Sept. 5-7; 3 services daily, 10:00, 2:30, and 7:30; no business meeting; whole rally will be inspirational; special speakers and singing. Rooms and breakfast free. For reservations write George Stubblefield, 341 Bolander Ave., Dayton, O.—Thelma Brawn, C. A. Secretary.

LATIN AMERICAN DISTRICT COUNCIL
DENVER, COLO.—2559 Lawrence St.; Aug. 11-13; services in Spanish only. All invited.—H. C. Ball, Superintendent.

CORONA, N. M.—Assembly of God Tent and Camp Meeting; Aug. 5, for 10 days or longer; W. A. Vant, Main Speaker. Council brethren passing this way, stop with us.—R. M. Hall, Pastor.

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

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.

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.

NOTICE TO OUR CANADIAN FRIENDS

We wish to announce to the "Pentecostal Evangel" readers of Canada that the Full Gospel Publishing House, 362 Danforth Avenue, Toronto, Ont., Canada, is an authorized agent for books, Sunday School supplies and other literature published by the Gospel Publishing House, Springfield, Missouri. Friends in Canada desiring these different books and publications may obtain the same from the Full Gospel Publishing House.

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.

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.

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.

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.

SECTIONAL CAMP MEETING
(Appalachian District)
OSWALD, W. VA.—Mount Hope Gospel Park, ¼ mile from Mount Hope; Aug. 16-30; reached by railway and highways 19 and 21. Tabernacle, dormitory, and several cottages on grounds; plenty parking and camping space free; meals served in dining hall. Special speakers announced later.—W. P. Broyles, Pastor.

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.

ALL-STATE CAMP MEETING
WEST MONROE, LA.—Crosley Street Assembly; Sept. 6-13. Authorized and sponsored by Executive Presbytery of the Arkansas-Louisiana District Council. Able ministers have been secured for Bible teaching, prayer conferences, and evangelistic services. Free camp ground, free sleeping rooms. Everybody bring bedding, linens, and groceries.—David Burris, District Superintendent, Box 310, Russellville, Ark.; E. L. Tanner, Pastor, 305 Crosley St., West Monroe, La.

CENTRAL TEXAS CAMP MEETING
WACO, TEXAS—Faith Tabernacle Camp Grounds; Aug. 16-26; Everett Parrott, Los Angeles, Calif., Evangelist; Wm. Burton McCafferty, Enid, Okla., Bible Teacher. Write A. C. Lane, 1401 Morrow Ave.

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.

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July 15-21 Inclusive

ALABAMA —Personal Offerings	\$ 5.81
Clanton Pinedale Assembly	2.00
Thomasville Sunday School32
Whistler Imanuel Assembly of God Church	3.76
ARIZONA , Personal Offerings	25.50
ARKANSAS , Personal Offerings	17.55
Atkins Assembly of God S S68
Atkins Ada Chapel Assembly of God68
Everton Crawford Assembly	1.64
Fayetteville Gospel Tabernacle Daily Vacation Bible School	1.83
Fayetteville White Chapel Assembly of God	3.00
Hartford Daily Vacation Bible School64
Hope Gospel Tabernacle	8.18
Mo-nette Sunday School53
Monticello Assembly of God	5.00
Pine Bluff Assembly of God Church	5.30
CALIFORNIA , Personal Offerings	554.75
Alameda Glad Tidings Church & S S	10.00
Bakersfield Christ Ambassadors	7.78
Bellflower Christ Ambassadors	13.00
Blue Lake Full Gospel Church	4.11
Brawley First Pent'l Assembly56
Caruthers Full Gospel Assembly	3.00
College City Community Church	4.00
Colusa Full Gospel Church	5.00
Compton North Side Full Gospel Tabernacle	55.23
Covina Assembly of God & C A's	8.80
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No Hollywood Assembly of God	11.50
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Reedley Full Gospel Tabernacle	45.00
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WASHINGTON. Personal Offerings	60.92	date	\$20,170.76
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