

Because he hath set his love upon Me, therefore will I deliver him.
Psa. 91:14.



If we endure, we shall also reign with Him.
2 Tim. 2:12.

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Spiritual Promotion--How Obtained

W. E. Moody

There are three scriptures which have been linked together in my mind, bearing on the subject above stated. Each has to do with a vision of human weakness, coupled with a vision of the greatness and munificence of God.

1. Isaiah 6:1-8. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Uzziah was one of the greatest of the kings of Judah. No one can read the record of his *exaltation* (2 Chron. 26), followed by the depth of his *humiliation*, without being deeply stirred. "His name spread far abroad; for he was marvelously helped, till he was strong." Verse 15.

But at the height of his prosperity he went into the temple of God and committed sacrilege, with the result that the awful disease of leprosy rose up in his forehead—a direct judgment from God. He was forcibly ejected from the temple by Azariah and 80 other priests, and ever was compelled to live in a separate house alone, and died a leper.

Without doubt this sad ending of Uzziah the king brought great sorrow to the heart of Isaiah. But in that very year that Uzziah died, the prophet says, "I saw *also* the Lord sitting upon a throne, high and lifted up, and his train filled the temple (R. V., his skirts filled the temple)." In other words, "the glory of the Lord" filled the temple, reminding us of 2 Chron. 5:14 and many other like scriptures.

"Above it stood the seraphims"—the *burning ones*. The word "seraphims" occurs only here, and probably indicates actual angelic beings, though some Bible expositors seem to see the full overcomers portrayed here. That view, however, is not clear to the writer.

"Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did

fly." Face covered, feet covered, wings alone in sight. *Self hidden*, but "winged for service." O that we may be *thus hidden*—"a polished shaft" hidden in His quiver. Isaiah 49:2.

"And one cried to another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." If we ever get filled with the Spirit of true worship, that ejaculation of praise will come unbidden to our lips. We

shall not even be *thinking* of our special and peculiar needs. We shall be so occupied with God, and so lost in *Him*, that our needs will—for the time—be forgotten in the adoring cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

In Rev. 4:8 we read that the four living creatures "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

If there is one thing above another in which we all come short it is in *true worship* and *adoration* to our King. "God is a Spirit and they that worship him must worship him in spirit and in truth." John 4:24. The Father *seeketh such*. May He find us ever worshipping Him!

To those who thus delight in this unselfish service He will grant the desire of their hearts. See Psalm 37:4.

"And the posts of the door moved at the voice of him that cried." (R. V. "And the foundations of the thresholds shook at the voice of him that cried.")

Acts 4:31 tells us that "when they (the disciples) had prayed, the place was shaken where they were assembled together"; and similar manifestations have been seen in these latter days.

O for a touch of that power today! "And the house was filled with smoke." There was *holy fire* there—hence the *smoke*.

When the Lord came down upon mount Sinai at the giving of the Law, we read (Ex. 19:18), "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

Well does the writer remember a Pentecostal camp meeting in the early days
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Without—Within

*Without, the hurry and clash, the race and the rush;
Within, the keeping in peace, the silence and hush.*

*Without, the labor and toil, the wave's frothy crest;
Within, the working of God, the center of rest.*

*Without, the grasp for the first, the anger and strife;
Within, the waiting for God, the letting go life.*

*Without, the love of the seen, the pomp and the show;
Within, simplicity sweet, all quiet and low.*

"The Next Towns Also"

A Plea for Fresh Efforts at Direct Evangelism

Zelma Argue

"Let us go into the next towns, that I may preach there also: for therefore came I forth." Words of Jesus, Mark 1:38.

"Depart: for I will send thee far." The answer to Paul's prayer that he might stay in Jerusalem to witness. Acts 22:21.

The next towns!

To study the methods of Jesus' ministry during its short earthly duration, is full of unending lessons. Into only some three and a half years He was to crowd a preaching ministry that would affect all after-time. How would He plan it, to make it count for the most, we wonder—He who built no buildings or temples save of the living stones of believers' hearts. Wonderful Carpenter!

The first chapter of Mark's Gospel presents Him in the early full flush of fruitful evangelism. It is in Capernaum, where in the daytime He entered into the synagogue and taught, astonishing the people by the authority with which He spoke; His power acknowledged even by an unclean spirit dwelling in a man in the synagogue.

The whole incident, with the power He proved to have in this critical situation, caused a large throng to gather that evening at the door of the home of Simon and Andrew, where He was staying, this throng bringing to Him their sick and diseased. He healed many, and cast out many devils. This was at eventide.

Early in the morning we glimpse Him next. It is a great while before day. Probably the cottage home has been too much crowded by its extra guests to afford Him privacy. The burden of the work takes sleep from His eyes. Probably He is burdened as to what step to take next. So, to obtain guidance, He "departed into a solitary place, and there prayed." In that solitude the answer must have come.

Soon the others were all astir, and of course hunting for Him. Simon discovered His retreat, others followed along, and eagerly broke the news, "*All men seek for Thee!*" It was Simon's home town. How thrilled and pleased he was.

It was a crisis!

If Christ stayed, all appeared to be coming His way. If He moved on, what His reception in new fields would be was unknown. Besides, what would happen to those He would leave behind? All this

must have been in the mind of the Saviour. But in solitude He had heard from above. His answer was ready! "*Let us go into the next towns, that I may preach there also: for therefore came I forth.*" Those last words seem to suggest that He had been pondering deeply, and had only reached His conclusion by recalling what He must never forget: the goal set before Him. "Therefore came I forth." The next verse records that He preached in their synagogues throughout all Galilee.

Paul the apostle likewise had to face a similar question. The record in the twenty-second of Acts reveals his desire to preach in Jerusalem, to which he had returned, and where, while praying in the temple, he was in a trance. He tells us that he saw the Lord appear and bid him, "Make haste, and get thee quickly out of Jerusalem."

Paul pleaded to stay. He felt his better education and higher standing among the members of the Sanhedrin would win him a hearing, and mentioned to the Lord that they would remember how he had formerly fought the message. Surely he would have a great ministry there. He disliked moving from Jerusalem.

"Make haste, get thee out!" had been the first answer. The second was more peremptory. It was decisive. It was final!

"Depart!" The Lord would hear no more of his plea to stay.

"The next towns . . . also" had their place in the heart of Christ when He was on earth, and still, as He directs our labors from above, His heart includes "the next towns," the next district and neighborhood, as well as nations and lands afar.

Perhaps that is the reason the radio is given us for preaching in these last hours, to help get the message beyond our group.

If direct evangelism was urgent enough to occupy the time and attention of both Christ and the apostle Paul, dare we slight its claims upon us, when "the servant is not greater than his Lord"? If Christ at times had "no place to lay His head," and the early apostles often had "no certain dwelling place," can we be content to always be too comfortably settled in assured and well-established surroundings?

It is when each spiritual movement is in the growing stage that it is strong in spirit, and its zenith is never passed

until it begins to settle down in too clearly defined limits. As long as the vision of John Wesley prevails in a movement, "The world is my pulpit," it is certainly not on the wane.

A little press paragraph caught my attention recently, to the effect that a home where there were little children to toil for and care for was a much happier spot than a home where all were adults who had little to do but sit around and disagree. I wondered if there was a spiritual application in it, and if an assembly with a stream of new blood constantly pouring into it was not God's best thought for a contented home church.

All can no doubt agree on this. Certainly the evangelistic worker feels it. He perhaps goes back to an assembly where he labored some years before. Then the message was new to a greater part of the congregation. It caught fire, and spread rapidly. Now if he comes back and faces a group to whom the message is in a large degree familiar, he knows he cannot obtain new results without new blood to present the message to. Fresh kindling catches fire better than "burnt over" wood.

How can we have this? we all desire to know. I am sure suggestions are welcomed by all of us. Radio programs have been much used to bring in people who had not come before. Then in railroad stations and other public places, I never see a box full of Christian Science literature that I do not feel disturbed that we do not have a box of Evangelists beside it. Giving the public a chance to find us is only fair, whether by public notices posted, telling of our whereabouts, or by an electric or neon sign prominent enough to let the stranger discover where and who we are. A stranger observes this need quickly.

But apart from that, ideas that I have seen used by older and well established assemblies to contact new material, have differed in different sections. In our home city, for some summers when the work was in a formative period, each summer we moved into a large tent for all the night services; the tent being always in some new community, where new people were always present to hear the gospel preached. This resulted in a flow of new souls to the altars. Sometimes a downtown building would be rented while some visiting speaker was present, and always such a temporary move resulted in the coming of new people to whom to present the gospel. Any such change seems to arouse the curiosity of outsiders, and they come feeling it is not too denominational for their presence, where in a settled church they might feel too conspicuous to come.

Branch Sunday Schools appear to be

as fertile a field as any. Recently I had the privilege of going to one neighborhood Sunday School to speak two or three nights to the children. The power began to fall among them so that we extended the meeting a few nights more, and on the fifth night six received the Baptism. This spread to the parents, who began to get saved and receive the Baptism, until a considerable number had professed conversion, and nineteen had received the Baptism. We had the privilege of taking nearly thirty in all to the down town assembly to be immersed in water. These were all from the one neighborhood, across the bridge, all having been reached through the neighborhood Sunday School effort. This had been built up by the house-to-house visitation method in a poorer district, hunting for children for the Sunday School. One mother was sitting cross-legged, smoking a cigarette, when the visitor knocked at her door. He asked if there were any children, and then asked permission to enter and pray. That woman today is a pillar in that work, a noble and godly mother, Spirit-filled, contacted not through the down town services, but by the neighborhood effort alone.

One father, nominally a Greek Orthodox Catholic, but leaning toward the Mohammedan faith, was an experienced chef, but unemployed. The Sunday School befriended his children in a time of need, and he attended the services. He was saved, filled with the Spirit, obtained work in answer to prayer, and is overflowing with gratitude to the Lord. I cannot see how regular downtown services would have reached him, but the visiting in his home did. Two lovely high-school girls had a free period from school one morning, and came into the neighborhood cottage prayer meeting, seeking conversion. One has received the Spirit, brought in her own sister, and is planning to become a missionary—from an unconverted home.

Morning prayer meetings do sometimes contact lives that could not be reached through the regular services. Just this morning a fine personal worker brought in a woman to our morning prayer hour at the assembly. With a few words of kindness she was led to confess that she was a backslider, married to one who opposed her, and was soon weeping out her heart. Her cries amid her sobs were enough to melt any heart. "O Lord, take this burden off my heart! O Lord, make me new. I do not want to be old. I want to be new! You know how I've wanted to serve you, and never had the chance."

This sister could never have been reached through our night services, as far as I can see, as her husband is so opposed that she could not get out at

night. She had never been inside the church at a night meeting, but an interested and alert personal worker had brought her to the morning hour of prayer.

Not only foreign fields, but our next town, our neighborhood, our next-door neighbor, may present fields of opportunity just as fruitful as these, if someone will leave the well-tilled and well-reaped field, and search out those not yet reached, as Jesus Himself sought so faithfully to do. And, as there is an especially kind atmosphere where there are very tiny children, so where we have new-born souls coming in, it will keep us tender in spirit, gentle, and concerned with unselfish interests.

Finances? If we have read the story of the Lord backing up the train for Elizabeth Sisson, so someone could hand her money for the rest of her journey; of Edwin Orr starting out on a world tour on behalf of "prayer for revival" with only sixty cents and on an old bicycle; and of Hudson Taylor going to the railroad station, and someone there handing him seventy dollars for his fare, we know God provides as we move in His will.

His vision includes "the next town" also, and ours can do so too.

Spiritual Promotion—How Obtained

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when this *smoke* or *fiery mist*—visible to the physical eye—descended upon a crowded tent, and as soon as that mist or smoke touched the heads of the people, every Christian's hand was raised in adoration and worship to God; while sinners were filled with terror, and either ran out of the tent, or to the altar of prayer: and it could truly be said, "The noise was heard afar off."

How the heart of the writer longs to see a similar visitation in this our day! Let us keep yielding ourselves to God in deepest humiliation, and we shall yet see "greater things than these."

"Then"—When?—When he saw the vision of God, he said, "Woe is me! for I am undone."

Woe! This was a heart-cry of lamentation. "*Alas, woe is me! for I am undone.*" (Lit., "I am brought to *silence—struck dumb.*") The vision of his great lack—brought about by this vision of God—was so overwhelming that the only words that could give adequate expression to his feeling were these words, "Woe is me! for I am undone." And I feel sure that the most spiritual among us—could we but get a vision of God's holiness—would sink into the dust and cry, "Woe is me! for I am undone."

When Job got a vision of God he said, "I have heard of thee by the hearing of

the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:5, 6.

"Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." The vision of God brought to the prophet a vision of his own corruption; and also revealed to him the unclean condition of those around him. It will be so with all those to whom comes the vision of the Holiness of God. We will see things *in* us and *about* us of which we have hitherto been perfectly ignorant—moving of the self-life which we had quite failed to see or perceive.

"For mine eyes have seen the King, the Lord of hosts." The King—King of kings. The Lord of hosts—the Lord of heaven's big and countless battalions."

"Then"—When? When he saw his *own uncleanness*, "Then *flew*"—*speedy deliverance* comes to the one who will take the humble place. "Then flew one of the seraphims unto me, having a live coal—a coal of fire—in his hand, which he had taken with the tongs from off the altar."

"The purging flame" came from the altar, which is *Christ*. It is He alone who by His Spirit can purge our hearts from our innate *depravity, iniquity, and crooked perverseness*, and from the sin that darkens our vision and makes us unfit to be a mouthpiece for God.

Mark the *words*—for there are no *waste words* when God speaks! "And he laid it—the live coal—upon my *mouth*, and said, Lo, this hath touched thy *lips.*" Why the lips? Because God wants *clean lips* to give forth His messages. "And thine iniquity is taken away, and thy sin purged."

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"

It is a wonderful thing when we have "ears to hear" the voice of God. Mark 4:9; Rev. 2:7.

The prophet was *now ready* to respond, "Here am I; send me." He was *now ready* to yield himself fully to God, and to promptly follow the path which God had marked out for him. (What that path meant to Isaiah is clearly seen in the remaining verses of the chapter. Judging from the *natural* it was certainly a thankless task.)

Isaiah's way to *spiritual promotion* came through *humiliation*. Let us take that rugged way, for it is only *thus* that we can *please God*.

2. The next link in this chain is found in Jeremiah 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."

"If thou *return*"—(Lit., "If thou *turn*")
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The Church's Giving for Foreign Missions

Frank Varley

The International Missionary Council of the World's Foreign Missionary Budget reports the annual total given as about \$55,750,000. Of this, the United States and Canada working together as a unit are responsible for over \$38,400,000; Great Britain contributed over \$11,900,000; Australia gave over \$1,200,000; leaving about \$4,250,000 as the gift of the rest of the Protestant churches of the world.

The United States and Canada give about $3\frac{1}{4}$ times as much as Great Britain, and Great Britain gives about 10 times as much as Australia. As the basis of this calculation, I take the population of Australia at about 5,000,000, Great Britain at about 50,000,000, and the United States and Canada at from 150-160 millions. So that it may fairly be inferred that the English speaking Protestant Christians give in about the same ratio the world over.

What, then, do they give? Not as a whole. That is settled by the figures given above. The question is, "What, as individuals, do the Protestant Christians of the world give for the cause of the Gospel in heathen lands?"

I saw some time ago in a missionary paper the statement that the total membership of the Protestant churches of the world was about 30 millions. The writer went on to say that, of these, a liberal estimate would give about one half as real born-again Christians. A world's total of about 15 million real Christians! Putting the population of the world at 2000 millions, these figures establish the awful fact that today, 1900 years after Calvary, more than 99 out of every 100 persons the world over are still unsaved—lost—perishing!

Statisticians put the life of a generation today at about 33 years which means that three times in a century the whole population of the world dies, say about 6,000 millions. The average man does not think in millions. Therefore, that the terrible significance of these figures may be the more readily grasped, more than 6,000 every hour pass from time to eternity. Death takes its awful toll at the rate of more than 100 every minute, of whom, having lived without God and without hope in the world, nearly all pass from a Christless life to a Christless eternity.

In view, then, of the awfulness of such a fact, and that over 1,000 millions of heathen have never yet heard even the Name of Jesus Christ, what does the Christian church give year by year for the work of foreign missions? The Foreign Mission Budget says over \$55-

000,000. But divide this seemingly magnificent total among 30 million members of Christian churches, and what do we find?

That the members of the Protestant Christian churches of the world give a little over \$1.83 per year per member, about $3\frac{1}{2}$ cents per week each to make known the Gospel of the Lord Jesus Christ among the heathen.

Comment is needless. It is not for me to admonish those who are my brethren and sisters in Christ. Shall we not rather obey the injunction, "Pray one for another, that ye may be healed"?

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back). It would seem that Jeremiah had got somewhat out of touch with God. The preceding verse would indicate that, for he says to God, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?" Or, as the R. V. puts it, "Wilt thou indeed be unto me as a *deceitful brook*, as waters that fail?"

These are strange words to come from the mouth of a prophet of God. Surely he must—for the time—have forgotten the outstanding call he had received to the prophetic office as recorded in Chapter 1, the reading of which has thrilled the souls of multitudes. We cannot wonder at the searching words of God to him, "If thou *return*—if thou *turn back* to me—then will I bring thee again." "I will bring thee again to that place where I can reveal to thee my secrets, and where I can let thee into my inner counsels."

Are we ever "out of touch" with God? We have all been powerfully impressed by the dream which was given to a dear child of God. In this dream this individual saw Jesus coming down to them to use them as before in His service, but after taking one look at them He sorrowfully turned away with the words, "Out of touch."

God forbid that we should ever get out of touch with our Lord!

"And thou shalt stand before me." It is wonderful to be called to stand before God and to receive orders direct from Him.

It was this that made Elijah bold in the presence of the wicked king Ahab. Listen to his words (1 Kings 17:1), "As the Lord God of Israel liveth, before whom I *stand*, there shall not be

dew nor rain these years, but according to my word. In Num. 16:48 we are told that Aaron "*stood* between the dead and the living; and the plague was stayed." And in Deut. 5:31 we find God saying to Moses, "But as for thee, *stand* thou here by me, and I will speak unto thee."

In Psalm 24:3, 4 the searching question is asked, "Who shall ascend into the hill of the Lord? or who shall *stand* in his holy place? He that hath clean hands, and a pure heart."

It is he who lives the *separated life* who can stand before God, and get messages from Him.

Are we separated unto God?

Again in Psalm 94:16 we find the Lord asking beseechingly, "Who will rise up for me against the evildoers? or who will *stand up* for me against the workers of iniquity?"

God is still calling for men who will stand in the gap before Him for others. See Ezek. 22:30.

"Thou shalt *stand* before me."

But the Lord continues to speak still more searchingly to Jeremiah.

"And if thou take forth the *precious* from the *vile*, thou shalt be as *my mouth*." In other words, "If thou take the *valuable* from the *worthless*, thou shalt be as my mouth."

How did Paul the apostle meet this challenge? We have the answer in Phil. 3:7, 8, "But what things were *gain* to me, those I counted *loss* for Christ. Yea, doubtless, and I count *all things* but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung (Newberry, offal, that which is thrown to the dogs), that I may *win Christ*." Have we made *such a surrender*, and have we received *such a compensation* as he received, so that he could say, "To me to *live* is Christ"? Phil. 1:21.

There may be some things that seem *precious* and *valuable* to us, which under the searching eyes of God are *vile* and *worthless*. Anything that comes between us and God, and is a hindrance to our spiritual growth should be considered as *vile* and *worthless*. That fascinating *paper*, that attractive *book*, that drawing *friendship*, that alluring *companion*, that subtle *passion*, should be treated as a vile thing and flung from us, if it clogs in any way our spiritual life, or robs God of the time that is due to Him in deep communion and service.

So few are willing to go all the way with God, and stand out for a fully consecrated life amid the criticisms, jeers, and whisperings even of those who profess to be members of the body of Christ. But God is calling for *strenuous action* these days. He is longing for a sparkling, white-heat love and devotion which

will count no sacrifice too great if we can but reach the high altitudes of spiritual victory and conquest. These high spiritual altitudes are the rightful heritage of every blood-washed soul. Let us then get out of the shallows, and launch out into the depths of that inspired prayer of Eph. 3:14-19 with its wonderful climax, "That ye might be filled with all the fulness of God."

"Thou shalt be as my mouth." But do not fail to mark closely the *condition*, "IF thou take forth the precious from the vile, thou shalt be as my mouth."

On every hand people are seeking for *thrills*. Can anything be more thrilling to the sincere Christian worker than the words, "Thou shalt be as my mouth, IF—"?

It is not a matter of worthiness, for we shall never be worthy *in ourselves* of anything short of *hell*.

But we are "accepted in the Beloved." Eph. 1:6.

And let us not forget that it actually reads, "He hath *made us* accepted in the Beloved."

And as He sees us *in Himself*, He says (S. of S. 4:7), "Thou art all fair, my love; there is no spot in thee." Then to be *as His mouth*. How closely then we ought to walk with Him, and how we need to live in such vital touch with Him that He will be able literally to pour out His messages through us.

3. But I must hasten to the third link. This I find in Luke 15:21-24.

The poor prodigal had wasted his substance in riotous living, away in a far country. But he had come to himself and said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

And now note the prodigal's *confession*, and the father's *response*. "Father, I have sinned against heaven (See Psalm 51:4), and in thy sight, and am no more worthy to be called thy son."

But before the prodigal could finish his confession, and add the words, "Make me as one of thy hired servants,"—I am willing to become one of thy *slaves*, the father cut him short, and cried out to his servants, "Bring forth the *best robe*,"—that robe that is the most costly, the one that is set aside for special occasions, *bring that*: "and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the *fatted calf*—not that lean, scrawny looking calf,

but the *fatted calf*,—and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

This is just what our Father will do to us. If we will confess our backslidings, and our waywardness, He will take us to His heart and give us His best robe.

Indeed, we are told in Romans 13:14 to "put on the Lord Jesus Christ." I am sure there cannot be a better than the Lord Jesus Himself. *He* is the *best robe*, and He offers Himself to us today.

"And put a ring on his hand"—a mark of reconciliation and friendship.

"And shoes on his feet." He would have our feet shod with the "preparation of the gospel of peace." He would have us well shod, that we may go forth on errands of mercy and carry this gospel to the ends of the earth.

"And bring hither the fatted calf." He would give us the choicest of food, and feed us with His very best.

"Let us eat, and be merry."

The *best robe*, the *ring*, the *shoes*, the *fatted calf*, all speak of the loving kindness of God; and to add to that He desires that we should have a merry heart, rejoice evermore, and live in the spirit of praise.

But all this is for only those who will take the *low place* and humble themselves under the mighty hand of God.

When the prodigal got to the place where he was willing to be a *slave*—feeling his own utter unworthiness to be a *son*—then the Father lavished all these good things upon him. Even so, when we become willing to lie in the dust before God and be nothing in His sight, then He will exalt us to the highest privileges and possessions.

In closing, let me emphasize the fact that the way to the highest *spiritual promotion* is to sound the depths of *humiliation*, and thus be *nothing* that Christ may be "all in all."

The Power of a Holy Life

A Japanese Christian was given a post in a government school on the condition that he would not utter a word about Christianity during school hours.

His life, however, was so beautiful that forty students met in a grove secretly (and quite unknown to the teacher), and signed a pact to abandon idolatry. Twenty-five of those men are preachers today.

Read That!

"If I were a missionary," said a Hindu a few years ago, "I would not argue: I would give the people the New Testament and say, 'Read that!'"

Bigger and Better Fruit

A visitor was being shown tree after tree of beautiful peach blossoms. The owner said, "My daughter will cut off at least half of these lovely blossoms. You see, if we let them all mature into fruit, they will be small and scrawny. But if we just let part of them become peaches, they will be much larger and more beautiful." I wonder if it is not that way sometimes with our labor for the Lord. Do we ever try to get so many things done for Him, that they all suffer? Even if we cannot get so many things done, let us aim for bigger and for better fruit for Him.

Our Devotion

Formerly one used to think so much of what Christ might be and should be to us—and this is very precious—but is it not a good thing to realize how much we may be to Him, and to be that to Him now, so that the Man of sorrows may be made as far as we are concerned the Man of joy in the time that remains till He comes?

Wonderful thought! that God should desire fellowship with us; and that He whose love once made Him the Man of sorrows may now be made the Man of joys by the loving devotion of human hearts.—J. Hudson Taylor.

True Beauty Comes from Within

A small boy went to his mother's dressing room while she was sitting before the mirror using powder and lipstick, applying her "make-up." "Good-night, mummy," said he; "I'm sorry I can't kiss you, but I've just had my bath."

How much better is David's desire, "Let the beauty of the Lord our God be upon us." God has promised that from the ashes of our consecration He would give us beauty, and that beauty is blessed and lasting.

Repentance

The Rabbis used to say, "A man should repent the day before he dies."

"And when will he know when that day comes?"

"Never! Therefore repent now for 'tomorrow you die!'"

The church is not here to improve the world, but to testify against it that its works are evil; not to save the world, but to save the people out of it; not to establish a civilization but to preach the gospel; not to educate the people, but to snatch some of them as brands from the burning.

Pray much for the General Council meeting at Memphis, Tenn., Sept. 2-9.

The Sunday School Lesson

God's Covenant of Healing

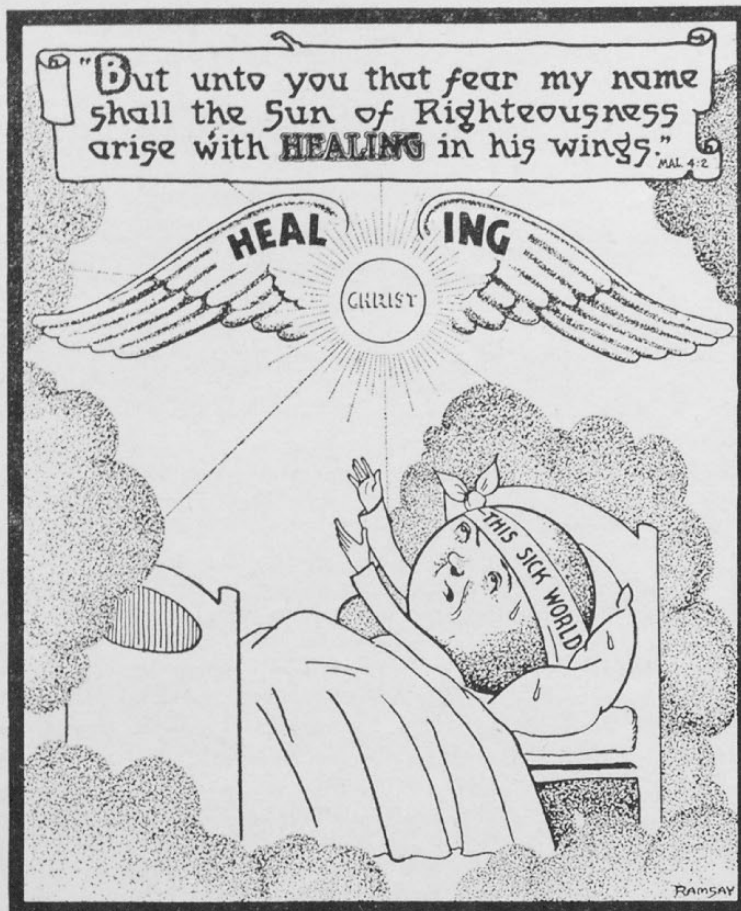
Lesson for August 8. Lesson Text: Exodus 15:22-27; Psalm 103:1-5; Isa. 53:4, 5.

Seeing and believing. In Exodus 14:30, 31 we read: "Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." When we see great manifestations of the power of God, it is very easy to believe God and to give Him praise. Like the children of Israel we sing a song of praise. Such praise is acceptable, but There is a praise yet more acceptable to the Lord—that which is referred to in Hebrews 13:15 as "the sacrifice of praise." The Psalmist said he would "bless the Lord at all times"—in times of affliction, in testing and trial, as well as in times of victory. It is easy to believe when you see certain victories; but if you are in a hard place, and then believe, this is blessed indeed. Thomas believed when he saw his Lord and was invited to put his fingers into the nailprints and into the side, but the Master said, "Blessed are they that have not seen, and yet have believed."

Trial and murmuring. Moses brought Israel from the Red Sea, and they went three days into the wilderness and found no water. Then they came to a place where there was water but it was bitter. So they called the place Marah, which means bitter. Were the people praiseful on this occasion? No. Instead of continuing their song of praise to God who had delivered them from the taskmasters of Egypt, they started to murmur. Had the Lord forgotten them? No. He never forgets to be gracious. But He gave them a test to see what was in their hearts, and the test showed rebellion and unbelief. How often we have failed in like manner! We have forgotten that God is gracious. We wanted our own way so badly. We completely forgot that God had a better way than ours, and then how inclined we were to murmur. Oh, for eyes opened to see the unbelief in our hearts! Is there a remedy? Yes, God has a remedy. Where is it? At the cross of Calvary.

The Tree of Life. Moses cried unto the Lord, and the Lord showed him a tree. When he cast it into the waters, they were made sweet. What a wonderful picture that tree is of the cross of Calvary. Peter says concerning Christ who suffered on the cross, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." There is healing for all through that One who suffered on the tree.

The bitter made sweet. Naomi had some very bitter experiences down in Moab. She lost her husband and her two sons. When she returned to Bethlehem at the time of harvest, she was greeted as Naomi—which means Pleasant. She protested against this name and said, "Do not call me Naomi, call me Mara"—which means Bitter. How good and how gracious the Lord was to Naomi. He had given her a daughter-in-law who chose the Lord and God's land as her portion. The day



came when this daughter-in-law Ruth, became the wife of Boaz and later gave birth to Obed, the father of Jesse, the father of David. How the heart of Naomi was made to rejoice as she nursed that babe. How gracious the Lord had been. Weeping had endured for a night, but now in the morning joy had come. As we look to our (Lover-Lord He will turn the bitter waters of Marah into delightful waters of sweetness. As Maclaren puts it, "The one secret of peace and of getting sweetness out of bitterness is loving acceptance of the will of God."

"There he proved them." Down in Egypt He had proved Joseph had had a bitter experience when he was sold to the Egyptians and, though innocent had been thrown into an Egyptian dungeon; but at a later date he could say with joy, "God meant it unto good."

The trial of his faith had proved more precious than gold. Those hours of trial gave proof that the faith in the heart of Joseph, the faith he had in God's Word, was steadfast. But here in the wilderness Israel's murmuring proved that there was in them an evil heart of unbelief. We do need to watch, and if we find in ourselves an evil heart of unbelief we need to immediately come to the Fount of cleansing and have the unbelief removed.

God's covenant. There beside those bitter waters now made sweet, God made a covenant with His people. What did He require of them? Diligent hearkening of His Word. He did not want them to be hearers only but to be doers of His revealed will. He wanted them ever to have an open ear. If they would only keep their side of the covenant, He promised that none of the diseases of Egypt would be theirs, for He declared, "I am the Lord that healeth thee." Did Israel keep their side of the covenant? Alas, no. In Psalm 81:13 we have what seems like a sigh coming out of the heart of our loving God: "Oh that my people had hearkened unto me, and Israel had walked in my ways!" What would have happened if they had done this? He tells us, "I should soon have subdued their enemies, and turned my hand against their adversaries." The Psalmist adds, "He should have fed them also with the finest of wheat." Then the Lord added, "With honey out of the rock should I have satisfied thee." Do you want the best of wheat and the finest of honey? Diligently hearken to His Word and faithfully do all the revealed will of God.

Present tense salvation. Our precious Lord is the same yesterday, and to day, and for ever. He declares, "I am the Lord, I change not." He who healed of old will heal today. He has made blessed provision. He promised that healing was a sign which would follow them that believe. Mark 16:17, 18. He has put gifts of healing in His church. If there are any sick in the church, they are to call for the elders of the church, be anointed and prayed for, and "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Elim. After being in the place of testing they came to the place of refreshing. Thank God, we find many Elims in our pilgrimage. But let us not settle down in Elim, for the Lord would take us on into the Land of Promise. That is a land of flowing streams, a land of milk and honey, a land of plentiful rains. Let us move on to the fullness of Pentecostal promise.

The attitude of praise. In Psalm 103 we find David calling on his soul and all that is within him to bless the Lord's holy name, and to forget not all His benefits." Here five special benefits are enumerated. The writer has a
(Continued on Page Eleven)

The Passing and the Permanent

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

TRUTH CIRCULATED

The truth of the Lord's return has been widely broadcasted. One book alone, Mr. W. E. Blackstone's *Jesus Is Coming*, has exceeded 1,000,000 copies, in 48 languages according to *Dawn*.

THE NEXT REVIVAL

Says a writer in the *English Morning Post*: "When the world-wide revival comes, as come it must, it will be a divine aspiration arising from the contrite hearts of simple folk, as humble perhaps in social standing as Christ Himself and His disciples."

ISRAEL'S HOPE

Said the president of the Zionist General Council: "The only hope which beats in the heart of our people, and the only shining star in the darkness of the Dispersion is that historically sacred corner on the globe to which the soul of the Jewish people has been linked since antiquity, Eretz Israel (the land of Israel)."

BABYLON REBUILT

The Bridegroom's Messenger writes that there stands a little village called Hilah within the walls of ancient Babylon, which has recently grown from 10,000 to over 40,000 inhabitants. *The London Times* has reported that Babylon will be linked directly with Jerusalem by a highway by which the British plan to connect Palestine and Iraq.

PROGRESS OF ZIONISM

According to *Jewish Missionary Magazine*: "There are in Palestine today 400,000 Jews who speak their own language, who possess their own schools, their university, and their industries."

The Hebrew University of Jerusalem, inaugurated by Lord Balfour in 1925, now has over 100 academic members of the staff, 100 technical and administrative assistants, and nearly 700 undergraduate students.

ENCOURAGING SUNDAY SCHOOLS

Religious Digest reports that Birmingham, Alabama, is the only city in the United States which gives scholastic credit for Sunday School attendance. Special cards must be used, signed by the Sunday School superintendent, and when these are brought to public school the scholar gets the same credit as is given for regular one-hour classes. Last year 4,650 students received this extra credit, and twenty-two denominations were represented. Birmingham has set a good example.

"AND THERE SHALL BE FAMINES"

"A serious situation faces the world in the supply of its most basic of all means of supporting life—wheat. Few people realize how serious the world wheat situation is. Six years ago there was more gathered-in wheat in the granaries of the world than there had ever been in history. The wheat glut was a commonplace. Now it is all changed. Our wheat reserves are practically nil, and we are living from hand to mouth on crops of which the prospects are doubtful.—*Sunday Express* of London.

CRUELTY OF WAR IN SPAIN

"The pitiless savagery of the aeroplanes over Guernica when 2,000 civilians, mostly women and children, were bombed out of existence with no military objective whatever but terrorism, is an accurate forecast of the Armageddon hordes.

So it is written of the coming hordes:—"They are cruel, and have no mercy" (Jer. 6:22): "their infants shall be dashed to pieces before their eyes"; "their eyes shall not spare children." Isa. 13:16, 18.—*Dawn*.

THE CHURCH FEELS ITS WEAKNESS

According to *Dawn*, the World Conference for Christian Life and Work meeting at Oxford in July states as follows: "It is a real question whether the Church can survive in any form with which we are familiar. . . . It is divided in thought, confused in counsel, uncertain of its message. It can not . . . give clear guidance to those portions of it which stand most in need of succor and advice."

The Church needs to obey Jer. 6:16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Questions and Answers

Please explain Zech. 8:23, where it says "Ten men shall take hold . . . of the skirt of him that is a Jew."

This will be fulfilled when the curse is removed from Judah and Israel, v. 13, when Jerusalem is the religious center, vv. 20-22. It pictures the blessing of Israel, and of others through Israel, in the Millennium. Scofield Bible says, "The Jew will then be the missionary, and to the very nations now called Christian."

Please explain what Jesus meant when He said, "Think not that I am come to send peace on the earth," etc. Matt. 10:34.

Jesus is showing in this verse and verses 35-39 that to be a follower of Him in this "present evil world" means conflict, consecration, and suffering. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

What and where is the bottomless pit of Rev. 20:1-3?

The bottomless pit is a place from which wicked spirits appear on earth to carry on their destructive works. See Rev. 9:1-11; 11:7; 17:8. The word "deep" mentioned in Luke 8:31 is properly "the abyss" or bottomless pit. Since these evil spirits besought that they be not sent into the deep, or abyss, it was evidently a place they dreaded. The fact that Satan is bound and cast into the abyss (Rev. 20:1-3) would indicate that he would be permanently confined there during the thousand years, unable to influence man upon the earth during that time. The bottomless pit is not the place of final punishment. Rev. 20:10.—E. S. W.

JUDGMENT IS COMING

A significant inscription recently unearthed is dated by archaeologists about 2800 B. C., thus coinciding with the days of Noah. It runs thus: "The earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption abound. The children no longer obey their parents, and it is evident that the end of the world is speedily approaching." So our Saviour says (Matt. 24:37):—"As the days of Noe were, so shall also the coming of the Son of man be."

AN EVIDENCE OF CHRISTIANITY

"The survival of the Church at all is an unmistakable proof of its divine origin," observes *Dawn*. "A rationalistic preacher once found Lord Bolingbroke, the great infidel of the eighteenth century, reading a work of Calvin; and the preacher expressed contempt of the Swiss author. 'You surprise me,' replied Bolingbroke. 'If I believed the Bible I should certainly believe the writing of Calvin, for Calvin speaks with the Bible.' Then he added: 'I know I am accounted an infidel but I confess there occurs to me this moment one argument which half convinces me that Christianity is true.' 'What is that?' said the preacher. 'Why,' replied Bolingbroke, 'that Christianity should have continued in the world so long when committed to the care of such men as you.'"

AN ANCIENT DISEASE

Religious Digest tells of some fourteen clay tablets picked up a few years ago in the ruins of the Mesopotamian city of Nuzi, which is the earliest known detailed court record of the trial of a racketeering public official. The tablets were inscribed two hundred years before the time of Moses, but they read like the latest issue of the *Police Gazette*. The mayor of that ancient city and a gang of his henchmen were charged with a series of crimes from bribery and theft of public property to banditry and kidnapping. It was a long-drawn-out investigation, several judges taking part. Among other matters revealed by witnesses was the fact that gangsters flourished in those days and that milkmen were not averse to watering their product.

Sin is an ancient disease, which has defied all human remedies and which yields only to the blood of Jesus Christ and the Spirit of God.

HUNGRY FOR LAND

Comments *Jewish Chronicle*: "According to the General Manager of the Jewish Agricultural Society of the United States, the Jewish farm population in this country to-day numbers approximately 100,000. This figure will surprise most non-Jews, and, we dare say, many Jews, but it is of course, only one illustration of the movement back to the land which has proceeded, with many checks here and there, for many years, and is one of the most significant as also heartening features of modern Jewish life. The Jewish people, in very truth despite the nonsense talked about their incurable instinct as traders, harbor still a yearning for the soil which centuries of exile from it have not eradicated. Nowhere has this been more triumphantly proved than in Palestine. The Jewish return to the land is a heartening movement to which the future historian will not fail to give its place of importance in Jewish history. Let us prosper that great cause!"

The Gospel in Foreign Lands

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

Gospel Light Penetrating Central America

PIONEERING IN NICARAGUA

Melvin L. Hodges

The day after our second annual conference closed (April 5) I left with some of the brethren for a general visit over the field, making a special effort to visit new places where we have opportunity for a work. This trip required three weeks of continuous travel on horseback. The distances between towns are great and it requires many hours on horseback every day. Often we travel a good part of the night in order to avoid the excessive heat of the day.

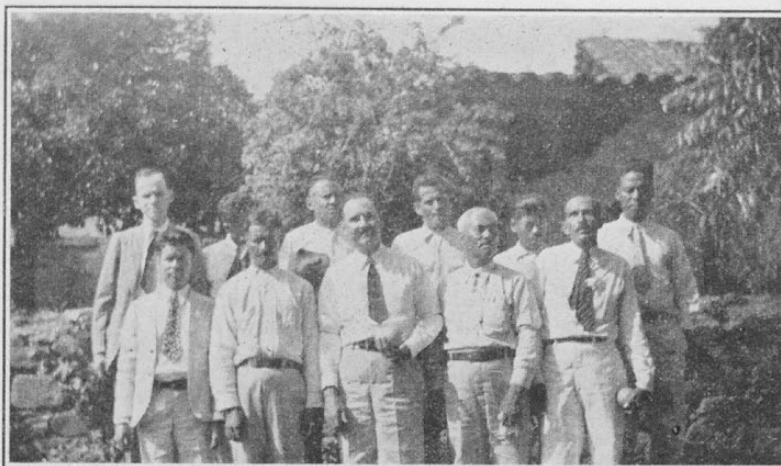
We stopped for the first service at a town thirty-five miles out. This is a new field where the gospel has not been preached. We received permission from the mayor to hold a service in the plaza. He furnished a light and seats for the people, which was quite a step as it risked his favor with the people to thus demonstrate his friendship for the Protestants. He attended the service as did also the town judge, and this helped to keep good order in the service. The judge is convinced of the truth of the gospel and has been reading the Bible to the people in their houses. The service was held within fifty yards of the Catholic church and the priest did his best to get up a procession to attract the crowd away from our meeting, but though they sang and paraded with torches for a half hour, no one left the service but all listened attentively to the testimonies and the message. We praise God for this hunger manifested in the hearts of the people. At the close of the meeting many accepted tracts and some purchased New Testaments and Gospels. We are praying that God will soon make it possible to put a worker there and that we shall soon see an established assembly in that place.

To the Uttermost Parts

The next day we continued our trip, going farther back into the heart of the hill country. We felt that we were indeed fulfilling the command of our Lord in carrying the gospel to the uttermost parts of the world. We had left far behind railroads and automobile roads, and now there was not even a road for an ox-cart. At times we found it necessary to dismount, so steep were the hills over which we traveled. That is a new field, the gospel having been preached there only a few times. We remained there two days, giving out the Word to the people.

Twelve Baptized

The second day we went down to the river for a baptismal service. We literally "went down" to the river, descending probably between one thousand and fifteen hundred feet in about two miles. Twelve were baptized in water and we formed a little assembly of these new believers. One of them had already received the Holy Spirit. It is very clear that God has done a real work in their midst. One woman gave the native worker more than twenty images to burn for her. In the last service we held there eight more confessed their need of God and their purpose to follow Him. These people are very



Some of the workers and delegates who attended the annual conference in Matagalpa.

illiterate. Not a man of those baptized can read or write.

We were happy to find an open door in a good sized town called Chichigalpa, where we secured a building for preaching. One of our workers will soon be moving there to open up a work. Please pray for him as he makes this effort.

On this same trip we went out some twenty-four miles into the hills from Esteli. Two men in this vicinity have been converted recently through contact with the believers of Esteli. We had services for two days, preaching the gospel in this place which had never before heard a gospel message. We had the joy of baptizing the two brethren in water. One of them had been a devout Catholic, traveling from house to house with an image of a saint, and reciting the prayers of the rosary throughout the community. The seed of the Word is finding some good soil and is bringing forth fruit. Praise God!

Bound by Drink

Arriving at our next destination, a small town named Muymuy, we arranged to remain for a couple of days to preach. Our

joy in preaching the Word there was mixed with sadness as we noted that the entire town was in the grasp of the demon of strong drink. With few exceptions every man we saw, including the priest, was under the influence of liquor. This, we learned, was the usual state of the inhabitants of the town. Nevertheless, in the two days we were here testifying publicly and from house to house, we found some who listened respectfully and with interest to the message of life.

So we finished another month's work, having in this time visited five new fields, and most of the towns where we already have a work started. The special need is for workers to step into these doors. Pray that God will raise up consecrated, Spirit-filled workers. Also pray that God will aid us as by faith we are announcing a short term Bible school for this year in an effort to prepare those who feel the call to work for the Lord.

TRAVELING OVER EL SALVADOR

Ralph D. Williams

Two weeks ago we left home for a fellowship meeting near the Pacific coast. By train we went as far as Ahuachapap, arriving there in time for the evening service. This assembly has never grown much but now there are signs of new life. There

were several new faces in the congregation and as an indication of their practical interest, there was a large stack of brick tiles for the laying of the new floor.

Early next morning we packed our hammocks and with our traveling bags on our backs, we started out for the next assembly about ten miles distant in the town of Tacuba. The hills are steep but we arrived safely just a little after midday, where we were refreshed with tortillas, chicken soup, and beans. The Lord blessed the evening meeting and quite a good crowd was present. Since the present pastor came, about two months ago, there have been fourteen added to the church.

The next morning we sent our packs ahead on a pack mule and started afoot to cross the steep cordillera between us and the assembly where the fellowship meeting was to be held. After climbing for several hours the narrow trail that wound higher and steeper, we were rewarded by reaching the crest and seeing the great Pacific some fifteen or twenty miles away. At one point in the ascent we rested on a lesser ridge, from

which we could see the little plots of cultivated land and the grass huts of the mountain Indians who live there. We sang some choruses and were impressed with the clarity of the sound as it rolled down the hillsides, so much so that some of our number shouted out Scripture texts to which several voices away in the distance responded, perhaps having heard the gospel invitation for the first time in their lives.

The descent of the other side of the ridge was as arduous as the climb had been. In many places the narrow trail led over rocks and was almost lost and in other places it took us over what appeared to be impassable mountain sides. We bought some eggs from an Indian woman who made a fire and prepared a little food for us. She slipped away quite quickly, however, when we began to tell her about the Lord. She had evidently been told that it was "bad doctrine" and was afraid to listen.

There was a precious group of brethren at the fellowship meeting, numbering about one hundred and fifty. It was a time of real refreshing as the presence of the Spirit was manifested and all were drawn closer to Him.

The day after the convention closed we continued down to Zapote, on the coast, a little shore village, where preaching has just been started. Part of the journey was made in an unshapely dugout canoe down an arm of the sea where alligators and other tropical reptiles abound. Once again that night the gospel sounded forth to a swarthy-faced, scantily-clad congregation of people who listened attentively to the message despite the persistent stinging of numberless mosquitoes. The "hall" was a grass-roofed hut with a mud floor, but the Lord is no respecter of persons or places, and His presence made it a place of blessing.

Tuesday we journeyed up the coast to Garita Palmera, covering five or six miles of sandy soil literally swarming with land crabs, which are eaten with great relish by the natives. That night in the large hut used as the schoolhouse the Lord gave us two souls, and before leaving the place the next morning a fine young man was buried with the Lord in baptism. Here our party divided, the larger number of the brethren returning to their homes overland, while we began our return journey along the shore.

We preached again in Zapote, then, bidding the rest of the brethren Godspeed, swam our beasts across the inlet and started our ten-mile ride along the sandy beach to the port of Acajutla. Several rivers flow into sea along this shore which we were able to pass without difficulty, as the tide was out, but as we came to the last, which was also the largest, we were a little late and the waves were already rolling in and forming quite a current. Brother Arbizu was on a poor horse which was nearly worn out and when it reached mid stream it was unable to stand against the rushing water and it rolled over, pinning him down by the leg. After some struggling, in which his blanket was washed away, he succeeded in freeing himself and getting the horse to shore. He was soaked from head to foot and covered with sand, and his Bible and books were

ruined. We completed our journey to Santa Ana and home by train and car.

The Bible School

The time to open again for this year is drawing near, though at the time of writing the prospects of having the building ready for this opening are not very promising. The plans for the building have undergone considerable modification as we are making an effort to combine three purposes in one set of buildings, that is, a conveniently arranged Bible school for about thirty students, an assembly hall for the local assembly also for the students, and a place to hold our annual conventions, accommodating up to seven or eight hundred believers. Also expenses have to be considered. Above all we are looking to the Lord for His divine leading in every phase of the work, for we feel we are but administrators of the gospel, administrators of the grace and blessings of the Lord, and now in this work of the building, administrators of the offerings that you are giving for the cause of the Lord and the extension of the kingdom of heaven among the heathen. If you have any special



Indian believers who walk fifteen miles to attend the services in Matagalpa. Our pastor, Manuel Bustamante, is seen in the rear at the right.

offering for this part of the field, please send it designated for the Central American Bible School to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

Most of the assemblies all over the field are prospering. One of the largest has at present more than one hundred new converts receiving instruction preparatory to baptism in water. Two new assemblies have been organized—one in Honduras and the other in a town near by where a group of Baptists, who have accepted the Pentecostal standard, sent for us. In the eastern part of the Republic there seems to be a revival in progress. The work in Guatemala and Nicaragua is forging ahead under the leadership of the Holy Spirit and the faithfulness of the missionaries.

SURVEYING GUATEMALA

John and Ella Franklin

We left El Salvador the eighteenth of March to enter the newly opened door of Guatemala. Feeling the need of speedily reaching the needy places, we started out on

an itinerary to visit all the places where groups of believers have been holding forth the Word in spite of the great hindrance of religious opposers and the false accusations of the authorities. We visited various places where there are very small groups of Christians, and other places where there are established groups of believers. In all places large crowds attended the preaching of the gospel. In some places the whole town turned out. They jammed every meeting place we could find and great numbers were turned away or remained out in the dark on the street to listen. Many of them came out of curiosity and were very indifferent, yet several accepted the Saviour.

Twenty-six have accepted the Lord in the past few weeks and eighteen have been baptized in water. We set four churches in order and one more is waiting to be organized. We also praise the Lord for healing many sick. Divine healing has been very little known here. On this trip three received the Baptism.

CONFERENCE IN SOUTH INDIA

The following report comes to us from Carl D. Holleman, newly elected Secretary-Treasurer of the South India and Ceylon District Council: "The eighth annual conference was held at Kotagiri April 5-10 inclusive. As is customary we gathered together a few days previous for a time of waiting upon the Lord, that His rich blessing might be upon us during the conference. Each day we were conscious of the presence and help of God in dealing with the many problems. We do thank the Lord for meeting with us in such a marked way. Other officers for the ensuing year are: John H. Burgess, Superintendent; Walter H. Clifford, Assistant Superintendent; Thomas Stoddart and W. E. Davis, Committee Members.

"Since our last conference God has graciously increased our ranks and the work of the Lord is prospering in His hands. Our earnest plea has been that the Lord would send forth laborers into this great field of the harvest in order that others may also come into the joy of salvation. Our territory is great in extent and the population very great, so we are happy to receive new workers to help in this work. May God send forth more young men and women to carry the good news of the gospel to those who are abiding in the shadow of death."

REVIVAL IN COLOMBO, CEYLON

Walter H. Clifford writes: "Feeling the need of a revival in Colombo, we decided to begin special meetings May 22. Brother and Sister Graves and Misses Ginn and Graner came to help. The Lord worked in our midst in a mighty way, confessions were made, wrongs were righted, and a real stirring took place among many of the believers. A number of backsliders came back to the Lord and six came to seek salvation and went away happy in the Lord. Also some were healed. During these meetings one of our outstation pastors told us the following incident:

"A woman in a Hindu family was very ill, given up by the doctors to die. Tele-

(Continued on Page Eleven)

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

HEALED OF PNEUMONIA AND TUBERCULOSIS

October 1, 1935 I was sent to the hospital. For months I had been failing in strength because of heart trouble, low blood pressure, and other things, until I had become too weak to feed myself. The doctor said I might live two weeks. When the X-ray report came he said I had pneumonia with a collapsed lung, and T. B. in the last stages in my left lung. I was sent home to die, being given a month at the most.

I had nursed my father and brother until they died and I knew the horrors of T. B. I was a Baptist, and I began to pray and call on God for healing. I had a brother preaching the Pentecostal way, but the light on healing had not come to me. I asked everyone I knew to pray for my healing and began definitely to seek healing. I was tried in the furnace, and oh how many faults I became aware of in my life! Several people came and prayed for me and with me but there seemed to be a barrier in my way.

In February 1936 my brother H. R. Bagwell and Brother and Sister Byrd came and prayed for me anointing me with oil. Then the windows of heaven truly opened to me. It seemed as if fire had touched my lung. It went through it and back. I began shouting, crying, laughing, and praising God, saying "It's gone, it's gone," and it was gone. I got up and prepared supper for my family although I had not been up for seven months. My strength came back slowly, and I was sorely tempted to doubt my healing, but I held on with desperate determination, standing on the promise of God.

In May, 1936 I went to the T. B. clinic. The doctor examined me and asked me what I had done. I told him the Lord had healed me. He said he could not find any disturbance in my lung. In October I went back to the doctor and he said again that I was all right. I know God heals for He healed me. I now weigh 140 pounds, do all of my house work, and care for my two small children.—Mrs. Eunice Bailey, 958 Dewey Street, S. W., Atlanta, Georgia.

Ed. note. We held this testimony for a time and then wrote Sister Bailey as to her present condition. She said, May 20, 1937, that she is all right, blood pressure normal, and that although she had had the flu her healing stands. She said that May 11, 1937 she had another hospital examination, showing blood pressure normal, heart good, lungs clear. "The doctor said I couldn't be in better shape. This was fifteen months after my healing." At our suggestion also Sister Bailey's husband and Mrs. Evelyn Pickett, 820 Elbert Street, S. W., Atlanta, sent us a statement saying they had read Sister Bailey's testimony of healing and that they believe it to be wholly true.

AN INJURED NECK HEALED

Twenty-eight years ago when I was forty-four I fell, alighting on my head, and injuring the vertebrae of my neck. I spent over \$3,000 with medical doctors, chiropractors,

and osteopaths trying to get relief. I often walked miles in my home, as the pain was easier then. I frequently placed a roller towel around my neck and hooking the other end over a door I would hang suspended to relieve the tension in my neck. I gradually lost the use of my right arm, so I could only raise it up part way. A hollow place formed in one side of my neck large enough to lay an egg inside. I had suffered from cramps since I was a boy, often lasting twenty-four hours. After an attack of cramps I was often unable to wear my clothes because of the severe pain caused by their weight. I was a Christian in name only.

December 12, 1935, after twenty-eight years of misery I attended an evening service at the Assembly of God, curious to hear the woman preacher, but not expecting any help. When I was preparing to leave the church the pastor asked me if I could not remain to pray, but I said, "No, I am in such pain." She said Jesus would heal me, but I refused prayer until she and my wife prevailed on me to kneel. She laid hands on me and God instantly healed me. That was wonderful but better still was the salvation God gave me, restoring the first love I had had for Him when I was fourteen years of age. My neck was healed as well as the cramps at the time of prayer, but it was about two months before I discovered that my arm was healed. While I was plowing one day someone kept saying, "Pick up a rock and throw it." I shook off the impulse, because it was so absurd. Finally however I did as the voice directed. Unconsciously I raised my arm and hurled the rock. Then I realized that my arm was healed. The sunken place in my neck has filled out too.—P. E. Thomason, Route 1, Turner, Oregon.

Ed. note. Attached to this testimony is a statement by Pastor Ethel M. Gutekunst, of the Turner Assembly. She says, "I can testify to the truth of this testimony, and the healing still lasts." March 19, 1937.

A MIRACULOUS HEALING

Years ago I had a Caesarian operation which did not heal properly. Some time after the operation I fell on the ice and tore open the incision. My stomach came through the opening looking like a distended football. I was a semi-invalid for eight years after this, receiving no healing although I prayed for it and saw others healed. August 1936 Evangelist Lura Johnson was in Green Bay. I listened to the testimonies and to the preaching for several evenings, and then at a healing service I was prayed for and instantly healed. The moment hands were laid on me in the name of Jesus I was conscious of a power bringing the abdominal organs back into place. I could also feel the rupture close up. For a few days there was a sensation of tightness in the region of the rupture as though something was holding everything in place. This soon disappeared and I was perfectly healed.

For a number of years prior to this healing I had suffered with a sore on my leg that refused to heal. At times the summer

I was healed that sore was so painful I could not take a step. I forgot all about the sore when I was healed until one day when I was dressing I thought to look at it and it was all gone. It too had been healed. I was so grateful and happy that right there I knelt to worship and praise Him for His goodness to me.—Mrs. George Rogers, Route 2, Green Bay, Wisconsin.

Ed. note.—The above testimony was sent in by Pastor E. A. Beck of Green Bay, in February, 1937. We held it until April and then wrote to see if the healing still held. Mr. Rogers replied, giving his account of his wife's sufferings and of her healing, corresponding with the account set out above, and said she is well and strong, a great surprise to her friends and neighbors.

HEALED OF APPENDICITIS

At times for a year prior to March 16, 1936, I had suffered, with a pain in my side, and on that date I was prostrated with it. A doctor was called. He pronounced my trouble appendicitis in an advanced stage and advised an immediate operation as the only hope. However as I was a believer in Divine Healing, request was made among the saints for prayer. On March 21 the pastor, Brother Hubbard, came and prayed for me. I was not healed at that time, but my stepfather was saved. The next afternoon several of the saints came with Brother Hubbard and anointed me with oil, praying the prayer of faith, at which time Jesus most wonderfully and instantaneously healed me. I arose at once and went five blocks to my aunt's, who was truly astonished, as I had been in bed and subsisting on orange juice for several days. I walked nine blocks to church, and have been well ever since, doing the ordinary work.—Miss Mary Alexander, 111 Fields Blvd., Eldorado Springs, Mo.

Ed. Note.—Indorsed on this testimony is the following: "In addition to this testimony I should like to add that, feeling the work was done, I requested that the sister arise from her bed in the name of Jesus. This she did without trouble.—F. A. Hubbard, Pastor Assembly of God." We held the above testimony for some time, according to our custom, and then wrote Miss Alexander. June 8 she replied saying that she had had no return of the pain, that she has been filled with the Spirit, and called to preach.

BURNED EYES HEALED

In 1881 when I was fourteen years of age I had my eyes burned. From then on till I was prayed for for my healing in the year 1935, I could not see to read without glasses, and finally got so I could not see even with glasses. I had granulated eyelids. When Brother Betts prayed for me I was instantly healed. I can see ever since then as well as I ever could, using no glasses. My eyes are not sore and they look clear and bright.—Mrs. Cora M. Lavette, 105 North Diamond Street, Centralia, Washington.

Ed. note.—Accompanying this testimony is a statement signed by Mrs. Belle Hemenway, of Centralia saying that she has read the testimony, that she has known Mrs. Lavette for ten years, and knows that the statements in the testimony are true.

Pray much for the General Council meeting at Memphis, Tenn., Sept. 2-9.

Seed Thoughts

Gathered by Alice E. Rice

"As you learn, teach; as you get, give; as you receive, distribute."—Spurgeon.

We hear a great deal in these days about the great importance of keeping money in circulation. The same principle applies to spiritual things.

God does not give to us that we may hoard. If we do, we shall become like a stagnant pond.

The flowing stream seems to be singing "Give, give" as it carols its way along.

"There is that scattereth and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty."

"If you want to be rich—GIVE; if you want to be poor—GRASP; if you want abundance—SCATTER; if you want to be needy—HOARD."

"Service is that part of life which teaches us to forget self and do something for others."

"Every blessing is doubled by halving it." If you do not believe this, test it for yourself.

"No one is useless in the world who lightens the burden of it for anyone else."—Dickens.

"Man has a curious notion that unless a thing is scarce it cannot be valuable. This is a false idea of value. The true standard of value should be usefulness."—Lowell Fillmore.

THE SUNDAY SCHOOL LESSON

(Continued from Page Six)

distaste for the expression "fourfold gospel." The gospel of Christ is not limited to four aspects, nor to four thousand aspects. In Psalm 103 David shows us a great many of the benefits that are ours, and for a moment let us study the first five.

"Who forgiveth all thine iniquities." The Lord not only forgives but He forgets, telling us that our sins and iniquities are remembered no more. He cleanses us from all sins and tells us that sin shall no longer have dominion over us.

"Who healeth all thy diseases." The Lord Jesus went about doing good, and healing all that were oppressed of the devil. Has He changed? Thank God, no. When you are sick do not fail to come to Him "who healeth all."

"Who redeemeth thy life from destruction." We are redeemed out of the hands of the enemy. Our Moses has completely delivered us from the Pharaoh who would make our life hard with bitter bondage. The snare is broken and we have escaped.

"Who crowneth thee. . . ." Surely this is suggestive of the crowning experience of the blessed Holy Spirit's coming upon us as at Pentecost. It is in the lovingkindness and tender mercies of our God that He sends us the most precious gift of the Holy Ghost.

"Who satisfieth thy mouth." Every day comes fresh manna, the hidden manna, which is none other than Christ Himself—for we are called to be partakers of Christ—every day flow the living waters from that blessed Rock, the blessed refreshing waters of the Spirit. Our Father gives us each day our daily bread and refreshes us with these living waters, so that spiritually we may be fat and flourishing.

The Cross. In Isaiah 53 we have a vivid picture of the Lamb of God upon the cross. The

literal translation of verse 4 is, "Only our diseases did He bear Himself, and our pains He carried" (Leeser's translation). At Calvary we see the Tree fallen into the bitter waters to make them sweet. But that Tree was raised again, and is transplanted as the Tree of Life, bringing health to all who will partake. At Calvary Jesus bore our sins and our sicknesses. I knew a dear sister who had cancer; she was impressed with the fact that Jesus had borne her sickness as well as her sin, and the day she put in her claim for healing she was perfectly delivered from her cancer in a moment of time.

Looking toward the temple. In the Holy Ghost given prayer made by Solomon at the time of the dedication of the temple, he said, "If there be in the land famine, if there be pestilence . . . whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, . . . and he shall spread forth his hands toward this house, then hear thou in heaven . . . and forgive." We might complain that Solomon's temple was destroyed. What can we do? Do you remember the words of Christ outside the rebuilt temple, "Destroy this temple, and in three days I will raise it up." The apostle John said He spoke of the temple of His body. In Revelation John saw this heavenly city, and the temple therein was the Lord God and the Lamb. We can turn towards this Temple and pray with full assurance that God will forgive and heal. Says the apostle James, "Is any among you afflicted? Let him pray."—S. H. F.

REVIVAL IN COLOMBO, CEYLON

(Continued from Page Nine)

grams had been sent to call the relatives. The woman's relatives asked some of our Christian people to send for this pastor, who lived about nine miles away, to come and pray.

"When he came in he saw the woman lying apparently dead. A large crowd had gathered in readiness for her burial. Tied to her body were a lot of charmed threads. The pastor ordered the charms to be removed, sent the people out of the room and then knelt in prayer. In a short time the woman sat up in bed—healed! She gave her heart to the Lord Jesus and after instruction, the pastor baptized her in water. To Jesus be all the praise and glory!"

GOD'S WORD GOES MARCHING ON

The Rev. John A. Patten, Literary Superintendent of the British and Foreign Bible Society, reports that although during the past twelve months conditions have been adverse in many places, the total distribution was 11,343,948 copies—1,040,025 Bibles, 1,246,743 New Testaments, and 9,057,180 Portions. Although civil war raged in Spain for half the year, a circulation of no fewer than 211,000 volumes was achieved. Right through the siege of Madrid the depot has been kept open, and the Society's representative has remained at the post of duty. In Italy also, a harassing situation developed, and despite the fact that the work was closed down for six months, 109,000 books were disposed of. In Asia the circulation reached the remarkable figure of 7,604,000 volumes, a substantial advance.—*Christian Herald*.

The Way of Salvation

SAVED BY TESTING GOD

Some years ago there was a man called Tambring who lived in a little town on the border between Holland and Germany. He worked in a spinning-mill and was a Socialist and an Atheist.

One day his little niece fell ill. His sister, who wanted to fetch a doctor, asked Tambring to stay with the child. While she was tossing feverishly, the little one said, "Uncle, pray that I may get well again." He could not pray. "Uncle, pray!" the child begged. Much embarrassed, he tried to calm her, but in vain. "Uncle, if you don't pray I shall have to die." Then, strong man that he was, he fell down beside the little bed and cried, "O God, if there is a God, hear me and heal the child."

The little one smiled, and laid her head on the pillows. She fell asleep, and her breathing grew more regular. A profuse perspiration broke out, and when her mother returned some hours later with the doctor he said in astonishment, "The child is saved."

Tambring went quietly into his room and locked the door. He prayed again, and the God who heard his prayer for the child likewise answered his cry for salvation. He came out of the room a new man.

He bought a New Testament, and the Word of God became his nourishment and strength. He had only a little money for his personal expenses, for he lived with his parents and gave them most of his pay. However, he bought as many gospel tracts and leaflets as possible. He lived a life of prayer. He would spend the brief rest periods in a tiny storage room at the mill, and through laboring there in prayer he received power to be a blessing to others. After his day's work, before he even had supper, he would distribute the gospel tracts throughout the little town. In this way he came in touch with many troubled and sorrowful homes. He would watch beside lonely sick folk, and whenever he saw anyone in need, he would share the little he had with him.

One evening he met a troop of wild fellows on the street. They tried to persuade him to join them in a drinking party, but he refused. Thereupon they seized him and dragged him to the saloon. They jeered and mocked, but he stood calm. "Now that you have brought me here you shall listen to me," he said. And then he preached to them Christ the sinners' Saviour. Astonished and perplexed, the men ceased mocking. When Tambring decided to leave, no one tried to stop him.

The young factory-hand was a true witness to Christ Jesus in his town. He did not live in vain. Having found that God answered prayer, he took advantage of the priceless privilege of communing with God at every chance. Through this he gained power. He was a priest unto God in a workman's smock; his whole life was one "divine service." So can yours be, if you too will receive the same Saviour. He will pardon all your sins and enable you to live a holy life and useful life for Him.

We hope to meet you at the General Council, Memphis, Tenn., Sept. 2-9.

In the Whiten'd Harvest Field

BONIFAY, FLA.—Wade Andrews has just closed a 10 days' meeting. Twenty-two claimed salvation, 4 received the Baptism in the Holy Ghost, and the church was greatly blessed. D. E. Pitts is the pastor.—Ethel Parrish, Clerk.

FAIRMONT, W. VA.—The little 11-year-old Evangelist, Beatrice Wells, of Fairview, W. Va., was with us in a meeting from June 7 to June 20. The Lord blessed her ministry by saving souls and bringing new folks to the services. The last night of the meeting the hall was filled and people were turned away. Evangelists Earl and Marie Hart, Lyons, N. Y., are continuing the campaign.—Olan Knotts, Pastor.

COLUMBUS, GA.—The special meetings conducted by Evangelist Mayme Williams, assisted by Dela Krueger, at the North Highland Assembly of God, May 19—June 6, were of great blessing to this church and community. Many times the altar was filled with seekers, and a number received healing for their body. June 27, a joint baptismal service was held, and 19 were buried in water baptism.—W. M. Jackson Jr., Secretary-Treasurer.

ANADARKO, OKLA.—We recently closed a 3 weeks' meeting here, where Arthur P. Byran is the Pastor. God truly was in our midst. A number were saved and filled with the Holy Ghost. The Sunday School Superintendent, who had been tarrying 5 years for the Baptism, was gloriously filled according to Acts 2:4. A girl was wonderfully healed of tuberculosis.—Smith Evangelistic Party, Buster and Babe Smith, Phoenix, Arizona, and Marie Holden, Wynona, Okla.

ENID, OKLA.—We have just closed a 5 weeks' revival at the Gospel Tabernacle. Surely it was a glorious meeting, the presence of the Lord being so real in every service. Night after night the altars were filled, and many were slain under the mighty power of God. Several were saved and filled with the Holy Ghost, and the church was greatly revived. We shall remain here as supply pastors during the summer months while Brother P. C. Nelson is away.—R. M. and Mrs. Hargis.

HANFORD, CALIF.—Our church has recently closed a revival held by Burton Pierce and Milton Rogers, two of our own young men, who are accomplished musicians and this year's graduates of Glad Tidings Bible Institute, San Francisco. Eleven were saved, and a wonderful spirit of consecration prevailed among the young people. At the close of the meeting a dedication and farewell service was held, as these young men began their journey by faith to the State of Maine. God is still with us, one or two being saved at almost every service. God has also been blessing the ministry of our dear pastor and his wife, Brother and Sister Coy H. Nicholson, especially in the jail services where precious souls are being swept into the kingdom of God.—Esther B. Towne, S. S. Superintendent.

ALBA, TEXAS—We recently closed a blessed 2 weeks' revival at the Gunter Assembly of God, J. T. McBride, of Ft. Worth, Evangelist. Five were saved, 6 received the Baptism in the Holy Spirit, 9 followed the Lord in water baptism, and 9 united with the assembly.—Albert A. Clark, Pastor.

DE LEON, TEXAS—We came here two years ago and accepted the pastorate. We found the church building somewhat run down, so we began a building campaign, and by the first of December we had bought and paid for property near the business section of the town. By July we had completed the construction of a native stone building, with basement, estimated value \$4,000. During this time God has given us some wonderful revivals; our Sunday School has had its record attendance; and the church is growing in every department. We are resigning as pastor here and taking up evangelistic work for the present.—R. L. Davis.

KNOXVILLE, TENN.—We recently closed a week's series of meetings in the Scott Street Assembly of God, with Ila O. Jackson, 720 East 59th St., Long Beach, Calif., Evangelist. Mr. Jackson assisted in the musical program by playing his harmonica and guitar. Evelyn Chamberlain, a very talented musician, played the piano-accordion. Large crowds attended and on Sunday nights it was almost impossible to seat the throng, many being turned away. The Lord marvelously blessed. Thirty-four were saved, and 11 followed their Lord's command and were baptized. A large crowd witnessed this solemn and beautiful scene from the bank of the river near Knoxville. Nineteen were admitted to full fellowship in the church. Several were healed during the meetings, and the saints were refreshed and encouraged to carry on and keep the revival fires burning.—R. L. Wilkerson, Pastor.

INDEPENDENCE, KANSAS—After two weeks of prayer and waiting on the Lord, we are glad that He sent H. L. Duncan and family here from Fredonia. They have accepted the pastorate of this church, and God is already blessing us by saving souls and giving us some good spiritual services. Evangelists, ministers, and missionaries in fellowship with the Council, when passing this way please stop and see us.—C. F. Hayes, Secretary.

BUCKEYE, ARIZ.—We came here the first Sunday in May and started a meeting. At the close, Brother and Sister Green, the pastors, felt led to go to Tucson. The church had election and I was unanimously elected pastor. This time of the year is hard on churches, as people leave for a cooler part of the country to spend the summer. Brother and Sister Green started the church and Sunday School here 20 months ago. God gave them a successful ministry, and He is still blessing. Our Sunday School broke its record attendance June 27th, and every one is working faithfully. We have a fine band of C. A's, who go out into the cotton camps and hold services on week nights. This is a good country for mission work. Ministers passing through will find a welcome.—Pastor and Mrs. Thomas M. Gray.

DALLAS, TEXAS—The power has been falling at Peak and Garland. Our Sunday evening attendance has increased steadily since we took the pastorate the first of March, until it became necessary to move into our large tabernacle, with 1350 present on our last service night. In our Wednesday evening Bible study, we have covered the books of Revelation, Daniel, and the prophetic chapters of Matthew and Luke. The Lord's approval has been upon these studies, shown by the increase in attendance from 150 to 350.

Our Ladies' Missionary Council has launched a real program for the Lord. The council has grown from 35 to 75. Our ladies are well organized and active in taking care of the missionary needs of the church. One hundred and twenty faithful members have pledged themselves to pray one hour a day.

We are now in our summer tent revival, which began June 20. The pastor's daughter, Elta, opened the campaign. She will carry on until Evangelist Clara A. Grace closes her present campaign, when she will come to our assembly for two or three weeks. There is already a real spirit of revival in the air. Several have gone through to real victory. As this is our Young People's revival, the young people are taking a real interest and working very enthusiastically.

A splendid work is being done by all the workers of this assembly, as has been evidenced by some being saved, baptized, and healed in almost every service. A fine spirit exists throughout the church. The spiritual tide is gradually rising. We are giving God our best and He is meeting us.—Loren B. Staats, Pastor.

BROTHER PETHRUS' NEW BOOK

Our many Swedish friends will be interested to know that Pastor Lewi Pethrus has written a book about his American travels. This book is written in Swedish and is entitled "Vasterut." The price is \$1.90 in paper, or \$2.50 in cloth, and it can be obtained from the Philadelphia Book Concern, 3300 Sheffield Ave., Chicago, Ill.

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit, saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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Forthcoming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

GENERAL COUNCIL, Memphis, Tenn., Sept. 2-9.

EL DORADO, ARK.—July 25—; J. A. Thomas, Borger, Texas, Evangelist.—R. C. Jones, Pastor.

MARSHALL, MO.—Aug. 1—; Sanders Brothers Trio.—David Hogan, Pastor.

DALLAS, TEXAS—East Side Church; July 18—; M. E. Edmunson, Evangelist. J. M. Hart is the Pastor.

ALLIANCE, O.—July 18, for 2 weeks or longer; Pauline Kline, Kokomo, Ind., Evangelist.—Arthur K. Knowles, Pastor.

ORANGEVILLE, ONT., CANADA—Tent Campaign, July 18, for 2 weeks; J. Vernon Cardiff, Evangelist. E. Howard Kerr is the Pastor.

PALO ALTO, CALIF.—Glad Tidings Tabernacle; July 25—; Dr. J. N. Hoover, Evangelist.—Floyd R. Hoole, Pastor.

ST. LOUIS, MO.—Old-fashioned tent revival, 2921 N. Jefferson; Aug. 1—; Evangelist and Mrs. Jack Saunders.—Henry Hoar, Pastor.

AMARILLO, TEXAS—900 N. Pierce St., Tent Meeting, July 27—; Evangelist and Mrs. Watson Argue.—E. R. Foster, Pastor.

MALVERN, ARK.—Aug. 1, for 3 weeks or longer; Evangelist and Mrs. J. E. Hamill, Hattiesburg, Miss.—C. H. Asher, Pastor.

SAN JOSE, CALIF.—Tent Campaign, 2nd and Rosa Sts.; July 11—Aug. 6; Walter H. Smith, Evangelist.—Max Freimark, Pastor, 687 S. 12th St.

OMAHA, NEBR.—Full Gospel Tabernacle, 19th and Cass Sts.; July 6—Aug. 1; Evangelist and Mrs. Christian Hild.—L. E. King, Pastor.

MCALISTER, OKLA.—July 11, for 3 weeks or longer; Ira Stanphill, Coffeyville, Kansas, Evangelist.—L. H. Arnold, Pastor.

WATONGA, OKLA.—July 18, for 3 weeks or longer; Grover M. Langston, Ft. Worth, Texas, Evangelist.—Kenneth Erwin, Pastor.

ANDALUSIA, ALA.—July 18—; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist. Sadie L. Johnson, 15 E. Watson St., is the Pastor.

BRANTLEY, ALA.—July 17, for 2 weeks or longer; George A. Wagner, of Dothan, Evangelist. W. L. Moody is the Pastor.

PATERSON, N. J.—Gospel tent, Park and Summer Sts.; July 4—Aug. 1; The Quanabush Evangelistic Party. David Leigh, 161 Park Ave., is the Pastor.

WATERTOWN, N. Y.—Calvary Tabernacle, Grange Building; July-August; Evangelist Mae Eleanor Frey in charge. R. M. Shearer is the Pastor.

HAMBURG, IOWA—Assembly of God Open Air Tabernacle, Main St.; July 27, for 3 weeks; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists.—Howard A. Critchfield, Pastor.

LONG BEACH, CALIF.—Central Gospel Tabernacle, 10th and California; July 11—Aug. 1; Evangelist and Mrs. Floyd L. Hawkins, Dallas, Texas.—E. B. and Emma Taylor, Pastors.

KANSAS CITY, MO.—Bethel Temple, Independence Ave. and Spruce; tent meeting, July 11—; Vashti Robinson Burch, Evangelist.—S. D. Garrett, Pastor.

CORNING, N. Y.—Tent Meetings: Evangelist and Mrs. E. T. Quanabush, week of June 27; Mary Louise Paige, July 4—Aug. 1.—A. D. Skyer, Pastor, 348 N. Hamilton St., Painted Post, N. Y.

PORT RICHMOND, STATEN ISLAND, N. Y.—Tent Campaign, Richmond Terrace and Park Ave., months of July-August; Nimrod Park, of New York City, Evangelist.—Thos. R. Brubaker, Pastor.

OKLAHOMA CITY, OKLA.—City wide revival in progress under tent, 900 block West Grand Ave.; campaign sponsored by 3 Assemblies of God; Otto J. Klink, Evangelist.—J. B. McDonough, 3518 S. Harvey Ave.

DENVER COLO.—Pentecostal Assembly of God, 1733 Champa St.; July 11—Aug. 1; A. H. and Zelma Argue, Evangelists. E. F. Hewitt, Pastor.—Ruth Sparks, Secretary.

CHICAGO, ILL.—Full Gospel Assembly Tent Meeting, Cicero Ave. and Erie St.; July 11, for 3 weeks or longer; Alma Elliott, Evangelist.—K. A. Auten, Pastor.

BROCKTON, MASS.—Full Gospel Church, 105 Pleasant St.; Aug. 3-15; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—R. G. Gordon, 221 Lincoln St., North Abington, Mass., Pastor.

MORRIS, MINN.—Tent campaign now in progress; Clarence H. Jensen, Evangelist, assisted by Arthur Paulsen, Pianist. Co-operation of near-by pastors and assemblies appreciated.

CALDWELL, IDAHO—Assembly of God, 1021 Arthur St.; July 18, for 3 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak. R. E. Parrish is the Pastor.

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

LITTLETON, COLO.—C. A. Rally, Aug. 13, Rocky Mountain District Camp Meeting, 5700 So. Broadway.—Leland R. Faith, C. A. President.

ALTON, ILL.—Rally, Assembly of God, 512 Spring St., Aug. 28, 7:30 p. m. Everyone invited. R. Hillegas is the Pastor.

COMMERCE, OKLA.—S. S. Rally, July 26. Three services: 10:00, 2:00, and 7:45. Basket lunch. Night service given to C. A.'s.—Albert Ogle, State S. S. Superintendent, 1107 Iowa Ave., Chickasha, Okla.

EASTERN NEW MEXICO CAMP MEETING

PORTALES, N. M.—Camp Meeting, July 18-29. S. G. Shields, Amarillo, Texas, Main Speaker. A. C. Bates, Superintendent Texico District, will be in charge. Bring bedding and dishes. Meals furnished on free will offering plan. For further information write Pastor Scott F. Mitchell, Box 21, Portales, N. M.

SOUTHERN MISSOURI DISTRICT CAMP MEETING

SEDALIA, MO.—Camp Meeting, July 23—Aug. 1. W. I. Evans, Dean of Central Bible Institute, Bible Teacher. Other speakers provided. For further information write Pastor J. Lon Hale, E. Broadway, Sedalia, Mo., or S. L. Johnson, District Superintendent, Dexter, Mo.

MONTANA DISTRICT COUNCIL

LIVINGSTON, MONT.—The 2nd annual session of Montana District Council will convene in Gospel Tabernacle, Aug. 5-6. We urge every church in the District to send their pastor and one delegate.—Allen J. Brown, District Secretary, Box 724, Wolf Point, Mont.

NEBRASKA DISTRICT CAMP MEETING

YORK, NEBR.—Nebraska District Camp Meeting will be held in Chautauqua Park, Aug. 5-15. Ben Hardin, Principal Speaker; Bert McCafferty, Bible Teacher. Five services daily. Large pavilion, dining hall, and plenty of shade. Tents and meals at reasonable prices. For further information write A. M. Alber, District Superintendent, 634 S. Denver, Hastings, Nebr.

MISSISSIPPI DISTRICT COUNCIL

(Near) **DURANT, MISS.**—At Castalia Springs, 3 miles west of Durant; Aug. 10-13. Hotel entertainment at reasonable terms. All should bring sheets, pillows cases, towels, soap, etc. It will cost about \$1.00 per day for bed and meals. Special speaker announced later. Durant is on main line of I. C. R. R., between Jackson, Miss., and Memphis, Tenn., and on highways 12 and 51. For further information write H. M. Sandlin, 115 Fifteenth Ave., or F. H. Beard, Box 52, both Laurel, Miss.

OKLAHOMA DISTRICT CAMP MEETING

DRUMRIGHT, OKLA.—In City Park, July 27-Aug. 5. Camp sites, gas, and water free. Drumright is a city of about 5,000, on highways 33, 48, and 52, the Santa Fe Railway, and M. K. and O. Bus Lines. W. B. McCafferty, morning speaker; Ben Hardin, night speaker. Annual C. A. Convention in connection with camp meeting. James Hutsell, Slick, Okla., Superintendent; W. S. Bragg, Box 128, Okmulgee, Okla., Secretary-Treasurer.

VIRGINIA CAMP MEETING

BRISTOL, VA.—Pentecostal Park, Aug. 5-15. Lee highway, and Norfolk & Western and Southern railways. Ralph M. Riggs, Teacher-Evangelist, and other ministers and workers. Entertainment reasonable. Write for copy of camp meeting paper, enclosing 5 cents for printing and postage. W. T. Millsaps, Manager, 740 Fairview St., Bristol, Va.; A. H. Morrison, Secretary, Berwind, W. Va.; C. C. McAfee, Treasurer, St. Paul, Va.

CAMP MEETING

AMARILLO, TEXAS—900 N. Pierce St.: Camp Meeting, Aug. 20-29; 3 services daily: 10:00, 2:30, and 8:00. Watson Argue, Main Speaker. A. C. Bates and S. G. Shields will assist. For further information write E. R. Foster, Pastor.

LAKE SHORE PENTECOSTAL CAMP MEETING

COBOURG, ONT., CANADA—Lake Shore Pentecostal Camp Meeting, July 25-Aug. 8. Wm. F. McPherson, Sanford, Fla., Bible Teacher; John W. Follette, New Paltz, N. Y., and Donald Gee, of England, Main Speakers. Cottages, dormitories, tents for rent. Ferry runs daily from Rochester, N. Y., to Cobourg.—Geo. A. Chambers, District Superintendent, Box 781, Peterborough, Ont.

ROCKY MOUNTAIN DISTRICT CAMP MEETING

DENVER, COLO.—Rocky Mountain District Camp Meeting, Camp Grounds, 5700 So. Broadway; Aug. 5-15. Emma Taylor, Long Beach, Calif., Main Speaker. Local and visiting ministers and missionaries will assist. New dining hall being erected. Tents and cots for rent. Meals served at reasonable prices. For information or reservations write F. C. Woolworth, District Superintendent, 5700 So. Broadway, Littleton, Colo.

MISSISSIPPI DISTRICT CAMP MEETING

DURANT, MISS. (Castalian Springs)—Camp Meeting, Aug. 3-12; last 3 days given to District Council. C. L. Duck, night speaker. An able day speaker will be provided. Prayer for the sick every morning; come, or send your request to C. S. Hill, Durant, Miss., and it will be given most prayerful consideration. Entertainment at large hotel at 95 cents per day for each person. Bring sheets, pillow cases, towels, soap, etc. For further information write H. M. Sandlin, District Superintendent, 115 Fifteenth Ave., Laurel, Miss.

EASTERN DISTRICT CAMP MEETING

GREEN LANE, PA.—Maranatha Park; July 16-Aug. 15. Special Speakers: A. A. Wilson, Kansas City, Mo.; W. I. Evans, Dean of Central Bible Institute, Springfield, Mo.; Evangelist Hattie Hammond; Allan A. Swift, and ministers of Eastern District, Summer Bible School, Allan A. Swift, Principal, May 31, continues 6 weeks. Dining-room, about 100 cottages, 66 cabins, dormitory; over 100 tents for rent. For information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.

CENTRAL DISTRICT CAMP MEETING

(Near) **AKRON, OHIO**—Pentecostal Camp Meeting, July 18-28; East Mooreland Community Church, 9 miles east of Akron. Take Route 8 to 532; ½ mile to church. Free grounds for tents or trailers. Tents available by reservations, rates reasonable. Write O. W. Peterman, Box 126, Uniontown, Ohio, for reservations. Meals served on grounds. Brother and Sister Chas. Shuss, of Warren, morning and evening speakers. Afternoon speakers from local assemblies. Bring your musical instruments. Local pastors, C. A. McKimney, I. R. Shank, C. Weaver, and D. Karlson assisting.—Mrs. Mary Nelson, Pastor.

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I am now in my third year as President of our local group. I only regret that I didn't have this wonderful book two years ago. I feel that we could have done much more for the Lord if we had followed the plan given in this book. I will deeply appreciate any helps you might be able to send me from time to time in regards to C. A. work.

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BRISTOW, OKLA.—Tent Meeting, Aug. 12—; Evangelist and Mrs. H. C. Leete, of Tulsa, in charge.—Jesse I. Miller, Pastor.

SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL AND CAMP MEETING
BIG BEAR LAKE, CALIF.—Pine Knott Camp Ground; Camp Meeting July 18-Aug. 8. District Council will convene July 15-16; C. A. Convention begins evening of July 16 and continues until Sunday. Howard Carter, London, England, will be one of the main speakers and Bible teachers. Tents and cottages at reasonable rates; or bring your own camping equipment and secure ground space for nominal fee. Dining hall and lunch counter available. For information write A. G. Osterberg, District Superintendent, 2638 S. Bedford St., Los Angeles, Calif.

WISCONSIN AND NORTHERN MICHIGAN CAMP MEETING

CAMP BYRON, WIS.—Camp 10 miles south of Fond du Lac, one mile west of Highway 41; Aug. 5-15. Special Speakers: Myer Pearlman, Springfield, Mo., Bible Teacher; Otto J. Klink, Opa Locka, Fla., Evangelist. It is hoped that Ernest S. Williams, General Superintendent, will be able to be with us a few days. For further information write D. M. Carlson, 252 Vine St., Oshkosh, Wis.

WEST CENTRAL DISTRICT CAMP MEETING
STORM LAKE, IOWA—On Highways 71 and 5 two miles from city; July 20-Aug. 1. Dr. Charles S. Price, Evangelist; Myer Pearlman, Springfield, Mo., Bible Teacher. Auditorium, dining room, cottages, etc., for campers' convenience. Camp equipped with electricity and sanitary system. For information write Roy E. Scott, District Superintendent, Mercer, Mo., or Chas. E. Long, Secretary, Box 193, Clarinda, Iowa.

ARKANSAS SECTIONAL CAMP MEETINGS

Southeastern Arkansas Sectional Camp Meeting, White Hall School on Highway 65 between Little Rock and Pine Bluff, Aug. 5-15. Speakers: A. L. and Mrs. Hoy, Springfield, Mo., and David Burris, District Superintendent.

Northeastern Arkansas Sectional Camp Meeting, Clarendon, Ark., July 29-Aug. 8. Speakers: W. T. McMullan, P. C. Nelson, and David Burris. Ozark Sectional Camp Meeting, Harrison, Ark., Aug. 19-29. Speakers: W. T. McMullan and David Burris.—Chas. Pepper, Secretary-Treasurer, Box 310, Russellville, Ark.

MONTANA DISTRICT CAMP MEETING

LIVINGSTON, MONT.—City Park, northern entrance to Yellowstone Park. First annual Pentecostal Camp Meeting under auspices of Montana District Council, Aug. 4-15. All ministers and workers urged to be present. Dr. Charles S. Price, internationally known Evangelist, Pasadena, Calif., Principal Speaker. We shall have use of Armory. Meals served on grounds; hotel and cabin accommodations, tents and cots, available. Splendid shady camp ground free, located by the Armory in Livingston, on the banks of Yellowstone River. For information write W. Paul Jones, District Superintendent, Miles City; Allen J. Brown, District Secretary, Wolf Point; or Pastor D. R. Miller, Livingston, Mont.

NEW ENGLAND DISTRICT CAMP MEETING
PALMER, MASS.—15 miles east of Springfield, Route 20; Aug. 11-22. Harry E. Bowley, Belleville, Ill., Special Speaker. Missionary Sunday, 15th; C. A. Rally, 21st. Morning, Bible study; afternoon, visiting District brethren. Ministers' meetings in charge of District Superintendent Wm. Mitchell. Free camping sites, rooms, and meals at reasonable rates; excellent cafeteria. For information write Robert Wallace, Camp Manager, Springvale, Me.—Wm. J. Mitchell, District Superintendent; H. H. Shelley, Secretary, Cumberland Mills, Me.

KANSAS DISTRICT CAMP MEETINGS

WOODSTON-ALTON CAMP, on U. S. Highway 24, between Woodston and Alton; July 29-Aug. 8. Old, established camp; large screened dining hall.

ATTICA SHARON CAMP, 6 miles west of Attica and 5 miles east of Sharon, on U. S. Highway 160, Aug. 12-22. Large shady grove, electrically lighted, plenty of pure cold water.

Tents, cots, and meals at moderate prices at each camp; 5 services daily. Charles C. Robinson special speaker at all 3 camps. For information write Claude J. Utley, Secretary-Treasurer, 426 Scotland Ave., Topeka, Kansas.

POTOMAC PARK CAMP MEETING

FALLING WATERS, W. VA.—Potomac Park Camp Meeting, July 30-Aug. 22. Guy Shields, of Texas, Evangelist; Allan A. Swift, of New Jersey, Bible Teacher; Mrs. Robert A. Biesel, of Pennsylvania, C. A. and Children's Director; Harry Penn, of Virginia, Musical Director. Tents \$3.50 to \$4.50 per week, newly waterproofed board floors; cabin rooms \$6.00 per week for two. Meals cafeteria style from 10 cents to 35 cents each. For more information write enclosing stamp for 16-page booklet.—Harry V. Schaeffer, Chairman, 412 Douglas St. N. E., Washington, D. C.

OPEN FOR CALLS

Evangelist

Wm. F. Herbig, Route 3, Clarksville, Ark.—"I have a chart and can use it preaching on the Signs of the Times."

Mrs. Dovie Grace McCoy, 901 Moro St., Fordyce, Ark.—"Seventeen years in the ministry; play guitar and sing specials."

Amelia and Catherine Schewe, c/o Mr. and Mrs. S. Skyles, 611 S. 20th St., Murphysboro, Ill. "We have resigned the pastorate at Mounds, Ill., to give full time to evangelistic work. Licensed in the Illinois District."

Carl and Louise Erickson, 806 So. Dewey, Oklahoma City, Okla.—"Have resigned the pastorate in Haskell, Texas. In fellowship with the Council. Have a house trailer. Reference: James Hutsell, District Superintendent, Slick, Okla."

L. A. Hill, 1260 W. Princess St., York, Pa.—"After opening a new church in Youngstown, O., and pastoring it nearly 5 years, I am open for calls. References: Flem Van Meter, Superintendent Eastern District, 1826 67th St., Philadelphia, Pa.; G. E. Lewis, Superintendent Central District, 11 Warren Ave., Youngstown, O."

Evangelistic or Pastoral

Ray Hull, Box 234, Earl, Ark.—"Open for calls August 1."

Calvin F. Freezeland, Panama, Ill.—"Eight years' experience in the ministry. Am ordained."

Alex W. Smith, 1437 N. Cinn., Tulsa, Okla.—"Eighteen years' experience in gospel work. Reference: James S. Hutsell, Slick, Okla."

Alvey S. Reckley, 1320 Va. Ave., Cumberland, Md. "Served as pastor in So. Cumberland, Md., nearly 14 years. Reference: W. C. Long, Superintendent Potomac District, Mt. Morris, Pa."

MISCELLANEOUS NOTICES

NOTICE—Pastor Joseph Svenhard of Trollhattan, Sweden, well known among the Pentecostal people of Sweden and Finland, and highly recommended by Pastor Lewi Pethrus, of Stockholm, is making a tour of America. Assemblies desiring to avail themselves of his ministry may write to him in care of Pastor Joseph Mattson, 3300 Sheffield Ave., Chicago, Ill.

WORLD MISSIONS CONTRIBUTIONS

July 1-6 Inclusive

ALABAMA. Personal Offerings	\$ 7.20
ARIZONA. Mesa Assembly of God S S	8.40
ARKANSAS. Personal Offerings	6.25
Atkins Ada Assembly Bell Chapel	2.70
Conway Sunday School	1.67
Fayetteville White Chapel Assembly of God	2.00
Flippin Assembly of God S S	1.50
Fort Smith D V B S	3.42
Greenwood Assembly of God S S	1.72
Pindall D V B S	1.30

Russellville C A's	10.00
Russellville D V B S	2.61
Sunset Temple Hill S S	.37
CALIFORNIA. Personal Offerings	172.75
Bakersfield Full Gospel Church C A's	14.00
Brawley W M C	1.25
Chula Vista Pent'l Full Gospel Assembly	11.87
College City Community Church	5.00
Colusa Full Gospel Church	5.00
Dunsmuir Pent'l Missionary Society	10.10
Exeter Assembly of God S S	5.00
Fresno Full Gospel Tabernacle	5.00
Hayward Bethel Full Gospel Church	13.48
Lower Lake Full Gospel Assembly	2.00
Marysville & Yuba City Assembly of God	14.75
Morgan Hill Full Gospel Church	16.20
Morgan Hill Full Gospel S S	39.00
Pasadena Trinity Full Gospel Church	44.68
Paso Robles Full Gospel Church	15.62
Richfield Church	6.75
Sacramento Full Gospel Church	13.00
Ukiah Gospel Tabernacle	3.75
Yucaipa Full Gospel Church	5.00
COLORADO. Personal Offerings	19.00
Whitewater Sunday School	4.00
CONNECTICUT. New Haven Full Gos Assem	8.33
DIST. COLUMBIA. Washington Full Gospel Assembly	70.00
FLORIDA. Personal Offerings	5.61
GEORGIA. Personal Offerings	50.00
Rockmart Vanwert Assembly	3.65
IDAHO. Personal Offerings	1.00
ILLINOIS. Personal Offerings	61.23
Alton Edwards Street S S	29.79
Granite City Full Gospel Tabernacle	24.38
Harvey Gospel Tabernacle	8.00
Mattoon Assembly of God Church & S S	11.83
INDIANA. Personal Offerings	19.76
Gary Gospel Tabernacle	84.85
Hammond Full Gospel Tabernacle	51.21
IOWA. Personal Offerings	17.00
Davis City Assembly of God	2.00
Perry Assembly of God S S	1.67
KANSAS. Personal Offerings	11.00
Baxter Springs Assembly of God S S	5.10
Bazine Christ Ambassadors	1.78
Kensington Assembly of God S S & D V B S	7.55
McAllaster Assembly of God	3.20
Medicine Lodge Assembly of God	5.00
Morland Assembly of God	3.20
Morrill Full Gospel S S	3.60
Woodston Assembly of God	5.21
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Deer Park Christian Assembly	2.25
Martins Ferry Trinity Pent'l A of G	7.07
Marysville Christ Ambassadors	5.00
Massillon Peniel Chapel & C A's	32.00
New Philadelphia Assembly of God	5.00
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Clarks Summit Pent'l Ch S S & C A's	25.30
Jeannette Pent'l Church S S & Junior C A's	153.00
New Castle First Pent'l Church	30.00
Smiths Ferry Pent'l Faith Mission	5.00
Windber Full Gospel Mission S S	5.50
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Coriscana Full Gospel Church	2.85
Houston Evangelistic Temple	20.00
Houston Gospel Tabernacle S S	4.00

Littlefield Assembly of God Church	2.00
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Raymondville Assembly of God Church	1.86
Reklaw Pent'l S S	1.20
Smithville Assembly of God & S S	1.07
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Winnboro Harmony Full Gospel	2.14
Winters Assembly of God Church	2.00
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Oshkosh Gospel Tabernacle	32.00
Portage Gospel Tabernacle	5.00
WYOMING. Personal Offerings	1.00
Newcastle Assembly of God	3.06
FOREIGN. Personal Offerings	2.20
Total amount reported	\$7,148.37
Home Mission Fund	\$ 94.26
Office Expense Fund	52.13
Literature Expense Fund	28.65
Reported as given direct for Home Missions	37.72
Reported as given direct to Missions	224.59
Amount received for Foreign Missions to date	\$6,711.02

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2 Sam. 7. 12.	a
Ps. 132. 11.	
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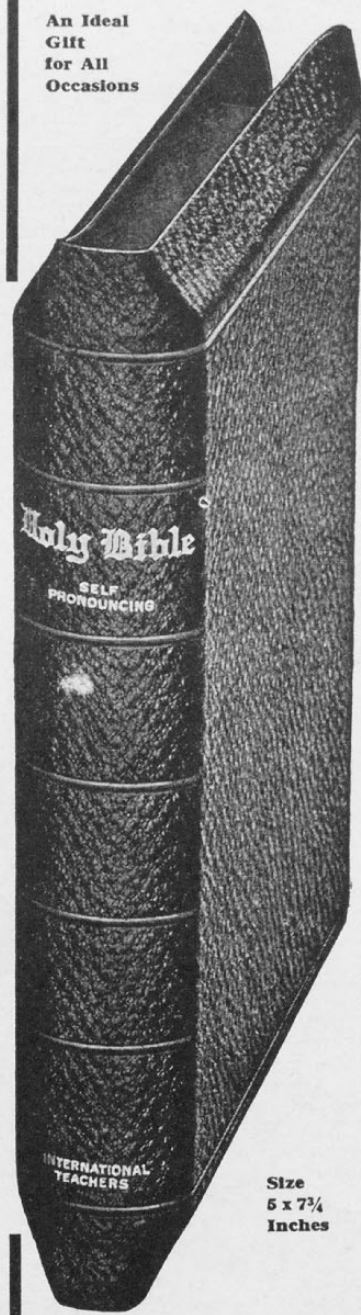
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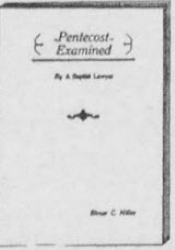
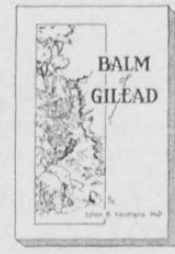
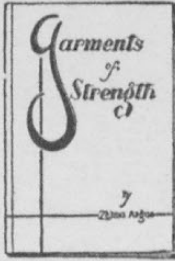
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