

# PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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## Israel's High Priest

Myer Pearlman

The Tabernacle in the wilderness was a picture book by which God taught the nation of spiritual children the A B C's of the plan of salvation. It is a picture of the Church of Christ and of the way of salvation. In that House of God, which was the Tabernacle, there were servants who ministered before God and who represented Him to the people; they were the priests. Over all the priests was a high priest. As he was at the head of God's house in the Old Testament, so Jesus Christ is Head of the Church. The high priest of those days was a type of Jesus Christ, our High Priest.

The high priest was a mediator between God and man. What is a mediator? Many years ago, in England, where I was brought up, we were playing ball in one of those old English back yards. I hit the ball, sending it through a neighbor's window. The game was over and we dispersed in all directions! I dreaded to return home for fear of punishment. Within my breast there were two conflicting emotions: a desire to go home and a fear of returning home; a desire to see my father on the one hand and on the other hand, a fear of seeing him. What did I need? I needed two things; first, I needed a mediator to intercede for me, someone to effect a reconciliation and take that fear out of my heart. Then the second thing I needed was an atonement. I was very sorry that the window was broken but being sorry did not repair it. Repentance is not sufficient; someone must pay the bill. In atonement Christ paid the debt we could not pay.

From time immemorial there have been two conflicting emotions in the heart of man—a desire to approach God on the one hand and on the other a fear of God, because of sin. And it is this conflict in the breast of man that has made necessary the office of the priesthood—men who have stood between God and man, to offer sacrifice as an atonement for sin. True, there have been false priests who have capitalized on this knowledge and have kept the people in ignorance in order to get their money. But in Israel the priesthood was consecrated and appointed of God. The priest was a mediator. He knew God and he knew Israel. He was a friend of God and a friend of Israel. He could sympathize from God's viewpoint, the viewpoint of holiness

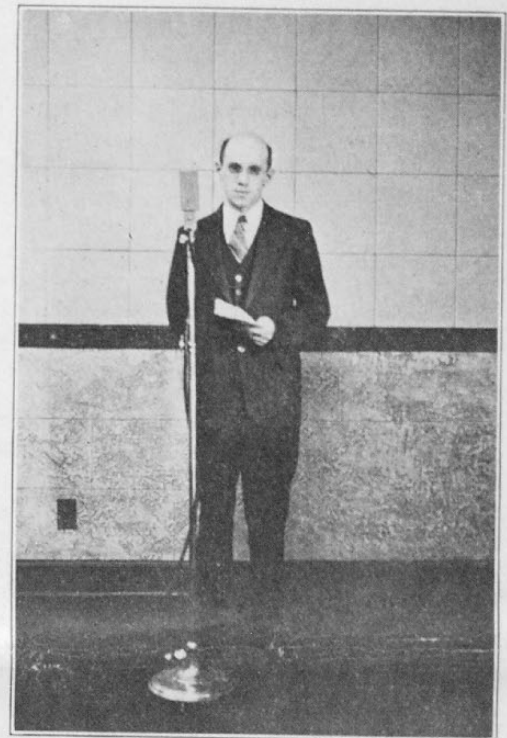
and he could sympathize from man's viewpoint, the viewpoint of frailty. And because he was consecrated to that office he could take man by the hand, lead him to the altar, offer the atoning sacrifice, and reconcile him to his Maker and send him home with peace in his heart.

As that was the office of the priest, it was also the office of Christ. He was Son of God and Son of man, Son of heaven and Son of earth. He bore the divine nature and bore the human nature. He loved God and He loved us, and because of that He was able to take us by the hand and lead us to God, make an atonement by offering Himself as a sacrifice, so that our sins being cleansed, we might have perfect confidence to enter the presence of God.

Now in order that the people might understand the work of the priesthood and have it always before their eyes, in order that they might know the purpose for which he was appointed, the priest wore certain garments, or a uniform. Remember, there were few books in those days and religion was taught primarily by means of pictures or symbols, just as we teach children today. The tabernacle was the Bible of the average Israelite. Most of them couldn't read or write and so God taught His people what a mediator was by means of his uniform or garments. Uniforms have a meaning today. For example, you see a man dressed in khaki with gold buttons and you immediately know that that man is consecrated to the service of the United States, consecrated to defend our land and our property. His uniform tells the story. Uniforms are an emblem of the person's character and office; and so the uniform of the high priest of Israel pictured outwardly to the people the fact that the high priest was a man consecrated to God.

In the Bible, garments are an emblem of a man's character. Just as the body needs garments so also does the soul, and character is the garment of the soul. We read of certain saints, "And they have washed their robes and made them white in the blood of the Lamb." "Robes" stand for character, the clothing of the soul. When we stand in the presence of God it will be in a character made pure by Christ's atoning work.

Let us study the garments of the high priest and find what they mean and what



Brother Pearlman at the microphone

lesson they teach. We begin with the inner garment of white. White is the natural emblem of purity and indicated that the high priest was a man with a high calling and because of this he was required of God to live up to the high standard of holiness. We are reminded of Jesus Christ, a High Priest who is holy, undefiled and separate from sinners. Any man who stands in the pulpit cannot preach long without showing up some of his own limitations, but study the Gospel from beginning to end—you find no trace of sin or defilement in the heart and life of Jesus Christ; He is perfectly blameless and holy.

Two Jews were conversing, one a Christian and the other a non-Christian. The non-Christian Jew asked the other, "If I were to tell you that in the city of New York there is a man who was born without a human father, would you believe it?" And the Christian Jew replied, "Yes, if he lived as Jesus lived." Why do we believe in the virgin birth? Because we believe in His virgin life. Jesus Christ was perfectly sinless. He had a character consistent with the manner in which He entered into the world.

The next garment is known as the robe of the ephod, and its color is blue. Blue is a heavenly color, teaching us that the high priest of Israel was a servant of Him who lived in the heavens; he was a man consecrated by heaven and sent by heaven for a special mission on the earth. So in a  
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# THE CHRISTIAN AND POLITICS

Ernest S.  
Williams

As citizens of our nation it is both the privilege and the duty of a Christian to utilize his right as a citizen. To him is given the right to vote as he believes would be for the best interest of himself, his home, his neighbor, and his fellow-citizen. If he is convinced that a piece of legislation is for the betterment of the people as a whole it is his privilege to express his convictions not only by his vote, but also to his representative in Congress or the Senate of the National Government, or to those in his State Legislature. If he feels that legislation hurtful to the greatest well-being of the citizenry is being considered it is equally his right to make his protest known.

This ought not to be done, however, unless he feels that he has given thorough study to the matter in hand. Advice and protest from unthinking people are a nuisance rather than a help. It has been said that our representatives regret that the better citizens fail to demand high moral legislation while those wishing to degrade, or serve selfish interests, have strong lobbies and pressure groups.

If it is believed that an honest effort is being made to purge corruption, why ought not Christians support such, letting their representatives know their position and that in undertaking a righteous cause they have our approval? Such would encourage. And if we believe that harmful legislation is being considered, why ought we not to voice our disapproval? After all it is public opinion that moulds politics. There is therefore no wrong in our using our constitutional rights in the interest of good government.

The question arises, how far shall we go in seeking to guide our Government on an even keel? Shall we forsake a positive Christian ministry for lobbies, and efforts for social betterment? Shall the Church leave its place in the Kingdom of God to dabble in the affairs of men? To do so would prove it to be a feeble failure. What is the primary duty of Biblical Christianity? For an answer we do well to look to its Founder as the ideal example. Those seeking political change in Israel gnashed upon Him because He entered the homes of publicans, those who received taxes for the Roman government upon whom they looked as oppressors. They would induce Him to commit Himself politically by the question, "Is it lawful to give tribute to Cæsar?" He gave an entirely non-political answer, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."

He had come neither to represent the Roman government nor the decadent commonwealth of Israel, but the Kingdom of God. Sitting on the Mount of Beautitudes He gave the people the laws of this kingdom, laws fitting for all, whether they be Jews or Romans. These laws, found in Matthew chapters five to seven, should be proclaimed through the Church to all. To permeate the thinking of the people with these would do more than all attacks which might be made upon rulers or their policies. Most of us are too poorly informed to

rush before audiences with denunciation of those in important national positions, whether those positions be in our own land or the lands of others, but all may confidently proclaim the principles of the Kingdom of God.

The immediate successors to the Founder of Christianity followed the example which He had set. We do not hear the apostle to the Gentiles denouncing the rulers of the Roman Empire, nor Peter, to whom was given a ministry to the circumcision, denouncing national injustice in Israel. Corruption in government was plentiful, but they had not come to set such abuses right by carnal pressure, but to proclaim a new Kingdom which would bring no threat to "the powers that be," but which would uplift through the infusion of a new power and viewpoint. They rigidly taught respect and honor for the human governments and entreated their converts to support the same and to pray for all who were in authority.

Teaching the principles of the Kingdom of God was not sufficient in itself alone, however. With such teaching must come power from on high which would enable the practice of these principles. This is the work of the Gospel. Their message was the good news of individual salvation through the redemption which is in Christ Jesus, resulting in the new birth and endowment of power from on high. Without the power of God the efforts of man will prove ineffectual to reform any government. The natural heart is "deceitful above all things and desperately wicked." It requires the Divine to enable any to practice the ideals of his own heart or the standards set up in the sermon on the mount. Man may delight in the law of righteousness, justice, and truth, but when it comes to fulfilling such standards he finds another law in his members, warring against the law of his mind, bringing him into captivity to the law of sin which is in his members. His carnal self yields too readily to selfish interests.

The Founder of the Christian religion, who laid down the principles of the Kingdom of God, demonstrated the spirit of this

Kingdom. Those who went forth as His followers and successors followed in His footsteps. They were saved from personal sins, filled with the Holy Ghost, enjoying an ecstasy from on high, men of vision. Their message was confirmed with signs, and wonders, and divers miracles, performed in the name of their Lord and made possible by His power.

Nicodemus was a ruler of the Jews who saw in Jesus a great Teacher come from God. He probably desired that Israel might become permeated with the truths which Jesus taught. To him Jesus said, "Ye must be born again." The jailor at Phillippi, marvelling at the supernatural power which shook the Philipian jail, would learn of Paul what he should do. The answer was, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." He accepted and immediately became a new creature, a citizen of the new Kingdom, while at the same time a no less faithful citizen than before of his earthly government. Faithfulness to the Kingdom of God makes one a better citizen of one's nation. Felix the Governor would learn about this Kingdom. To him Paul "reasoned of sin, righteousness, temperance, and judgment to come" and Felix trembled. King Agrippa would hear the herald of this Kingdom and was persuaded "almost to be a Christian."

The Kingdom of God is individual and inward, based upon faith in our Lord Jesus Christ as Saviour after repentance and turning from sin—never before. It is the incoming of Divine life and character which recognizes the Divine sovereignty over us and the Lordship of Jesus. Its principles are righteousness and truth, flowing from the love of God that is shed abroad in the heart by the Holy Ghost. Love is the fulfilling of the law. As long as man hates man and class is set against class, conditions are far from the Kingdom of God. The Kingdom of God is not material, but spiritual; nevertheless when entered, its spiritual graciousness enters every material relationship. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

May we continue to exalt the principles of this glorious Kingdom by presenting Christ as the only answer to individual need and to the world's present national, and international, problems. If we believe in the separation of church and state then let the Church abide in its own and useful sphere of getting men to God and showing forth the excellencies of God's Kingdom. The Spirit of Christ would lead men to "beat their swords into plowshares and their spears into pruning hooks." The fact that this is not at present the case shows that the world is away from the Lord's Kingdom. If the spirit of peace and good will is to be restored, the Church of Christ must take its place as the positive messenger of salvation that results from "repentance toward God and faith toward our Lord Jesus Christ."

The tact we want is contact.—D. L. Moody.

**THE PENTECOSTAL EVANGEL**

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# When a Baby's Touch Delivered from Bandits

Mrs. W. J. Boyd  
Yunnan, China

One time after we had settled happily in one of our new stations and the work was progressing nicely, I had a letter from a friend in the station adjoining ours which was nine days away, asking me to visit her. She had been working entirely alone for some months, without having seen another white face. With the arrival of the letter I had a strong urge in my spirit to make the journey. My husband was not at all easy about the trip. He pointed out all the difficulties to me, but still there was the urge within that God would bless.

I decided to take our youngest child with me and my Bible woman, who was a tried Christian and a real prayer-warrior.

We traveled day after day for nine days. Traveling on for hours without meeting a soul and not daring to lay the litter down for a rest, the men pushed on, fearing all solitary mountain places.

When we entered a village the men stopped to rest and we preached. None of the women seemed to understand Mandarin, but the men who frequented market towns understood us, so from among every group we would select the most intelligent-looking man and ask him to interpret what we said to the women in their own tribal language. It was a great joy to see their eagerness to learn a little prayer, a chorus and a text. There is no joy in the whole world like the joy of bringing the glad tidings to a responsive people who are held in the darkness and bondage of sin.

After an hour's rest and lunch on the roadside, we went again, ascending and descending mountains, and always trying to make for a Chinese city at night. All along the route we saw devastation wrought by robber bands, and burned down villages.

It was our custom on arrival in the city or village where we stayed for the night, first to procure a room to ourselves, if possible. This we had on one or two occasions and having ordered our evening meal of rice and cabbage and having a refreshing wash, we were ready for our evening meeting. The congregation waited for us while we partook of our meal and we started immediately after we had finished. The meeting continued from 8 to 10 o'clock, teaching and explaining the purpose of God in sending Jesus to die for them. Then an altar call was given and the sick were invited to come for prayer and healing in Jesus' Name. In every place we had a nucleus of people to bow down for the first time and call upon the true God in prayer. Such compassion filled our hearts for these poor, benighted people of the mountains! Indeed, we could understand in a small measure the wondrous love and pity that filled the heart of our Saviour as He faced the deep-seated need of the people when on earth. Thus we traveled for nine days, not daring to put off our clothes at night, for often we were sharing the big main entrance room with the family and with the animals.

At last we reached my friend's station, and settled down for three weeks' intensive evangelism. The white baby was a great

attraction for they had never seen one in that city before. God did a real work those three happy weeks we were together. Then, having also visited the two northern stations and spending some time in each, it was time for me to return to Kuangnan, before the short days and long nights set in and the severe cold of November would overtake us.

I saw the local magistrate, made known my desire to travel back to Kuangnan, but he could only allow me to return if I was provided with an escort or a caravan. Since there was no caravan going the way I had come up, I was advised to travel another route, making a circuitous trip homeward. We traveled on for two days, Dr. Chang accompanying the Bible woman and myself with a caravan of about forty horse-loads. The horsemen carried firearms.

The third morning we had an unusual climb to make over the first very high mountain. The horses had gone ahead of



the litter, for the men could hardly keep up with the horsemen, especially when scaling the high mountains. It seemed the higher we climbed the more we got into the clouds, for the heavy mists so draped the mountains that we could scarcely see anything beyond 60 yards. Suddenly there was firing overhead, and a voice cried out, "Put down that mountain chair!" We did so and I quickly stepped down, wrapping the blanket tightly around my sleeping child. I found myself surrounded with armed men, all with their faces dyed navy blue, and each man carrying two rifles. One was slung across the chest and the other pointed at me. For the moment a dead calm possessed me, as I realized that there was no hope of escape from the hands of these desperadoes, for one surely had the sentence of death in one's self and yet, faith looked up to God who raiseth the dead.

All took up their positions, waiting for the command to shoot. Suddenly my little Bible woman at the back of me, began to clap her hands as she faced another bandit who stealthily crept up behind us. He had not only a gun but also a fixed bayonet. She challenged him with the word, "You dare not strike the *Si Mu*. You dare not strike her." Then crying in Chinese, "Praise to Jesus! Praise to Jesus! You dare not strike!" at the same time clapping her hands, she held the man transfixed.

He could not come nearer one step; neither could he retreat.

She held him with praise and challenge while the leader on the bank ordered those in front to shoot down the foreign devil. I closed my eyes so that I might not see their diabolical faces, and committing myself to God I thought of those who had gone before in this very same way, of whom the world was not worthy. It seemed the man was an age before obeying the command to shoot. So I opened my eyes and was surprised to find myself alive, still covered by their rifles. My child stirred and awoke. The order was again given to shoot, and again the center man stepped up closer. But now the Word of the Lord came strong and clear, rising up within one, "Lo! These are part of His ways." And again, "The beloved of the Lord shall dwell safely by Him, and He shall cover him all the day long."

Still the man was unable to shoot, and the leader himself jumped down from the bank, cursing and knocking the other brigand out of the rank. He took his place and aimed his gun, this time at the child who had just wriggled out of the blanket and stretched forth his little hand to take hold of the gun, he was that close to it. Again the word of the Lord came to me, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Neither could the brigand chief shoot. When the baby touched the gun and gave one of his sweet smiles the brigand's hand literally trembled violently, and down went his gun. All the other guns went down also. God had delivered us through a baby's touch and a baby's smile. He had taken the "things that are not to confound the mighty." Glory to His Name!

The leader of the band then came up to me, searching for valuables. He took off my hat, tore away the lining, looking for money. He found some in my pocket. Then he wanted my coat and I thought I would try and save that, too. I pointed out to him that he had taken all that I had—bedding, blankets, clothes and provisions, and he could leave me my coat to cover the child at night. He gruffly granted my request. Then, taking it for granted that the angel of the Lord had delivered us, I asked him if we might go now. After pulling down my hair to see if I had any money rolled in it, they let us go. We went our way around the bend of the mountain, only to be told by one of the men we found there that Dr. Chang was dead! With this news my whole frame shook, as with a fever. It was then that I began to feel the shock of the whole situation. Yet the hand of the Lord was *there* upon me, strengthening and upholding me.

We hastened down the mountain side, still under fire, for now some cattle dealers came back to rescue us, firing as they came along, which drew fire from the enemy over us. But the Lord did not allow

(Continued on Page Seven)

# THE HIGHWAY OF HOLINESS

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SAINT ANONYMOUS

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What a blessed picture we are given in the beginning of the Word, of God's coming down in the garden and communing with our first parents. But sin marred that holy fellowship. Was there no possibility of its being renewed? Were they forever to be kept under the dominion of the serpent, who was responsible for this breach of communion? No, the glorious word of the gospel was given to the sinners. A Seed should come who would bruise the head of the serpent. The snare would be broken and they would escape.

Supposing you have had in times past wonderful fellowship with a very dear friend. You have feasted at his lavish table and had seasons of delightful refreshing in his presence. But one day, entirely through your fault, there is an estrangement. No longer do you enjoy the bounties of that table.

There comes one, however, to your home who speaks very kindly of your friend. He knows him well. You have not the faintest idea that he was actually sent by him. When he offers to be a mediator between yourself and his friend, you accept his invitation to be such. You confess that the whole estrangement was entirely due to you.

The mediator goes away and returns. He has seen your friend and he brings a message of peace. He by his mediatorial work has brought about complete reconciliation. He invites you, a worthless prodigal who has found he could get no satisfaction out of the husks the swine enjoyed, to come to a great feast with your friend. The mediator says, "Come to the feast, for all things are now ready." You stammer out, "But what about these rags I am wearing?" He tells you that your friend has provided the best robe for you.

You accept the invitation and thus the fellowship is renewed. Once more you sit down at the table with your loving friend. He adopts you into his family and becomes a father to you. He provides clothing and food and all that you need and bids you come and dwell in his home.

As you sit at his table you are glad that the mediator is there too. What a feast of fat things is prepared, "a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined"—the very best that can be served by your bountiful friend.

This is just a faint picture of what we have given to us in the 3rd chapter of Leviticus, that chapter which tells us of the peace offering. This was to be a joyous feast that expressed friendship, friendship between a reconciled God, the priest (who was the mediator between man and God), and the one reconciled by the offering. Christ, as priest, has made peace by the offering of His own precious blood. As mediator He proclaims that now a perfect reconciliation has been made. He invites you to come to the feast—a feast of joyous friendship, of wondrous peace, of glorious fellowship, a feast of constant communion with the One He speaks of as "My Father and your Father."

It is difficult for us to realize how it is that this holy Mediator, who is none other than Israel's King, should pick out such poor specimens as we are, halting Mephibosheths, lame in both feet, and cause us to sit down at His generous, royal table; but by this He is showing forth the loving kindness of Jehovah. 2 Sam. 9:3-6. Oh, that we might be able to comprehend the length and breadth and depth and height, of the love of Christ, and also the love of the Father; for He tells us, "The Father Himself loveth you."

May we look for a moment at this peace offering, this sacrifice which was to be alike the food of God, of the priest, and of the offerer. We see the best of it, the fat and the inward parts, were given to God for His share. The fat and the blood were exclusively for God (vv. 16, 17); they were His portion of this sacrifice of sweet savor, this offering that spoke so eloquently to God of Calvary's Lamb, who was ever a delight to His Father.

Christ gave the best to His Father. He always put God first. He ever sought to please Him. In the early hours of the day and sometimes during whole nights, He lived in holy communion with God. What an example to us. Do we give our best to God? Or do we take the best for ourselves? Or do we give the best to others, in order to receive the praise of men, seeking the honor that comes from man rather than the honor that comes from God?

In Lev. 3:9 we see that "the whole rump," or as the revisers translate this, "the fat tail entire," was to be given to God. Dr. S. H. Kellogg tells us: There is a special breed of sheep who still abound in Palestine, Arabia and Northern Africa, whose tails grow to an immense size, sometimes weighing fifteen pounds or more. They consist almost entirely of a rich substance. The orientals of these regions esteem this the most valuable part of the animal for food. The burning of this upon the altar, was, so to speak, the visible divine appropriation of that which was placed upon the altar, the best of the offering, appointed to be "the food of God." In Scripture "fat" and "fatness" are used as a symbol of that which is richest and best. God is ever to be served with the best that we have. "All the fat is the Lord's."

Our strength will depend upon our food. As we daily feed on the sacrifice the Lamb that God has provided, becoming "partakers of Christ," we shall find ourselves becoming "strong in the Lord, and in the power of His might."

In Lev. 7:20, 21 we have a solemn warning: "But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people." There

must be a full confession and complete separation from all sins if we are to be partakers of this peace offering, and we must keep away from the defiling things of this present evil age. We must keep ourselves unspotted from the world, hating even the garments spotted by the flesh.

John in his first Epistle writes of the restored communion and says, "Truly our fellowship is with the Father, and with His Son Jesus Christ." He wants the saints to enjoy this restored communion, but he points out that which will destroy it. He says, "These things write I unto you that ye sin not." Sin is a terrible thing and it will break our communion with the Father and the Son as surely as it broke the communion at the beginning. But thank God, ample provision has been made by our Mediator. We must make a full confession of our sins. If we cover them up we shall not prosper, and God in His own time will uncover them. But as we uncover them and make a full confession, God will cover them with the blood of Christ, and will forgive us freely and cleanse us from all unrighteousness.

John tells us: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." This Mediator has come to save us from our sins, to deliver us from the serpent and his brood, and to enable us to walk in holiness and righteousness before God all the days of our lives. He Himself, our peace, our peace offering, has restored communion. All that was lost in Adam has been regained by this Mediator. He invites us to a continual banquet with the Father and with Himself.

In Zeph. 3:9 we have the promise: "Then will I turn to the people a pure language"—a language free from the pollutions of earth, a holy language for a holy people, wherewith to enjoy holy communion with a holy God. It is the language of the Holy Spirit. Says the inspired Apostle, "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries"—the sacred secrets of holy friendship.

The Apostle says, "I would that ye all spake with tongues," and he tells us, "I thank my God, I speak with tongues more than ye all." He reveled in this restored communion and in the restoration of a pure language wherewith to hold communion with God. Let us in the spring of each morning follow Paul in this holy communion with God, even as he followed Christ, rendering unto God the best. Our God is worthy of the best. Let us give Him "the fat and the blood," our whole affection, our devotion, our praise, our prayer; and if need be, let us give Him our life's blood also, willing to hazard our lives for His name.

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In Germany there lived a man so holy that the neighbors called him the "God-intoxicated" man. We want a "God-intoxicated" church.—A. J. Gordon.

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Unexpected light often comes through small windows.

# Open-Air Preaching

By Roy Somerville

Out in the open air with the gospel! That is the answer to the growing paganization of modern life.

People have the idea that although a very high standard of education and dignity is required for the pulpit, anybody and anything will do for the open air.

It must be granted that this work demands the best in organization, preparation, men, and methods that the church can provide, and concentration upon it would be found to be well worth while.

The best way to get a crowd is to go where the crowds are. The country fair, the town market-place, the race course on race day, the sea beach in holiday time, the best corner on Saturday night, and other similar places where crowds of people are gathered for all kinds of purposes.

The fact that crowds are there, however, is no guarantee that they are going to listen. Something must be done to attract their attention, and when attracted something more must be done to keep the audience until the message has been given. An open-air audience will be a more fluid one than that gathered in a building, but that only shows the great necessity of studying how to keep the people listening long enough to get the message home.

Salvation Army friends have found the band with its music, an excellent way of getting an audience, but everybody cannot have a band. Many of the choirs who render good service inside the church could be of great use in the open air. A trained choir of voices singing in unison some of the well-known old-fashioned gospel hymns would attract large audiences which might be very difficult to get by other means.

The question of keeping an audience when their interest has been obtained is even a greater difficulty. An open-air crowd can so easily be attracted elsewhere. That is very obvious when the work is being carried on in a place where all sorts of speakers are vying with one another for attention. If a certain meeting becomes lifeless or dry, people go elsewhere for more excitement, and a good sized audience can be reduced to nothing in a few seconds.

This shows the necessity of careful preparation so that the meeting should be attractive all the way through. One open-air speaker who had a little experience of this difficulty thought of a good ruse. He took along with him a friend who, as soon as he saw people slinking away, interrupted him and asked a question. There is nothing like an argument to keep an audience together but unfortunately an argument with an opponent, especially if he is a clever one, can so easily take the speaker far away from the gospel, whereas a chosen friend can ask just those questions, and make just those objections which would help the speaker in his opening out of gospel truth.

It is not, however, to be thought that people will not listen unless something spectacular is done. People are ready to stand for a little while if there is something interesting to which to listen. The most com-

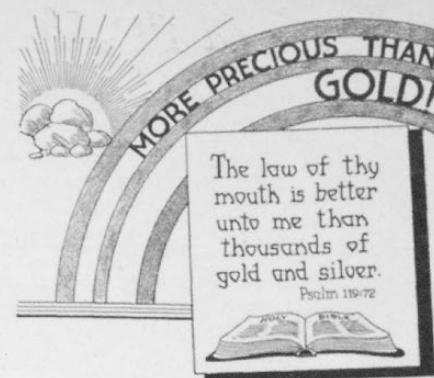
mon mistake of open-air speakers is the failure to come down to the common level in the matter of language. It must be remembered that the vast majority of the audience are not acquainted with Scriptural language, and as many of the words of Scripture are not in common use, they are not really understood by the average man.

Who, for instance, in the course of their ordinary conversation uses such words as: justified, regeneration, Holy Spirit, the flesh (as meant in Scripture)? Even such ordinary words as: saved, faith, grace, death (spiritual), eternal life, perish, judgment, and many others are not really understood in their full meaning by those who never read their Bible, and do not go to church.

The open-air address must be something like a short story. Its technique is very similar. Its opening sentence must be arresting. The hearers' attitude must be claimed by the first thought expressed. Then after that every word must count. There is no time for mere padding. In short, crisp, telling sentences the message must be given. The mind of the hearer must be kept occupied with the sequence of thought and interest until the climax is reached and he is faced with the demand for action. Just as a salesman is judged by the number of customers he gets to sign on the dotted line, so the open-air speaker must realize that his address must be planned to secure decisions. It must lead up to that point and grip until it does.

An open-air message demands as much study and preparation as a message from the pulpit. Frank Cockrem says, "Perhaps the greatest hindrance to the full success of open-air evangelization in the past has been the absolute lack of preparation on the part of many workers. . . . It is simply amazing that men who would never dream of addressing a Sunday School class without prior thought and study, yet venture to face an open-air audience, and to address it, with only the scantiest idea of what they intend saying, and often with none at all. The rambling, floundering and general failure that result constitute a most painful exhibition. The Spirit helpeth our *infirmities*, but surely not our *laziness*."

While it is true that some brave pioneers have done remarkably good work by going out on their own and attracting a crowd and delivering their message, the best efforts are those accomplished by a team of workers. It is much easier to gain a good audience when there is a nucleus to stand round to begin with. It is always the crowd which attracts the crowd. It is not always found that it is best to stand in a ring or bunch, giving the impression that the people standing round are not gathered from the passers by. Sometimes it is best not to stand in an orderly manner, so that it is more difficult for people to walk through the crowd. If one man stands another will stand with him, and so the crowd increases. Whereas if there is a ring which all can pass they will not be caught in that way.



The young people of one church situated on the outskirts of a busy city have on several occasions invited the young people belonging to a church nearer the center of the city to join in Saturday afternoon rambles. Supper was provided at the country church, followed by a prayer meeting. Then a large crowd of keen young Christians went forth into the market-place for united open-air meetings.

Always see that good tracts and papers are distributed. Such efforts carefully planned can produce much good.

In most open-air meetings it is better for the speaker to use a platform in preference to standing on the ground. A banner, or several members of the team holding gospel banners, is advisable so that passers-by can see the words of the gospel even if they do not stay to listen.

Speakers and workers, however, must be out for business. A sharp lookout must be kept for any strangers who show signs of interest above the average or of concern, and a courteous and prayerful approach made to such. Many a soul has been led to decision for Christ by a serious talk after the close of an open-air meeting. After all it is definite decisions which are the normal fruit which must be expected to arise from the work.

Whitefield and Wesley revolutionized England mainly by open-air preaching. Thousands then were saved from sin and shame through the gospel proclaimed in the fields. The Holy Spirit is ready and willing to use fully consecrated soul workers in the open air as in the pulpit and the God who lived in the days of Whitefield and Wesley is just the same today.

We trust this year will see a marked increase in this method of reaching the people with the gospel and that it will have the blessing of God to the salvation of many souls.

*We shall be glad to hear from readers any suggestions they care to pass on to others. Short, pithy letters can be used.*

## The Pathway of Blessing

See Jesus in everything, then in everything you will find blessing. Look to Jesus! Do nothing but for Him, but as in Him and by Him (i. e., by His strength and direction). Christ all and in all! He will abundantly and personally manifest Himself to you. Whatsoever you do, do all to the glory of God. Seek His glory, do His will, and every needful thing shall be added to you. There is no prayer so frequently and practically useful as: "Not my will but Thine be done."—Hudson Taylor,

# "Give and It Shall Be Given Unto You, Good Measure

## The Testimony of a Saint, 76 Years Old

"His Name shall be called Wonderful!" On the fourteenth of February my granddaughter sent me a valentine with a check for \$5, which I was to spend for *extras*. So one day I thought I would go down town and if I saw anything that I wanted that was a real "extra," I would spend some of the money.

My first temptation was for some delicious frosted cakes and some molasses gingersnaps in the window of the caterer's shop, but I refused to buy either one or the other. My next *want* was for some expensive soap (one of my weaknesses). I said, "No, Lord Jesus, I have enough cheaper soap at home that agrees with my skin, and You shall have the money for *Your extras*."

"But," I thought, "I might buy a cineraria plant—I do so love flowers, one of God's thoughts for our pleasure, and I could enjoy it for so long a time." That I also refused. Soon I came to a store where they had "from the nest to you eggs"; I thought they might taste a little better than those I had from my grocer, but I did not buy even those. My next temptation was a large can of R. & R. chicken. I had bought small cans but wanted larger ones, as the pieces of chicken would be larger. Even that was refused, but—the last *want* was a real temptation. It was at the window of "Witherells Glass House" where I saw them making candy. Oh, the delicious large pink and white mints! I am so fond of them; they just melt in your mouth. I turned away and as I walked home, I told my precious Lord Jesus that *He should have the money*, as He provided enough wholesome food for my needs each day, and we would have that as a dear secret between us—*His extras should be my extras*. I knew by the joy that came into my heart that He was pleased with my little sacrificing.

Now for the wonderful part of it all, where He is glorified. My birthday, the twenty-seventh, was a fair day. After spending the first hour as usual with my Lord and thanking Him for His loving care during all of my seventy-six years, I went downstairs to prepare my all-alone breakfast. The door bell rang. There I found a young man with a large frosted birthday cake from his wife and her mother. Again I answered the bell and this time found the florist with a cineraria full of lovely blue blossoms. Just as I had finished eating my breakfast, a friend came in at the side door, as is her custom to save me from having to go down to the front door. She had a box for me containing three large cakes of "Old English Lavender" soap. (I am very partial to a certain shade of lavender, but she did not know that.) The bell rang again, another friend had called bringing me six large *brown* eggs "from the nest to me." I like the brown ones when I have my choice. By that time I was getting teary, my cup was running over. Oh, praise the Lord!

I was to spend the day with my sister in another town. Oh, of course I told them there all about it. While there one of my nieces took another niece and me for an auto ride. We stopped at a friend's and I was asked to tell the story to her and her husband for their encouragement. They saw God the loving Father's hand in it all, and He was glorified. When I arrived home that night I went to my ice-chest in the back hall and there I found a can of the large size R & R chicken. My friend came in the side door, and not finding me at home, put it in the ice-chest. The next day another friend brought me a box of "Witherells Glass House" large pink and white mints, which were for my birthday although she said she was rather late (not too late to carry out my Lord's plan). I felt like David, ready to dance because he was bringing back the ark, but mine was the revelation of God Himself. Sunday afternoon I went to meeting. A friend who always sits beside me there, gave me a box, and on opening it after I reached home, I found it full of homemade molasses gingersnaps—not one thing had my loving, Heavenly Father forgotten. Oh, the name just expresses what He is—*Wonderful!*

Our Missionary Secretary, Noel Perkin, tells us that there are four specific needs at this present time. He is convinced that the best way to evangelize in different countries is through the native ministry trained in the Word of God and filled with the Spirit. There are four Bible School movements projected on different fields and there is a specific need for funds for these Bible Schools: \$300 for the enlargement of the Bible School in North India; \$400 to complete the splendid Bible School in El Salvador, Central America; \$1,500 for the Bible School in Liberia, and \$2,000 for the Bible School which our missionaries are already beginning to build in Mossiland, in French West Africa. Will you pray for these specific needs and "Whatever the Lord saith unto you, *do it*."

### Israel's High Priest

(Continued from Page One)

sense he was the savior of Israel because he offered the sacrifices that brought cleansing to their hearts. The Lord Jesus Christ is the Man sent from heaven. He is the One who brought us the revelation from heaven, came from heaven to earth that you and I might go from earth to heaven. The libraries of this earth are full of books on philosophy and science and man has attained to wonderful knowledge; but when it comes to the great questions of life, they have no positive answer. All they can say is, "Maybe," "if" or "but." The tallest ladder of thought raised from earth to heaven would always be too short. Our only hope was for God to let down a ladder from heaven and that was done when He sent Jesus Christ into the world.

At the bottom of the blue robe of the ephod there were artificial pomegranates which is a fruit like an apple, chuck full of seeds; there was a pomegranate—fruitfulness, then a bell, symbolizing testimony, all the way around. Fruit, testimony, fruit, testimony, and so on. Wherever the priest went you would hear the sound of the bells. As he went into the sanctuary they could hear the bells ringing and knew by *that* that their high priest was active in their behalf. Have you heard the sound of bells? *Manifestations of the Spirit* show to us that our High Priest has passed into the heavenly sanctuary and that He ever lives to make intercession; that He lives to baptize us, lives to pardon, lives to meet our needs and to solve our every problem, lives to heal our every disease. And every time we are privileged to see one of these manifestations it proves to us that we have a living Christ.

Over the blue garment was the ephod, the distinctive high-priestly garment. The high priest could not minister in the temple without this garment. It has the four colors; scarlet, the color for blood or atonement; blue, the heavenly color, white for purity, and purple, the color of royalty. The ordinary priest wore the long white garment and also a girdle having these four colors. Do we have the colors of heaven in our soul? I rejoice that the Lord has changed us and when we are born again we receive that nature and character with which we may live in the land beyond the skies. Interwoven in this garment were threads of gold, showing that the high priest was not only a mediator but a friend of the King.

On each shoulder there was a large jewel on which were engraved the names of the tribes of Israel, six on each shoulder. When you see a man going down the street with a uniform and a gold bar on his shoulder you know he is *second lieutenant*. Then you see another man with two silver bars on his shoulder and you know that he is *captain* and is responsible for 250 men. The *general* wears three stars indicating that he is in charge of the entire army. When the *high priest* bore on his shoulder the names of the twelve tribes of Israel he showed that he was responsible to God for these twelve tribes. Of Christ it is written, "The government shall be upon his shoulder." He has our names engraved on His shoulders. I rather think there are some people who carry burdens which God does not want them to bear—anxiety, worry, fear, condemnation and perplexity. He tells us to cast our burdens upon Him for "the government shall be upon His shoulder." Every pastor knows what it means to bear his people before the Lord, and many times he finds his shoulders are weak.

Over the high priest's breast was the breast-plate made of gold on which were twelve jewels, on each jewel written the name of a tribe. What does this breast-plate symbolize for us? You have read of the city four-square and of the foundation being twelve jewels and you have also read the words over in Malachi, "And they shall be mine in that day when I make up my jewels." This breast-plate stands for a society, a community, the entire nation of Israel. And notice, that wherever the high priest goes he carries with him the breast-plate, or the nation.

The tabernacle was a comparatively small place, too small to hold all the people. But there was a way by which Israel, a nation of priests, could enter every morning, for whenever the high priest went in, as their representative, he took the entire nation into the presence of God. We are not yet in heaven but we have a Representative up there who has our names written on the breast-plate. "He ever liveth to make intercession for us," and His entire life is one intercession in our behalf. Don't lose your grip; look to the Lord Jesus Christ and He will never fail you. As He said to Peter, so He is saying to all of us, "I have prayed for thee that thy faith fail not." It is His business to intercede for us and He has never lost a case.

Some years ago I was returning from a General Council and was traveling by night. Beside me was a brother minister, a pastor. About midnight, or after, I was awakened and I heard this brother talking. He was saying, "God, bless Brother So-and-so, bless Sister So-and-so," and went on, mentioning all the members of his congregation. He explained that he found it was a good time to pray as no one could hear him and so he went on to name every member of his congregation. Every time an Israelite saw the high priest with this breast-plate he knew he had a representative who was taking him into the very presence of God.

Now this breast-plate was probably made like a pouch and no doubt inside this breast-plate there were two objects known as the Urim and Thummim. These, in some unknown way, would light up, and give guidance to the high priest. Israel was a holy nation, a nation of priests and they had certain rights before God. It was the business of Israel's high priest to see that Israel secured her God-given rights. And in time of perplexity and national crises the king would go up to the high priest and ask, "What is the word of the Lord?" Then the high priest would go before God and in some mysterious way, which has not been explained to us, the Urim and Thummim would give guidance. Has Jesus Christ cast any light on your problems? Have you ever had the experience of guidance from God? When in perplexity and difficulty we today may pray to the Lord and we shall hear Him giving clear guidance. The High Priest up there gives perfect guidance.

Now we must pass on to the priest's mitre or turban. This was the crown of the high priest. When the priest was consecrated a vial of oil was poured over his head. That was the priestly anointing, an outward sign of God who would give him strength and wisdom to take care of Israel. Now the mitre or crown was a constant reminder of that anointing, for the oil soon dried up. Do you remember the time when you were crowned with the anointing of the Spirit? That is the crown given to the spiritual priests who minister in the temple of God.

Over the priest's crown there was a golden plate and written on this were these words, "Holiness unto the Lord," or, more correctly, "Consecrated to Jehovah." You see a man in khaki uniform and you say, "That man is consecrated to the service of Uncle Sam." There was a time when that

man raised his hand and said, "I will be loyal to the U. S. government." The high priest of Israel had been consecrated and set apart by God for Israel's sake. Our High Priest says: "For their sakes I sanctify myself that they too might be sanctified by the truth."

Let us imagine an Israelite, a man who suffers some scruples of conscience. He is a good man and perfectly honest, but he is troubled concerning the sacrifice and says to his wife, "I did my best to offer that sacrifice in the right way but I wonder whether I did it all correctly, whether I brought the right animal after all and whether it was perfectly blameless. I am worried and troubled." The wife says, "Now, don't you know your theology? Remember what that high priest is for. Consider the meaning of the breast-plate over his forehead? Does he not guarantee that Jehovah will accept the sacrifice when you offered it with a sincere heart?"

Have you done your best? Then do not worry. The High Priest has been set apart by God Himself to guarantee the acceptance of your gift. Our best is very imperfect but remember, we have an High Priest and because God accepts Him He will accept us. We are "accepted in the Beloved." Has there been failure? This High Priest has offered a perfect sacrifice and will wash away every stain after repentance and enable you to start again.

Notice that in the tabernacle there is no seat. Do you know what that means? No Israelitish high priest could go home and say, "Wife, I have offered my last sacrifice; the people are completely and perfectly cleansed; they now have a perfect conscience. They are regenerated, born again and can approach God directly. They do not need me any longer." No, they had to offer the same sacrifice again and again and when he died, someone else had to take his place. They were all imperfect sacrifices, for it was not possible for the blood of bulls and goats to take away sin. As the writer of Hebrews says, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which never take away sins: but this man, after he had offered one sacrifice for sins for ever, *sat down* on the right hand of God."

In the story of Esther there is a beautiful picture of that work. The wicked Haman had tried to accomplish the destruction of the entire Israelitish nation because of his hatred toward one man. Then Mordecai came to Esther and said, "We are away from our land. We have no high priest here. You must be the intercessor for your nation," and Esther said, "Mordecai, you know the law. Anyone who enters the presence of the king will be put to death; we dare not enter into the inner chamber unless we are called, and if we do, our only hope is that he will hold forth the golden sceptre." Compare Leviticus 16:1. Esther determined to give her life, if necessary, for the nation and said, "If I perish, I perish." She entered the outer court of the temple, as it were, and then the next court and finally the inner chamber. She approached with fear in her heart and a prayer on her lips. Should it be life or death? Will she live and will her people live? Or, will she die and her nation die also? Then the king held out his gold-

en sceptre, and she touched it, and Esther lived, and because she lived the entire nation lived.

On the day of atonement the high priest was summoned into the holy of holies, into the presence of the King of Israel. He came with blood which he sprinkled on the mercy seat; that brought pardon for Israel, and on the day of atonement Jehovah held forth the golden sceptre of grace and because the high priest lived, the people lived also.

The time came when the Son of God hung upon a cross and offered His great sacrifice, and later ascended into the presence of God. God accepted His sacrifice and He lived, and because He lives you and I live also. "Therefore let us come boldly unto the throne of grace that we may find grace and mercy to help in time of need."

### *When a Baby's Touch Delivered from Bandits*

(Continued from Page Three)

a single shot to reach us. Later on in the day we found Dr. Chang all well and strong, lamenting us and the loss of his horse. The bandits fired at him, and he made one leap off his horse and landed amid some rushes which the Lord used to cover him for the time being. He heard them take away his horse with all his belongings, and after awhile he got away and quickly made his way to the nearest village where we met him. There, in the open market place before all the people, my Bible woman, Mrs. Chang, dropped on her knees and lifting her hands to heaven, prayed in a loud voice, thanking God for delivering through the youngest member of the party, and asking Him please to restore all the child's things, his milk, provisions, etc., in Jesus' Name, as we still had seven more days to travel ere we reached home.

For two days I was laid up in an inn, sick with fever. The child was cross because he missed his usual food and did not take to the rice very well. The second day I was greatly disturbed by his cries, and asked Mrs. Chang quietly to lay hands on the child that he might fall into a sweet sleep. That evening an official arrived and announced that soon the cattle-dealers would arrive with all the baby's things restored. We were amazed at this marvelous answer to prayer. The men had chased the bandits to a hollow in the mountain, where they were seen dividing the spoil. They quickly opened fire; some were shot, others got away, dropping little garments as they ran. All these garments were finally brought back to us smeared with blood. They were the child's clothing.

That night we made ready for our journey the next day, for among the things recovered was my bedding which enabled me to sit more comfortably on the litter for the rest of the journey. God in a wonderful way delivered us. Has He not promised to be with us?

Our little boy, Victor, was surely happy again to get his own provisions and he settled down to enjoy his journey home, after his first conquest of Chinese bandits at the age of 7 months.

# THE SUNDAY SCHOOL LESSON

## Solomon Becomes King

Lesson for July 2, 1939. Lesson Text: 1 Kings 1, 2.

King David had become aged and infirm and could no longer fully discharge his royal duties. For many years it had been his desire that Solomon, son of Bath-sheba, should succeed him on the throne, but Adonijah, his vain, unruly, ambitious elder son, determined to seize the opportunity for usurpation which now appeared to be open to him by his father's increasing feebleness.

### 1. A ROYAL RULER OPPOSED (1 Kings 1:5-10)

*Adonijah's Ungodly Ambition.* "Then Adonijah . . . exalted himself, saying, I will be king." Note that Adonijah's ambition was (1) the outcome of a base motive. Adonijah sought self-exaltation, a motive which is characteristic of the day in which we live. Count Von Zinzendorf, founder of the great Moravian Movement, once said, "I have one passion; it is Himself." A consuming desire to glorify God will keep us from base motives.

(2) It was partially due to an undisciplined childhood. "And his father had not displeased him at any time in saying, why hast thou done so?" Adonijah had been spoiled by an indulgent father who had never crossed his son's will, and now David is to reap for his parental negligence. How cruel are parents who profess to love their children too much to discipline them! True love is necessarily disciplinary. Heb. 12:5-8. Says one writer, "If a parent does not punish his sons, his sons will be sure to punish him."

(3) It was made without regard to the feelings of others. Adonijah's plan was developed with no regard for the feelings of his aged father. To him the solemn commandment—"Honor thy father and thy mother," meant nothing. In their old age parents have first claim on the affections and the protection of their children.

(4) It was made without respect for divine authority. The fact that God had chosen Solomon as king meant nothing to Adonijah. His attitude reminds one of the lawless days of the Judges when "every man did that which was right in his own eyes." Every problem of the individual life, of the home, of the church and of the state, could be easily solved if only people would submit themselves to the authority of God's Word, rather than act upon their own ideas, thoughts and feelings.

(5) It was promoted by insincere methods. Adonijah imitates the example of Absalom and seeks to impress the people by pomp and outward show. "and he prepared him chariots and horsemen and fifty men to run before him." But it takes more than outward show to win a victory. It is hidden strength of character that counts and Adonijah had none!

### 2. A ROYAL RULER CROWNED (1 Kings 1:32-53)

*Nathan's Faithful Warning.* With the help of Bath-sheba, vigilant old Nathan arouses the feeble king to action. He is a fine illustration of the faithful minister who is able to discern the dangers which threaten the interests of God's kingdom.

*Solomon's Speedy Victory.* "So Zadok the priest, and Nathan the prophet, and Benaiah . . . went down. . . . And Zadok . . . took an horn of oil . . . and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon." How wise David was! He did not directly attack the false kingdom; he simply set up the true kingdom in its place. Here we see

illustrated the best way of overcoming. Are you troubled with evil thoughts? How shall you overcome them, by setting your will against them? No! Crown the heavenly Solomon! Give your attention to Him! Worship Him in prayer; see Him in His Word; serve Him in the work!

*Adonijah's humiliating downfall.* Adonijah had deceived himself. God's Word is fulfilled, "Who-soever shall exalt himself shall be abased"—and there are no exceptions to the rule! Adonijah's followers were like himself—selfish. There was no depth of affection, no power of divine love to keep them together. Selfishness, which was at the root of their association was too weak a tie to bind them together, and when they heard the shouts proclaiming Solomon as king, they left Adonijah in the lurch and fled. "Pride goeth before destruction and a haughty spirit before a



For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.  
I. THESS. 4:16

fall." Prov. 16:18. The way up is down. Said Ragland, a great missionary, "Of all the plans ensuring success, the most certain to succeed is Christ's own—becoming a corn of wheat, falling into the ground, and dying."

### 3. A ROYAL RULER COUNSELED (2 Kings 2:1-4)

*1. A Dying Father's Charge.* "Be strong and show thyself a man." Solomon would need strength and manliness for the tremendous task of ruling Israel. A true Christian too must needs be every inch a man, for it takes manliness to differ from the crowd, to maintain convictions, to live up to ideals. Manliness implies decision, firmness, constancy of purpose, qualities which are not found in weaklings.

*2. A Dying Father's Counsel.* "And keep the charge of the Lord, thy God, to walk in all His ways . . . that thou mayest prosper in all that thou doest." David was concerned for the welfare of the nation, and the everlasting establishment of God's kingdom. These things, he knew, were dependent upon one thing—obedience. Obedience is the mark of true discipleship ("If ye love me, keep my commandments.") Christ warns of that final test: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heav-

en; but he that doeth the will of my Father which is in heaven."—J. Bashford Bishop.

## A Communist's Confession

By Thomas Hitman, Late Communist  
Political Prisoner

"Thomas Hitman, you are a danger to society, and the sentence of the court is that you go to prison for fifteen months with hard labor."

With these words ringing in my ears I left the dock of the Glasgow Sheriff Court, after being found guilty by a jury of seven charges of sedition. My thoughts at that moment would not have been hard to describe. I had an exultant feeling of martyrdom, and was proud to occupy a cell for my political opinions. I felt that my actions and sentence would stimulate the revolutionary movement, and that the revolution which I so much desired would be given an impetus which I could not otherwise give it. Although amazed and a little staggered by the length of the sentence, I was enjoying the exuberant ecstasy which comes to every one of us with the fulfillment of a great desire. At last I was a martyr, and that counts for much in the revolutionary movement today. Prior to my trial, I had been kept in prison for nine weeks while the Criminal Investigation Department endeavored to unravel my career. There were several important things I did not wish known and which, if discovered, would have made it extremely uncomfortable for me, and this continued to cause me no little concern while serving my sentence.

Upon the day of my arrival in prison, I was asked the usual questions regarding age, birthplace, nationality and religious denomination. Probably the receiving officer had something akin to a shock when I informed him I was an Atheist. I was an atheist—alive only to the desires of my animal nature, thinking in terms of revolution with its attendant horrors of bloodshed and chaos. From that day to the day of my liberation a card hung over my cell door with the word *Atheist* distinctly marked upon it.

At last the day dawned when once more I breathed the glorious air of freedom. With a handshake and a God-speed from the governor, I stepped out of the gate. On March 1, 1924, I was liberated, and on the following day I again stood upon the revolutionary platform giving expression to the doctrines of communism and atheism, for the two go together. On I went for several weeks, influencing, instigating, and also enrolling recruits for "The Day!" During the six weeks immediately following my release I addressed over thirty meetings, and my health suffered in consequence. I accepted the offer of a holiday at Dunoon to recuperate.

I attended the funeral of a young woman, and at the graveside, the hymn that God was using to bring me into His kingdom was sung. "Safe in the arms of Jesus" rang out as the coffin was lowered and instantly an overmastering appeal for that security rang out from my soul and reached the ear of Him who sitteth at the right hand of God the Father. The stupendous sense of unseen realities at that supreme moment, and my burning desire to know more about the Lord Jesus, cannot here be described. I was conscious of my awful sinful state, and knew that the righteous indignation of a holy God constantly rested upon me; but that day, standing by that open grave, the whole story of God's love for the sinner in the gift of His Son to the cross of Calvary passed in review before my bewildered mind. I rested my soul for time and eternity on Jesus Christ and His atoning work, and I entered into peace. Rom. 5:1. I surrendered to the claims of my Saviour, who thereupon became my new King and Leader.



The age of miracles is not past. Here is a twentieth century miracle. I had been immersed in dreary skepticism, an avowed atheist pouring down ridicule upon God and His blessed Son, yet here I was down on my knees giving myself body and soul to Him whom I had scorned and denied. Blessed be God, and blessed be Dunoon, for I arrived at that place an unbeliever, and I left "Safe in the arms of Jesus."

This is the plain, unvarnished story of my conversion, and I am perfectly satisfied, for I have discovered One who is not only able to save, but is also able to keep. If you are lost in the gaities and frivolities of this world, or in those doctrines that nearly destroyed my soul, you can hear if you choose the sweet strains of the gospel an-

nouncing the Saviour's victory over sin and hell, and the everlasting joys of salvation may be yours. He may do for you what He has done for me. Today He is calling you as He called me, bidding you leave your sin and accept His pardoning grace.

My heartfelt wish is that the story of my wonderful conversion will lead many poor wandering sheep into the pasturage of the Good Shepherd, to accept His care, and to be found among His flock when He returns—His loved and His own.

*Oh, the peace my Saviour gives,  
Peace I never knew before;  
For my way has brighter grown  
Since I learned to trust Him more.*

## THE DYING WORLD AND THE LIVING WORD

### REVIVAL IN NORWAY

Bishop Gerggrav of Oslo says: "At no time in a hundred years has there been such receptivity for the gospel in Norway as at present."

### REVIVAL IN JUGOSLAVIA

Reports come of a great spontaneous movement in Jugoslavia within the Orthodox Church, its aim being the development of a true Christian life along the lines of the Gospels, according to *Sunday School Times*. The influence of its prayer meetings throughout the country is said to be extraordinary. The organ of the movement is issued in editions of 35,000.

### LED BY ASTROLOGERS

The extraordinary success of Herr Hitler's political moves, together with their exact timing, says the *New York Times*, is due to guidance by his favorite astrologer; and "so much of an impression has this version of the strong factor in German foreign policy made upon certain other heads of States that they have begun the employment of astrologers."

### GOD'S ANSWER

Says *Revelation*: "A German quip has been going the rounds recently which has a great deal of truth in it. 'Hitler,' said a German wit, 'is God's answer to Versailles. We have not yet seen God's answer to Hitler.' In Ezekiel 26 we have the announcement of the principle that God uses one nation to scourge another and then raises a third to scourge the second because of its misdeeds."

### EVOLUTION IN REVERSE

The *New York Times*, commenting on the bombing of Chungking by the Japanese, says, editorially, "This is not war in China only—it is any modern war. It is less 'civilized' than the wars of two centuries ago, no more civilized than those of a thousand years ago, not as civilized as the wars conducted by most 'savages.' And it is with this descent into something worse than the primordial slime that the aggressor nations now threaten the peaceful nations in the name of 'justice.'"

### A GREAT LAWYER'S TESTIMONY

M. Edouard-Rene de Laboulaye has recently given this testimony in the well-known Paris paper, *Le Journal des Debats*: "The Gospel contains the solution of the problems which agitate our society. If history teaches us that modern liberty is found only in countries where the teaching of Jesus Christ dominates, it is time to witness to this fact, and to proclaim the truth that alone can regenerate us. Faith, hope, and charity are not only theological virtues. They are political virtues without which a society cannot live. A people without faith is a people without will; a people without eternal hope, is a people in bondage to selfishness and the pitiless warfare of passions. Charity, in all its power and beauty, exists only in him who sees in the lowest of wretches, the greatest of sinners, not merely a creature who tomorrow will pass back into the dust, but a soul that may be redeemed by the blood of Jesus Christ to a destiny of eternal life."

### ATHEIST PROPAGANDA

Atheist propaganda sooner or later defeats itself by its own inherent lack of decency. The official atheist monthly *Bezbojnik* has recently published a series of letters from the intelligentsia in Russia on methods of spreading atheism. Some of the intellectuals said that "the godless would have to put an end to the intolerable vulgarity which is shown in anti-religious action."

### THE ANGUISH OF HOMELESSNESS

Recently the papers told of a German boat that arrived in Cuba having on board nine hundred Jewish refugees from Germany. Though many of them had relatives in Cuba they were refused permission to land. Terrified at the thought of returning to Nazi-land some attempted suicide, and a guard had to be posted to prevent self-killings.

What kind of a world must this be in which such cruel tragedies can take place?

### LOVE WINS

Mr. Glass reports concerning work among the Jews of the Argentine. "On one occasion when the subject was the love that God now has for the Jew and what He purposes to do for the nation in the future, he noticed a peculiar nervous tension among them. He was inclined to be alarmed, but he went on with his message, and as soon as he had closed, the Jews swarmed forward and almost overwhelmed him with their affection, even kissing him in their joy."

### GOD LIVES

There lived in France a devoted Christian who sought to do God's will in everything. One day he felt that God would have him send a shipment of 25 tons of potatoes, which were being consigned to him from France, to Muller's Bristol Orphan Houses. Going to the wharf he re-addressed the potatoes.

When George Muller's report for that year came to be published, it mentioned that "25 tons of potatoes arrived at a moment when every vegetable in the place had been used."

### NOT IN THE NEWS

Writes Frank S. Mead in *Christian Herald*: An ex-bandit out of the army of Pancho Villa walks hungry and sick and friendless down a California street; he wanders into a little mission church on a side street, gets a meal and a view of life and becomes one of the state's leading ministers. That isn't news; it is just a part of the day's work for the Church.

\* \* \* \*

A Japanese liquor agent in Hawaii strolls into a mission chapel, kneels to pray, gets up to turn his back on liquor-peddling and to become the Bishop of United Methodism in Japan. No newspaper mentioned it.

\* \* \* \*

A Chinese boy sits through his teens in a West Coast Sunday School; years later he is Consul-General of China and Chairman of China's Committee on International Relationships—a highly-important Christian job.

### PRACTICAL BIBLE TEACHING

Report Misses Witt and Thatcher, our missionaries to the Jews of Chicago: "Since the persecution of the Jews in these times, some are beginning to realize that the Bible records are true. A Hebrew teacher confessed that he didn't believe the Bible, including the story of Moses and the Exodus, until recently. But since the persecution in Europe has driven the Jews to the border lines and a large group are not permitted to enter any country, living without shelter, and on only very meager supplies, he says, 'I now believe the story of the Exodus.'"

## SPIRIT-GIVEN PRAYERS

### A Prayer for Wisdom

Solomon uttered a prayer that pleased God: "Give me now wisdom and knowledge." The purpose for which he desired this was that he might serve the flock well over whom God had given him the oversight. And God said to him, "Wisdom and knowledge is granted unto thee." 2 Chron. 1:12.

There is a similar prayer in Psalm 119:66, "Teach me good judgment and knowledge." With our innate tendency to judge wrongly, how much we need godly judgment to discern the wrong that hides beneath a thin veneer of feigned humility. How much we need to have knowledge of the ways of the Lord, and not be led astray from them as was Solomon. (See Neh. 13:26.)

Coming to the New Testament we have the loving invitation given us to ask for that which is more precious than rubies (Prov. 3:15): "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Men everywhere are seeking the wisdom of this world, the wisdom that is "earthly, sensual, devilish;" but God invites us to come and ask in child-like faith for that wisdom which is from above, that wisdom that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

Let us ask for this in order that with the meekness of wisdom we may perform whatever task God has appointed for us.

When do we need this? In the Holy Ghost given prayer the words are: "Give me now wisdom and knowledge." As we delight in Him who gives liberally, He will not fail to let us have this desire of our heart.—S. H. F.

## QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

*What does the word "predestinate" mean in Rom. 8:29?*

The context helps us here. Those whom God "foreknew" would be saved, He has "predestinated" or foreordained "that they should be conformed to the image of His Son." In other words God has saved us to make us holy and Christlike, and "all things work together for good" to this end.

*What scriptures would you use to convince one that we might know we are saved now, and not have to wait until we have died to find it out?*

Such scriptures as "His Spirit bears witness with our spirit that we are the children of God." Rom. 8:16. "Receiving the end of your faith, even the salvation of your souls." 1 Peter 1:9. "He that hath the Son hath life." 1 John 5:12. "This is life eternal that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." John 17:3.

*When Satan told Jesus to turn the stones into bread, did he mean spiritual or material bread?*

It was no doubt literal bread. It was a challenge to Christ that if He was divine, He would have power over all nature to do with it as He chose, but Jesus refused to yield to the temptation to perform any miracle just to satisfy self.

# THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ... 336 WEST PACIFIC ST. ... SPRINGFIELD, MISSOURI

## Steady Progress in Puchi

Grace Nicholson

Puchi is situated on the Kiao Tsi railroad between Tsinan and Tsingtao, Shantung. It is located in a large rural belt with hundreds of market towns and villages in the outlying district.

There are now fourteen villages where the gospel has penetrated, and warm-hearted, Spirit-filled Christians are witnessing to the true God's saving and healing power. We now long to reach those villages where Jesus is not known.

### The Tent

For this purpose, we are planning to make a tent. The Chinese tents are much more simple than those of foreign make, and can be easily taken by wheelbarrow from place to place. The tents cost around one hundred and fifty dollars Mex. for materials alone. We have received some offerings for this purpose, and pray that God will send in the rest.

### Spring Conference

We recently held our spring conference. This spring we are dividing the district and holding the meetings in the villages. The fall conference, however, will be held here at Puchi, the whole district being represented. Last fall conference was owned and blessed of God, and the one this spring is no exception. Souls have been saved, bodies healed, and a spirit of love and fellowship exists among the brethren, praise God!

### Outstations Progressing

The work at the outstations is especially encouraging and we have added a new one since the beginning of this year. It is about ten miles southwest of Puchi, a place where the Holy Spirit has been working for some years.

Another outstation under a fine native pastor is now planning to build a church, and already has obtained some funds. The pastor is using his own home for meetings now, and the people are crowding him out.

### Afire for God

David Lew was the first pastor of the day school which is one of our outstations, and in his own native village. There is no assembly there at present; but, when David returns from Bible school, we hope to open one. We pray earnestly that God will bless his ministry, for we have learned how much better the native can reach his countrymen than the foreigner can, and how much greater effect has his changed life and testimony. Ten dollars a month would enable him to devote all his time to ministry.

### A NEED FOR INDIA

We wish to quote a paragraph from a letter we received from Katherine Cooke, now home

on furlough from India, in which she expresses a definite need for her work in India. She writes:

"I wish you would pray with me that the Lord will provide a house trailer. When I think of returning to India and touring the district, dragging those heavy tents about, my heart fails me for I realize that after fifteen years in India I do not have the strength I once had. Surely it is a man's job, but I have had to do it alone for a long time. If I only had a trailer I should not have to worry about a proper place to camp, or about moving the equipment and



David Lew, a graduate of Truth Bible Institute this spring, plans to hold tent meetings in his town this summer and then open an assembly there. A little financial help toward this work would be a good investment.



Grace Nicholson with two little Chinese children. She is responsible for the support of these two workers and would appreciate help.



John Hsu began preaching and playing the organ in his assembly when just a boy. He has now graduated from seminary and is ready to enter active service, but needs a little assistance with his support.

getting to the next place before dark. It is my desire to visit all the villages throughout the Darbhanga and Muzaffarpur Districts this next term for there are hundreds of villages that have never yet had the gospel and there is no other Mission there besides the Assemblies of God."

Those desiring to have a part in sending the trailer to India may designate their offerings "For Katherine Cooke's trailer" and send them to The Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

### A VISIT TO SOUTH INDIA

By Mildred Ginn

Will you come with me to an Indian convention? We should so like to have you! If so, just squeeze into our little Ford—and I promise you, it will be a squeeze, for it is built for four, but at least five must be crowded in besides the bedding, food, utensils, tracts, etc.

We are going to Puttanapurum, thirty miles distant, and will stay in the travelers' bungalow. We must set up camp before the evening meeting starts. Indian workers will perhaps take care of the morning and afternoon meetings for this first day, and some sixty-six students are here to help.

### We Go to Service

We shall have to walk about a mile to the place where the meetings are to be held, but

there is a good moon and it is comfortably cool for walking in the late evening—not so pleasant on the morrow! From a distance we can hear the beating of the drum. As we draw nearer, the sound of singing comes through the still air. You will not recognize the words or the tune, but an occasional "Hallelujah" interspersed with "Devatinu Stotrum" (Praise God) will prove there is a Pentecostal meeting in progress.

### Strange Manners

The people will be found sitting on mats on the ground, but we shall have a three-legged stool each, or a backless bench to sit on; I trust you will not find it too uncomfortable inasmuch as the meeting will last at least three hours!

Now we see the flickering lights in the distance drawing nearer and nearer in all directions. Clouds have covered the sky so man-made torches must substitute for the "light set to rule by night." Some have kerosene lanterns, but more make their torches by binding the dried leaves of the coconut tree or other material together, and lighting it.

### You Must Preach!

After songs and prayers, we shall expect you to speak since you are a newcomer. You may feel very weary, for it has been a full day, and may wish that you could stretch out on the mats like the little children have done and go fast asleep; but the eager faces that you see in the circle of light, and

the needy hearts awaiting your message challenge you to give forth the Word of life and hope.

If you stop much short of two hours, then some one else will give a message. When the meeting closes there are many pressing around to talk, so it will still be some time before we can seek rest.

### Small Rest for the Weary

Oh, no, don't go! Your job isn't finished yet. There are days of visitation work ahead, and more services, and conventions, and preaching, and talking, and teaching!

Afterwards, we may have a few days at home to deal with problems which have arisen there during our absence, catch up with the mail, attempt to do some studying, and prepare for the next convention.

Oh, must you go? Have you enjoyed your stay with us? Praise the Lord, we do find much joy in this work, and we thank God for the number that have heard the gospel, and for those who have accepted its light during these days of convention.

### Claiming the Victory

All is not sweetness and light in our work. Unusual heat lately, long hours, and often trying circumstances bring us close to exhaustion, but in the face of opposition we have seen God triumph and our hearts have been made glad as we have seen the working of His Spirit in our midst.

The most recent attack of the government against Christianity has been in passing laws forbidding anyone to speak against another religion or to speak in such a way that it offends one having another religion. You can readily understand that one cannot preach salvation through Christ alone without giving offence to those who believe there is approach to God some other way.

We have continued preaching as before, and, thus far, have had no fear of action being taken against us; Britain has too much power in the land at present. One can see the trend of the times, however, and we need your prayers that we may faithfully sow by all waters ere the door be closed.

Praise God, the powers of darkness may oppress, but when we read of Him who has "set the sand for the bound of the sea that it cannot pass it, though the waves thereof toss themselves, yet can they not prevail," what can we fear? We can only claim the victory in the Name of our great God!

**HEAVENLY RAIN IN MOSSI LAND**

**John F. Hall,  
Ouahigouya**

One Saturday at midnight our little girl was taken sick. We roused the forty-some sleeping Christians who are in for a month of Bible study. We prayed together, and soon she went to bed again. One young man continued praying in tongues, and I finally went to sleep to that sweet sound of one praying in the Spirit.

**Next Morning**

the two Christian workers present came to me with some news. After the midnight prayer, others had gone to sleep, but he sat listening to the one praying in tongues and heard the interpretation. The Spirit said that the Lord had much blessing in store, but there was a hindrance—sin. These two had roused everyone and had taken them a little distance away in order not to disturb the tired whites. They talked with all; some were moved but others remained stolid.

**The Two Evangelists**

asked permission to talk further in the Sunday morning service. As they spoke further of the Spirit's moving, there was an oppressive silence—then one after another arose to confess to secret sins of all kinds. Then things tightened until no one arose. We went to prayer.

**On Monday**

there was further breaking up before the Lord, and prayer. By Tuesday morning even the old men were coming under strong conviction. One white-bearded man told, with tears streaming, how he had refused the advice of the Christians and had put his boys in a heathen camp. Another rose in tears to say he had secretly purchased fetish medicine, but to no avail. There were various other broken confessions of sin.

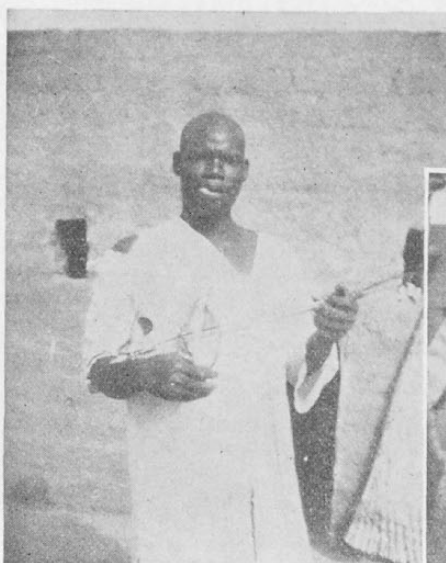
**On Wednesday Morning**

we had hardly finished the early morning prayer time when the oldest man rose with tears in his eyes to say he couldn't pray because of the rope he was using as a belt—he had stolen it from me, and must return it. Later in the day a young man came to return a handkerchief he had stolen. We groaned before the Lord at all this existent sin among the Christians; but, praise His name, we knew that victory was ahead!

**Wednesday Evening**

was the regular tarrying service, and stress was laid on the work of the Holy Spirit. There were more confessions. One young woman confessed to taking grain while her preacher-

The Ouahigouya one-man, one-string orchestra goes about fiddling the native minor melodies and composing Christian words to them. The class below is following the Seven-Year Bible Course from the Gospel Publishing House. We translate a lesson for them each week.



The group above are those who received the Baptism with the Holy Spirit during the special meetings. At the right are Evangelist Payitaba with his wife and baby. He has been the means of bringing about twenty to the Lord in his town where at one time his life was threatened with weapons.



husband was absent—a terrible thing in the eyes of the Mossies. None but the Holy Spirit could ever succeed in getting a Mossi woman to confess such a thing publicly. Another confessed to stealing her husband's grain in order to buy tobacco. One young man confessed to secret adultery; others, to pride, fighting, cursing, deceit.

**Thursday Morning**

we missed two classes while dealing with penitent Christian men, women, and children. One of the evangelists rose under the power of the Spirit, revealing that we must dig our wells deeper yet to have water, and exhorting to further confession that the Blood of our Lord might cleanse. Folks were pleading for help in praying for the Baptism. Friday morning also, a class was dismissed and devoted to a cleaning up time.

How our hearts have rejoiced to see at last the answer to all our prayers for real revival in

the dry land of Ouahigouya! We had prayed faithfully every early morning, and had encouraged the Christians to come early to prayer. We had sought to obey the Lord and keep a clean heart before Him, and here was our joyful reward!

**Friday Evening**

was regular Bible study night; but, led of the Spirit, we continued the teaching on the Baptism, and the necessary requirements of obedience and cleanliness through the Blood. All those who had previously received the Baptism were encouraged to help those who were hungry. As all went to prayer there was much demonstration, one young man writhing in agony under the Spirit's conviction of adultery and fighting. Others were crying out to the Lord for mercy and deliverance.

One old man prophesied that another would receive the Baptism if he would get right with God. Soon the one in question came to me, saying there was a gasoline tin between him and the Lord. He had asked me for one, and had taken two without my knowing it, and wanted forgiveness. In less than five minutes he was praising the Lord and speaking in new tongues, his face beaming with the joy of the Lord!

**Four Men**

stood to their feet at the close of the service and, with faces aglow, told how the Lord had filled them with His Spirit. We had a real Hallelujah time, singing and shaking hands with one another. A number broke the color line and put an arm about my neck or shoulder, praising the Lord with real, holy joy. Did I mind? The Baptism is a great melting pot, a great humbler, and the Baptist is sweeter yet!

**Confession and Restitution**

is still going on among the Christians. One house boy came and confessed to eating our bread, and paid what he felt was sure to be more than what was consumed.

We put the newly-filled to work immediately lest they squander their new-found joy and power in self-content and words only. We sent them in a group to hold a meeting right in town. We heard later that they preached like ones on fire. Oh, how it brings joy to our hearts!

A few men and women keep their eyes lowered around us, and we know by their demeanor that they are steeling themselves not to reveal their sinful deeds which they have kept covered for months. But the mighty relentless searchlight of God's Word, and the melting power of His great love is moving still, and we are looking forward to still greater works in our midst. Our constant theme is to get clean and stay clean lest we be ashamed before Christ at His appearing, bless His holy Name!

# GOOD NEWS

## Expect the Unexpected

"Where are you, Virginia?" Policeman Joseph McBreen called anxiously at the little girl's window.

"Here I am, Josie," came the terrified sob-punctuated reply.

It was music to the patrolman's ears to hear the baby voice call him by the pet name he had taught her. In the ruin that was all around he had feared for her.

"It's afraid," she said as she flung her baby arms around his brawny neck, and felt his great hand on her back pressing her close to his uniformed breast.

Just then there came another terrific roar, like the one that a few minutes before had terrified the neighborhood when two of the three tenement houses that had stood side by side had collapsed, killing their inmates and destroying the stairway to the building in which little Virginia, alone in her apartment, was sleeping.

Boards splintered outward in the face of the heroic rescuer, as though driven by some giant fist. Then the wall buckled and the house fell in on itself, engulfing McBreen and the child in a nightmare swirl of falling bricks and broken timbers. Later searching squads found him there in the wreckage. Close in his embrace, with her little arms curled tightly about his neck was Virginia Budnick.

It had been what we call a freak accident. A storm sewer had overflowed and tons of water rushing down hill had engulfed and destroyed two of the three tenement houses standing together. Then the third one in which was little Virginia in her lonely room went down.

The houses were destroyed as if by a tornado. One moment the occupants were sleeping in imagined perfect safety, lulled by the sound of the falling rain. The next moment they were ushered into eternity.

Will death come to you in a moment when you are in no wise expecting it? Will some explosion blow you to bits? Will some drunken driver send you suddenly into eternity? Yesterday the papers carried the story of a man in Spain who was to be executed. He confessed that he had murdered *eight hundred persons*. Will some pervert take away your life in fiendish glee?

Will you be one who, landing unexpectedly in hell will say, "I had no idea I should die so soon"? or, possibly, "I supposed I was saved. I was a church member. I didn't realize I was lost." Gal. 5:21.

Shake yourself out of your carelessness and lethargy. Do what you have so often told yourself you were going to do. Accept the Lord's invitation, "Come unto Me, all ye that labor and are heavy laden." If you will only do this with the same childlike confidence with which little Virginia Budnick rushed into the loving embrace of

Joseph McBreen, Jesus "will give you rest." Matt. 11:28. Nothing can keep Him from taking you to safety. He is not weak in the face of giant demon powers as was the New York policeman. He is strong to deliver, "mighty to save." Isa. 63:1.

Say with the poet, and mean it from your heart:

"Out of my bondage, sorrow, and night,  
Jesus, I come! Jesus, I come!  
Into Thy freedom, gladness, and light,  
Jesus, I come to Thee.

"Out of my sickness into Thy health,  
Out of my want and into Thy wealth,  
Out of my sin and unto Thyself,  
Jesus, I come to Thee."—C. E. R.

## WHAT OTHERS ARE SAYING

**THE CURE**—Only by a return to the truths—honesty, purity, unselfishness and love—which we learned at our mother's knee, can we restore unity to America and sanity to the world.—*Mrs. Sara Delano Roosevelt, mother of the President.*

**A QUESTION**—How many of you have prayed for Hitler that he might be converted? God can save Hitler. I wonder how many of you have thought of praying for Mussolini. God can convert him.—*Gypsy Smith.*

**SELF-JUDGMENT**—When you read a chapter from the Bible do some sober-minded thinking. Ask yourself, "What is in this chapter, what grace, that is not in my life? What is in my life that this chapter says should not be there?"—*Dr. William Evans.*

### A TIMELY SUGGESTION

Some time ago we were visiting with the secretary of the Hebrew Christian Alliance of America. In the course of the conversation we enquired concerning a certain Mission to the Jews, and in reply he laid down this principle: a reputable mission will give an account of all offerings received, will show how the money is being spent, and will work in connection with a board of trustees.

This principle is scriptural. 2 Cor. 8:19-21. When Paul traveled among the churches taking offerings for the poor of Judea, he insisted that a financial representative appointed by those churches accompany him. He felt that it was neither fair to him nor to the people to have him handle large sums of money without a strict check being kept. "Avoiding this, that no man should blame us in this abundance which is administered by us."

We understand that there are certain missions drawing from a nation-wide clientele and not giving a proper account of receipts. Those desiring to contribute to Jewish work may send their contributions to our Missions Department, with the assurance that the money will be used for a worthy cause and will be properly accounted for.

# CORRESPONDENCE

## Pentecost Among Indians

I must tell you about a precious young Indian man who came here from the Indian Reservation at Mt. Pleasant. An Indian family had recently been saved and filled with the Holy Ghost, and some of their relations from Mt. Pleasant came the 86 miles to Grand Rapids to be baptized, and God filled some with the Spirit. One of our sisters, while tarrying with an Indian girl, spoke a few words in the Indian language. This Indian girl told her it was a brief message of encouragement, and it made the girl even more hungry for the Baptism in the Holy Spirit. The Indians had to return home but later came back with several other Indians who had heard about the Baptism in the Holy Ghost and had become interested.

One precious young man had been reading in the February 25th number of the Pentecostal Evangel about the great outpouring of the Spirit in Africa, and his heart hungered for a similar experience. So when he saw this young girl earnestly tarrying in the home of our Indian family, heard her speaking in tongues, and beheld the glory of God shining on her face, he could hardly stand it. He got so hungry that, as he walked through the door into another room, God filled his soul. He burst out speaking in tongues, and the power of God fell mightily in the house.

Before he came here, this young man had been healed wonderfully of enlarged heart. The doctors had told him not to walk or strain himself, or he would die. While praying he told the Lord what the doctor had said, and that he believed He could heal him. It was then that God's healing touch was given and he felt the swelling leave his heart. He jumped up, shouting to his mother who was upstairs, and telling her that God had healed him. She came downstairs and said, "I know it, son, for He has just healed me too." Well, praise the Lord, it was wonderful! He walked out to the barn, milked the cow and then milked a goat, and did some other work, which he had not been able to do before, as the doctor had told him not to even walk across the floor. Hallelujah! He walked two miles to get the mail, telling everyone he met how God had healed him.

Now he got stirred up about the Baptism in the Holy Ghost by reading about that wonderful outpouring in Africa. He is now filled with the Holy Ghost and is so happy that he cannot talk much with anyone without speaking in tongues.

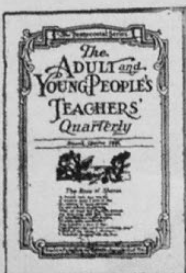
They told us that this tarrying meeting lasted all night, and as they were sitting down to eat, the Indian refused to eat before he had been baptized. So about three o'clock in the morning they got a brother out of bed to baptize him, and went back to the house and stayed up all night, all seeking the Lord and having a wonderful time. They did not go to work that day. Hallelujah.

From Harold E. Ellis,  
332 Graham St., Grand Rapids, Mich.

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# REPORTS FROM THE REAPERS

**ANTHON, IOWA**—The Lord has blessed in a 2-week revival with Fred Stading, Aurora, Nebr., as evangelist. Three were saved, one was reclaimed, and 2 were filled with the Spirit. Council ministers are invited to visit us.—F. O. Hannan, Pastor.

**LUDINGTON, MICH.**—May 28 marked the closing of a 4-week revival. Parvin Lee, of Detroit, the evangelist, was marvelously blessed of the Lord. The assembly was greatly blessed and strengthened. A number came forward for salvation.—Margie McWherter, Pastor.

**ALLEN, NEBR.**—A successful 2½ weeks' revival has been conducted here with E. E. Fullerton and son, Terral, Okla. The Lord richly blessed by saving 14 and baptizing 3 with the Holy Ghost. The church has also been blessed by the good messages and special singing from night to night.—E. J. Hewey, Pastor.

**ST. ELMO, ILL.**—This is a new work. I have been here just a little over 4 weeks. Eight have been saved, one has received the Baptism in the Holy Ghost, and 20 have united with the church. Last Sunday there were 72 present in the Sunday School. The interest is good, the town has been stirred, and God is working.—John R. Dunn, Pastor.

**DYESS, ARK.**—We have just enjoyed a revival in which there were 32 conversions and 8 baptisms in the Holy Ghost. Many were healed of their sicknesses, and the church was stirred to a closer walk with the Lord. Our evangelists were Olive Burns and Gladys Woten, of Southwestern Bible School.—Louie Shultz, Pastor.

**HUTCHINSON, KANSAS**—We have enjoyed the blessings of the Lord in a recent 4 weeks' revival, with Fern Huffstutler and Verbal Eskew. About 35 knelt at the altar for salvation, several received the Baptism in the Holy Spirit, and the Christians were blessed of the Lord. The Sunday School attendance reached its highest number in the history of the church, there being 433 present.—R. R. Morrison, Pastor.

**HOUSTON, ARK.**—We are praising the Lord for a successful 2-week revival with P. F. Ramsey, from Fordyce, as the evangelist. There were services in which the glory of the Lord was so great the evangelist did not get to bring the message. Thirteen were saved, and 2 received the Baptism in the Holy Ghost. We are praising the Lord for enabling us to build two Sunday School rooms. Just recently our Sunday School broke an all time record in attendance.—Earl Teeter, Pastor.

**SWANTON, MD.**—We praise God for giving us a precious revival. Brother Burkhardt, the pastor, started the meeting April 18, and Melba Gower came on the 25th and closed May 21. Several came for salvation, 2 were baptized in the Holy Ghost, and the church was greatly edified. The messages were mostly to the church, and God's presence was very real, the Spirit at times taking complete control. The attendance and offerings were good.—A. Baker, Secretary.

**KINGMAN, ARIZ.**—The work here is a little more than 3 years old. Brother and Sister Bixler came here about that time and brought together the few saints that were here, and since then many others have been added. When Bixlers left in April, 1938, we were called as pastor. We began work to fix up the parsonage, and then in September, 1938, we started work on the new church, which was dedicated on May 30 in connection with a fellowship meeting. We now have a church and parsonage valued at about \$2,500. We started with \$40 and 20 sacks of cement, and in 9 months it was completed and entirely free of debt. God still honors faith.

We have had as many as 85 out to Sunday School. Eleven ministers attended the dedication service. Samuel S. Scull, who dedicated the church, is giving us a week of profitable teaching.—L. H. Hauff, Pastor.

**BATESVILLE, ARK.**—We have just closed a very successful 2-week revival with Hazel Rood and Grace Huckleby, of Bauxite, as the evangelists. Four were saved, one was reclaimed, 2 were baptized in water, and 8 united with the church. We are also praising the Lord for the good fellowship meeting May 22. There were 15 ministers present. We had a good time in the Lord. The revival fires are still burning.—Alfonzo Childress, Pastor; Georgia Dean Grubbs, Reporter.

**SEBEWAING, MICH.**—We praise the Lord for His blessing upon us here. After much difficulty and opposition, we are seeing the work of God progress in a wonderful way. At present we are enjoying a splendid revival with Evangelist and Mrs. F. R. Davidson. Their ministry is proving a blessing to the people. Several have already found the Lord. The church is proving too small to accommodate the Sunday night crowds. Our Sunday School has made a 30 per cent. gain during the last month.—Horace and Gladys Clark, Pastors.

**SOMERTON, ARIZ.**—Brother and Sister T. C. Cunningham came to us in October, 1937. At that time we had a lot to build on and we were worshipping in a dwelling house from which the partitions had been removed. The Lord blessed from the beginning. Now we have a new church building 30x50 ft. and a 4-room parsonage. Only \$35 is owed on the entire property. After staying with us 18 months, Brother and Sister Cunningham resigned to accept another pastorate, and we have called Brother Marshall, Palm City, Calif., as our new pastor.—Mrs. Marion Hill, Church Secretary.

**DURANT, FLA.**—At our recent 10-day camp meeting, with Chas. O. Neece as the evangelist, many found Christ as their Saviour and several received the Baptism in the Holy Ghost. The attendance was good from the first night and on through the entire 10 days. Hundreds came to the prayer service each morning, and a sweet Christian fellowship prevailed. It was estimated that at the last service, about 7,000 people were present. Hundreds raised their hands and promised to pray for the camp meeting, to be held October 5-15.—N. A. Bell, Camp Secretary, 1907 No. B St., Tampa, Fla.

**CARIBOU, ME.**—We recently had a two-day convention with M. S. Winger, Halifax, N. S., as our evangelist. W. J. Mitchell, Irving Mitchell, E. Anderson and Brother Hindell, missionary from Mongolia, were also with us. We had a very blessed time, the church being filled. Brother Winger continued the services for 10 ways, and 31 found the Lord as their Saviour. The glory is still with us, souls are being saved, and 3 have come through to the Baptism in the Holy Spirit. We have a weekly broadcast from Station WAGM, the "Caribou Gospel Sunshine Program," 4:15-4:45 p. m., every Thursday. Would be glad to hear from any Council ministers who may be in the New England District.—D. Roy and Mrs. Parsons, Pastor-Evangelists.

**ERIE, PA.**—Our recent meeting with Charles Shaffer Jr., of York, was blessed of the Lord in a fruitful way. From the start the services were anointed by the Holy Spirit, who dealt with many in conviction and salvation. The Lord graciously baptized 24 in the Spirit and inspired vision and consecration to young people for service. Three young lads offered themselves for service in Africa and China. A goodly number who were prayed for in the healing services testified to God's deliverance. Many nights the services would continue until after midnight. As high as 85 would remain for the best wine, which included Jericho marches, dancing in the Spirit, Baptisms, conversions, healings, and convictions. Sister Shaffer, mother of Charles, served very faithfully in praying for the saints. The evangelist reported it was the second best meeting he had held during his ministry. The congregation learned 18 new choruses which proved a great blessing. Many nights the song service would continue over an hour.—Norman T. Spong, Pastor.

**FREDERICK, MD.**—We are happy to report victory for the past year. God has truly blessed us in many ways. We had our anniversary in conjunction with the New England Section of the Potomac District C. A.'s and Sectional Fellowship. E. F. M. Staudt, of Baltimore, officiated, assisted by Sister Stinchcomb, Sectional Vice President. The presence of God was manifest from the first service until the closing hour, when Harry Schaefer, Washington, D. C., brought the message. The glory of God came upon us in a marked way as a number fell under the power of God in their seats. Truly the blessing received by many will be long remembered.—A. F. Sengstack, Pastor.

**HATCH, N. MEX.**—We felt a definite leading of the Lord to come here and start a new work, about a year ago and the work has had a steady growth. The Lord has blessed, and we have a number of the best saints it has ever been my privilege to work with. They all have a mind to work for the Lord.

We called George Brister, of Las Cruces, for a meeting, which closed last week. The Lord met with us and set His approval upon our efforts. A number were saved, and 7 followed the Lord in water baptism. The saints were all revived and the country was stirred to the extent that a goodly number came out to hear the gospel preached who had not been to church for about ten years. Brother Brister is a good evangelist, and he preaches the Word without favor. All Council ministers passing by will find a welcome.—T. N. and Mrs. Powers, Pastors.

**ALAMOGORDO, N. MEX.**—We have just closed a 2-week revival in which the Lord has wonderfully blessed. Mr. and Mrs. Ivin V. Jackson, of Corona, were our evangelists. The power of God was present to heal, and many were drawn closer to the Lord. One night the power was on the entire congregation until the evangelist did not get to preach. God wonderfully saved a Mormon man, and his entire family are coming to church. Great conviction was upon sinners. Many came out who had never before attended our church. A new interest is being manifested.

We are taking advantage of the Sunday School "helps" which the brethren at Springfield extended to us. Our Sunday School attendance has trebled since we came here two months ago. We have also started taking the Evangel on the "box roll" plan.—Geneva Peters, Pastor.

**WOODBINE, IOWA**—Evangelist and Mrs. C. D. Quackenbush, and Paul Long, song leader and soloist, have just closed a very fruitful 3-weeks meeting in our new tabernacle. Night after night the glory of God rested upon the services. Brother Quackenbush has been in the ministry 25 years but just recently came into our fellowship, after having received the Baptism last Thanksgiving at Nashua, Iowa. Paul Long's singing was enjoyed by all, and we thank God for sending these servants of His this way. We also thank God for the fellowship and co-operation of the whole evangelistic party. They have a burden for souls and many were saved while they were here. Prayer meetings were conducted every morning by Brother Long and Sister Quackenbush. The evangelists have gone to other fields of labor, but the revival still continues. This is a new work. Council brethren passing this way are invited to stop and see us.—J. E. Tacy, Pastor.

**BLOOMINGTON, IND.**—Brother and Sister M. E. Conner have just closed a fruitful and precious ministry among us here. They have been called back to pastor the church at Cleburne, Texas, after an absence from that church of four years. When Brother and Sister Conner came to us in September, 1937, we were very discouraged and the work was down somewhat, but God has blessed and we are thanking the Lord for what He has done for us. Our Sunday School has grown from an attendance of 120 when they came here, to 260. The membership has increased by one third, 40 new members having been received into the church. The weekly average of the Sunday School so far this year is 222 9-11. The Christ's Ambassadors have also shown some growth and their activities have increased.

Brother and Sister Conner leave a host of friends in Bloomington, both in the church and in the community at large.

The spiritual condition is the highest we have experienced so far, and there has been the fullest degree of co-operation between the pastor and the board and also the entire assembly.—R. D. Gorham, Secretary.

**HOPE, ARK.**—The greatest revival in the history of Hope Gospel Tabernacle recently came to a close. Mr. and Mrs. James E. Hamill, Hattiesburg, Miss., were in charge as evangelists, and from the first service and throughout the entire 3 weeks' meeting there was abundant evidence of the special blessing of the Lord. In fact, in the two Sunday nights preceding the campaign, between 15 and 20 sought the Lord for salvation.

Real results can never be judged simply by numbers in any revival, but these are some indication of the movings of God's Spirit in the meeting just closed. Approximately 115 people sought the Lord for salvation. There is scarcely a Sunday night's service without there being from one to 10 at the altar for salvation. As nearly as could be determined, 20 or 25 received the Baptism in the Holy Spirit during the revival, 4 in one service. Entire families were saved. Some were awakened at night and prayed through to salvation. The closing Sunday a great water baptismal service was held, and the last night of the services, a group which reached almost across the front of the auditorium affiliated with the church.

The preaching of Brother Hamill was signally blessed of the Lord. Not a service was held without a number being saved. People were receiving the Baptism in the Spirit right along. The general opinion of the people of Hope is that Brother Hamill is an outstanding preacher, whose powerful, clear-cut messages are far above the average.

The ministry of Mrs. Hamill in music was a great factor in the success of the meeting. Her anointed singing and playing undoubtedly contributed greatly to the campaign and its attendant blessings.

Without any contest or great effort a new attendance record was established in the Sunday School the final Sunday of the meeting. There had been a gradual growth in Sunday School attendance for the past two years, especially, and the number is consistently near 450 all the time. The Sunday night crowds fill to capacity the church auditorium, which is 50x90 ft. A washed-air cooling system has been installed recently for added comfort during the hot summer months.

The present building, 50x150 ft., has proven too small to house the church auditorium and Sunday School rooms.

Underneath and back of the progress are the faithful prayers of the Tabernacle congregation.—Pastor and Mrs. Bert Webb.

## ILLINOIS DISTRICT COUNCIL

The 17th Annual District Council session was held at Wood River, Ill., May 3-5. Fred Vogler, Assistant General Superintendent, delivered several inspiring messages which brought blessing to the hearts of the hearers.

A unique and outstanding service will long be remembered when, in the midst of the Council session, Superintendent C. M. O'Guin announced the appointment of Brother and Sister E. L. Phillips, of Alton, to the work in Nigeria, West Africa. A brief story of the remarkable Pentecostal outpouring was reviewed and God stirred every heart and gave a real missionary vision. A special offering was taken amounting to over \$300 in cash and the same amount in pledges. The glory of the Lord broke upon the entire gathering as they rushed to the altar with their gifts which were willingly sacrificed for this precious and worthy cause. Brother Vogler suggested that in the midst of this blessed spirit the hands of the Presbytery be laid upon Brother and Sister Phillips separating them unto the work whereunto God had called them, inasmuch as they would be Illinois representatives in that great missionary field. Immediately upon complying with this request the Holy Spirit took full control giving divine witness to the call. It was like seeing the Apostolic record repeated. All admitted that never before had they been in a service like this one. The memories of it will linger forever.

Several matters of vital interest were discussed and adopted. A Ministers' Economic Security committee presented plans for the creating of a fund for incapacitated and aged ministers in addition to a burial fund for ministers and their

families. A resolution was adopted to combine the offices of secretary, treasurer, camp meeting treasurer, and the newly created office of District Sunday School secretary, making a full-time office and field position of this work.

C. M. O'Guin, District Superintendent, submitted a report in detail that revealed an active year. O. R. Keener, of Macomb, was re-elected Assistant District Superintendent.

W. E. Wood and E. L. Phillips were asked to continue their work as Secretary and Treasurer respectively, until such time as the District Presbytery could submit plans for providing the support of the new official and make the appointment to the combined office.

The following District Presbyters were elected: S. Clyde Bailey, Galesburg; C. F. Carmichael, Mattoon; L. O. Rynning, Quincy; H. A. Stemme, Chicago; E. C. Sumrall, Chicago; W. E. Wood, Peoria. Theodore Kessel was appointed to help promote fellowship meetings in the southern part of the State.

The evening services were held in the High School auditorium and were well attended. Four were ordained to the Full Gospel ministry, and from 42 applications for license and exhorter's credentials, 12 were accepted for license and 13 for exhorter's papers.—W. E. Wood, Secretary, P. O. Box 505, Peoria, Ill.

## COMING 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.

WHEATLAND, WYO.—June 20—; Russell Rexroat, Evangelist.—R. G. McAllister, Pastor.

SCRANTON, N. DAK.—June 4, for 3 weeks or longer; Jack A. Andrews, Evangelist.—Floyd L. Adamson, Pastor.

ROME, N. Y.—Assembly of God Tabernacle, June 18—July 2; Hope McKinney, Evangelist.—L. L. Storms, Pastor.

HAVRE, MONT.—Bethel Gospel Tabernacle, June 18—28; R. R. Nichols, Evangelist.—Chas. H. Jackson, Pastor.

CORTEZ, PA.—June 18, for 2 weeks; Anna Dickson, Evangelist.—Mrs. Charles Sholtes, Pastor.

MCCRACKEN, KANSAS—Meeting in progress, W. M. Stevens, Evangelist.—H. M. Hollis.

MADISON, WIS.—Meeting in progress for 3 weeks; Otto J. Klink, Opa-Locka, Fla., Evangelist.—Samuel P. Bell, Pastor.

SPECIAL BROADCAST  
Special Broadcast, June 19—24, daily at 7:10 a. m., Station WOL, Ames, Iowa, 650 kilos.—D. E. Skiles, Pastor.

ORLANDO, FLA.—718 Atlanta Ave.; June 25, for 2 weeks or longer; Mayme and Gladys Williams, Evangelists.—O. M. Montgomery, Pastor.

ONEONTA, N. Y.—Odd Fellows Hall; June 8, for 4 weeks; Mae Eleanor Frey, Evangelist. Russell Plants, 43 Cliff St., is pastor.—By Evangelist.

MEGARGEL, ALA.—June 11—; Evangelist and Mrs. Kenneth Baker, Grand Island, Nebr. A. L. Shell is pastor.—Mrs. Kenneth Baker.

SAN JOSE, CALIF.—4th and San Antonio Sts., June 11—July 2; N. W. Jennings, of Pasadena, Evangelist.—Max Freimark, Pastor.

CHANUTE, KANSAS—June 13—; Mark B. Paddock, Evangelist. Neighboring ministers and saints welcome.—Avi Gaddis, Pastor.

SUNRAY, TEXAS—June 18, for 2 weeks or longer; Buster Stevens, Blair, Okla., Evangelist.—Mr. and Mrs. Alvin L. Pearson, Pastors.

EMPORIA, KANSAS—Tent revival, July 2—; Paul Stehlik, of Czechoslovakia, Speaker. Neighboring assemblies invited to co-operate.—C. H. Eckles, Pastor.

STRATFORD, ONTARIO—Special meetings in progress; Barfoot Brothers, Evangelists. T. J. Miller is pastor.—By Evangelists.

BAKERSFIELD, CALIF.—17th and O Sts., June 25—; Evangelist and Mrs. B. H. Campbell, Dallas, Texas.—Floyd L. Hawkins, Pastor.

VERMILLION, S. DAK.—June 27—July 2; Evangelists: Alexander Marks, converted Jew, and Griff George, Welsh singer and preacher.—C. T. Beem, Pastor.

PERRY, OKLA.—June 18—; Frances Berkhiser, Evangelist.—H. D. Stanley, Pastor.

## BROADCAST

Broadcast Saturday 3:30-4:00 p. m., Station WPAD, Paducah, Ky.—H. E. Waddle, Pastor, 313 S. Third St., Union City, Tenn.

COLUMBIA, S. C.—Assembly of God Tabernacle, 10th St., off S. Assembly St., June 27—; Chas. Brown, Daytona Beach, Fla., Evangelist.—H. D. Ferrell, Pastor.

AKRON, OHIO—406 Tompkins Ave., June 7—; Evangelist and Mrs. Christian Hild, Fargo, N. Dak. Neighboring assemblies invited to co-operate.—Ralph W. Doa, Pastor.

MCALISTER, OKLA.—City Park, 8th and Delaware, tent revival; July 2, for 4 weeks. Martin Luther Davidson, Colorado Springs, Colo., Evangelist.—L. H. Arnold, Pastor.

NEBRASKA CITY, NEBR.—Special meeting, July 4. Mark B. Paddock, Main Speaker. Bring your basket full. Neighboring churches asked to co-operate.—O. L. Davidson, Pastor.

## TEXAS SPECIAL TRAIN TO THE GENERAL COUNCIL

Leaves Houston via Dallas, September 5, returning from General Council September 14. Special half fare party rate in effect. For further information write Special Train, 2726 Jensen Drive, Houston, Texas, John Smith, Pastor.

## BROADCAST

DALLAS, TEXAS—Assembly of God Fellowship Hour, Mondays 10:30—11:00 p. m., Station KRLD, 1280 kilos., by remote control from Peak and Garland Church. Sponsored by church in Dallas.—Milton R. Summers, 925 Sunset Ave.

# Schedule of Forthcoming Camp Meetings

District or Name	Location	Date	Main-Speakers	Particulars from
San Diego and Imperial Valley,	Pacific Beach, Calif.,	June 18—Aug. 1,		H. G. Miller, 1645 Orange Ave., National City, Calif.
North Dakota,	Devils Lake, N. Dak.,	June 20—July 4,	Watson Argue,	H. G. Johnson, Box 824, Devils Lake, N. Dak.
Southwest New Mexico,	Silver City, N. Mex.,	June 21-30,	Roy H. Stewart, J. A. Thomas,	W. M. Rich, Pastor, Silver City, N. Mex.
Lake Geneva,	Alexandria, Minn.,	June 21—July 4,	B. E. Mahan, A. G. Ward,	H. R. Snyder, 900 Block Elliot Ave. S., Minneapolis, Minn.
Shield of Faith,	Ft. Worth, Texas,	June 23—July 4,	Noel Perkin,	O. B. Braune, 2115 Belle Ave., Ft. Worth, Texas.
Cave Springs,	Jay, Okla.,	June 24—July 4,	Fred Lohmann, C. L. Stewart,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
Northwest,	Centralia, Wash.,	June 25—July 4,	W. D. Burris, J. E. Hamill,	C. T. Walberg, 208 N. Oak St., Centralia, Wash.
Northern California,	St. Helena, Calif.,	June 27—July 16,	E. S. Williams, Harry J. Steil,	R. J. Thurmond, P. O. Box 398, St. Helena, Calif.
Western New York,	Ebenezer, N. Y.,	June 28—July 8,	A. A. Wilson, L. R. Keys,	Gordon R. Bender, 688 Tonawanda, Buffalo, N. Y.
Illinois,	Petersburg, Ill.,	June 30—July 9,	John W. Follette,	O. R. Keener, 123 N. McArthur, Macomb, Ill.
Nebraska Sectional,	Bassett, Nebr.,	June 30—July 9,	Hattie Hammond,	A. M. Alber, 831 N. Kansas Ave., Hastings, Nebr.
Ohio State,	Medina, Ohio,	June 30—July 9,	Guy Shields, Myer Pearlman,	L. A. Sappington, 240 S. Elmwood Ave., Medina, Ohio.
Alabama,	New Brockton, Ala.,	July 4—16,	J. D. Saunders,	J. D. Stevens, Arifton, Ala.
Yellowstone,	Livingston, Mont.,	July 11—20,	J. P. Kolenda, Allan A. Swift,	A. L. Chadwick, Deer Lodge, Mont.
Alberta, Sunnyside Camp,	Sylvan Lake, Alberta Can.,	July 11-23,	Clyde C. Goree,	Geo. R. Upton, 303 11th St. N. W., Calgary, Alberta, Can.
Tri-State and Western Missouri,	Joplin, Mo.,	July 13—23,	D. H. McDowell, Myer Pearlman,	S. K. Biffle, 2910 Joplin St., Joplin, Mo.
Eastern District,	Green Lane, Pa.,	July 14—Aug. 13,	Arne Vick, W. H. Nagel,	Vernon G. Gortner, Maranatha Pk., Green Lane, Pa.
Wyoming,	Glenrock, Wyo.,	July 16—23,	Wm. F. McPherson,	J. E. Austell, 5700 S. Broadway, Littleton, Colo.
Western Oklahoma,	Elk City, Okla.,	July 17—21,	Ralph M. Riggs,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
Kansas,	Woodston-Alton,	July 20—30,	E. S. Williams, Wm. F. McPherson, W. I. Evans, Allan A. Swift,	V. G. Greisen, 1017 S. Market, Wichita, Kans.
Michigan,	Lake Odessa, Mich.,	July 21—30,	J. E. Austell,	D. G. Foote, 119 Heisterman, Bad Axe, Mich.
Oregon,	Turner, Ore.,	July 21—30,	F. C. Woodworth and Mrs. Woodworth,	Chas. G. Weston, 1595 S. Capitol, Salem, Ore.
West Central,	Storm Lake, Iowa,	July 25—Aug. 6,	John W. Follette,	Chas. E. Long, Knoxville, Iowa, or Roy E. Scott, Mercer, Mo.
Living Waters,	Between Cherry Tree and Cookport, Pa.,	July 27—Aug. 13,	Paul H. Ralstin,	Chas. Eyler, 17 Jefferson, Roxbury, Johnstown, Pa.
Texas District,		July 28—Aug. 13,	W. T. Gaston, Harry Steil,	F. D. Davis, 1125 E. Richmond St., Ft. Worth, Texas.
Potomac,	Falling Waters, W. Va.,	July 28—Aug. 20,	J. Narver Gortner,	Frank J. Wilfong, 1021 Fay St., Fairmont, W. Va.
Arizona,	Prescott, Ariz.	July 29—Aug. 6,	Charles S. Price,	Chas. L. Elmes, Box 1929, Globe, Ariz.
Mississippi,	Meridian, Miss.,	July 30—Aug. 10,	Otto J. Klink, Flem VanMeter,	H. E. Simms, Box 141, Meridian, Miss.
Kansas,	Attica-Sharon, Kansas,	Aug. 3—13,	D. H. McDowell,	V. G. Greisen, 1017 S. Market, Wichita, Kansas
Bristol,	Bristol, Va.,	Aug. 3—13,	A. A. Wilson,	W. T. Millsaps, Pentecostal Park, Bristol, Va.
Rocky Mountain,	Denver, Colo.,	Aug. 3—13,	W. R. Steelberg,	J. E. Austell, 5700 S. Broadway, Littleton, Colo.
Wisconsin,	Camp Byron, near Fond du Lac,	Aug. 3—13,	John W. Follette,	D. M. Carlson, 124 Oakland Ave., Oshkosh, Wis.
Nebraska,	York, Nebr.,	Aug. 10—20,	Guy Shields,	A. M. Alber, 831 N. Kansas Ave., Hastings, Nebr.
Central Oklahoma,	Ada, Okla.,	Aug. 14—23,	F. C. Woodworth and Mrs. Woodworth,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
New England,	Forestville, Conn.,	Aug. 16—27,	Sanders Bros., Trio,	Roy Smuland, 16 Lockwood Ter., West Hartford, Conn.
Snake River,	Fruitland, Idaho,	Aug. 18—27,	A. C. Bates,	John E. Shaw, 621 E. Main St., Weiser, Idaho
General Council—Southern Mo.	Springfield, Mo.,	Aug. 30—Sept. 6,	A. G. Ward, Geo. Hayes,	Central Bible Institute, Springfield, Mo.
			J. P. Kolenda,	
			J. D. Saunders,	
			Myer Pearlman, Harvey McAlister,	
			Allan A. Swift, Otto J. Klink,	
			D. H. McLaughlin,	
			John W. Follette, L. L. Riley	
			Myer Pearlman	

NORTHWEST DISTRICT COUNCIL CENTRALIA, WASH.—Northwest District Council June 27-30. For reservations and additional information write C. T. Walberg, 208 N. Oak St., Centralia, Wash.—Frank Gray, District Superintendent, 2139 So. L St., Tacoma, Wash.

LATIN AMERICAN DISTRICT COUNCIL ANNOUNCEMENTS Southern California Conference, Los Angeles, California, June 22-23. Northern California Conference, San Francisco, Calif., June 29-30. Colorado Conference, 2559 Lawrence St., Denver, Colo., July 6-7.—H. C. Ball, Superintendent, Box 113 Saspanco, Texas.

NORTHERN CALIFORNIA AND NEVADA DISTRICT COUNCIL ST. HELENA, CALIF.—Northern California and Nevada District Council, Auto Park Camp Grounds, June 27-30. For information write R. J. Thurmond, P. O. 398, St. Helena, Calif.—J. Paul Thommen, District Superintendent, 1714 102nd Ave., Oakland, Calif.

CARIBOU, ME.—17th Annual Summer Convention Caribou Pentecostal Church, "Caribou's Spiritual Workshop," June 29—July 9. Mrs. Christine Gibson, Principal Zion Bible Institute, East Providence, R. I., Evangelist, W. J. Mitchell, Superintendent New England District, H. H. Shelley, Secretary New England District, and other ministers expected to be with us. Meals on freewill offering plan. Sleeping accommodations free while they last. For reservations and information write Pastor D. Roy Parsons, 8 Grove St., Caribou, Me.

GENERAL COUNCIL—SOUTHERN MISSOURI CAMP MEETING

The Southern Missouri District is uniting its Camp Meeting with the General Council Camp Meeting to be held on Central Bible Institute campus, Springfield, Mo., Aug. 30—Sept. 6. This will be a great General Council gathering, celebrating the 25th anniversary of the forming of the General Council. The General Council was formed in Arkansas and we are happy to have an Arkansas preacher, L. L. Riley, as the night speaker. Myer Pearlman, of the Faculty of Central Bible Institute, will speak twice daily on Teacher Training. John Wright Follette, New Paltz, N. Y., will bring one of his unique and instructive messages each afternoon. Meals may be had in the Bible School building at very reasonable rates. Rates in rooms for camp meeting week, \$3.00 per bed, two single beds in a room. Reservations are made through mailing payment for same when request for reservation is made. Address Central Bible Institute, Springfield, Mo. Please send check or money order rather than currency. Arrange now to attend this great gathering.

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

TRENTON, MO.—Fellowship Meeting, July 4. Services 2:30 and 7:45.—W. Glen McClure, Pastor, 1514 Mable St.

FAYETTEVILLE, ARK.—Fellowship Meeting, Ozark Section, Rose Hill Assembly of God, July 3. Bring musical instruments.—R. E. Gilliam, Sectional Presbyter, Eureka Springs, Ark.

FRISTOE, MO.—Sedalia Sectional Fellowship Meeting, June 27. First service 11:00 a. m. As this is a new work, bring well filled baskets. Brother Ezell is pastor.—E. F. Sanders, Sectional Secretary, 311 W. Dunklin, Jefferson City, Mo.

EDGEMONT, S. DAK.—All-day C. A. Rally, June 30. Services 10:30, 2:30, and 7:30. Bring musical instruments, special numbers, and basket lunch. The C. B. I. Trio with Louie W. Stokes, Deap of Men, speakers of the day.—W. A. Hawkins, Pastor.

EVANSTON, ILL.—Christian Women's Monthly Fellowship Meeting, Greenleaf and Elmwood Ave., June 29, 3:30 and 8:00 p. m. Special speakers at both meetings. Missionaries and Christian workers especially invited. Refreshments served to those from a distance.—Mrs. G. A. Lundmark, Secretary.

CANDOR, N. Y.—Fellowship Meeting and Church Dedication, June 24, 2:30, dedication new tabernacle, Flem Van Meter, Superintendent Eastern District, in charge; 7:30, fellowship meeting, June 25, 10:00 Sunday School, 11:00 service, 7:30 fellowship meeting. Meals on freewill offering plan.—Lyman Hoover, Pastor.

SECTIONAL FELLOWSHIP MEETINGS Sectional Fellowship Meetings, Section 3, West Central District: Conrad, Iowa, June 26; Marshalltown, Iowa, July 4; Decorah, Iowa, Aug. 14. All meetings will start 2:30 p. m.; C. A. service 6:15; evening service 7:45. Bring musical instruments and let each assembly prepare a special musical number. Basket supper at each meeting.—Stanley H. Clarke, Presbyter.

(Near) JAY, OKLA.—Sunday School Rally, Northeast Section, Christian Cave Springs Camp, afternoons of July 3-4. M. L. Gable, Superintendent Sunday School Department, Gospel Publishing House, will be present. All pastors, Sunday School superintendents, and teachers urged to attend.—Albert Ogle, State C. A. and S. S. President.

CLIO, MICH.—Eastern Michigan Ministerial Fellowship Meeting, June 26. Services 10:30, 2:30, and 7:30. Afternoon topics: Sunday Schools, Vacation Bible Schools, Home Visitation and Street Services. Ralph Harris, Pastor.—Jas. Davis, Secretary, 17186 Vaughan Ave., Detroit, Mich.

BEATRICE, NEBR.—Southeast Nebraska Sectional Fellowship Meeting and C. A. Rally, Chautauqua Park, south of town, on Highway 77, across the Blue river, June 27. Services 10:00, 2:30, and 7:30. Neighboring assemblies welcome. Please bring basket dinners, special music, and musical instruments without fail.—Don Throne, Sectional Secretary and Pastor, 218 N. 8th St.

MISCELLANEOUS NOTICES

WANTED—Old Evangelicals, good papers and tracts for new fields.—J. W. Bradley, Route 1, Castor, La.

WANTED—Bibles, Testaments, Gospels and tracts for free distribution in needy field.—H. M. Fowler, Dyersburg, Tenn.

WANTED—Used songbooks, Evangelicals, Gospel Gleaners, and tracts for free distribution in new territory.—W. D. Sides, Route 2, Grand Saline, Texas.

WANTED—Tracts, songs, and literature on the Baptism in the Holy Ghost, for free distribution.—Mrs. J. B. Holcomb, Box 97, Fries, Va.

NEW ADDRESS—(After July 1) 53 Chidester Ave., Mobile, Ala. "I am retiring from the evangelistic field for a time."—Clyde C. Goree.

NEW ADDRESS—313 S. Third St., Union City, Tenn. "I have resigned the pastorate in St. Louis and accepted the pastorate here."—H. E. Waddle.

NEW ADDRESS—c/o Assembly of God, 3rd and 16th Ave. N., Nampa, Idaho. "After two years of labor at Monroe, Wash., we have resigned, and have accepted the pastorate here."—Pastor and Mrs. Harold E. Beaty.

MISSIONARY CONTRIBUTIONS

June 1-6 Inclusive

Table listing missionary contributions from various states including Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

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Compiled by Mr. and Mrs. P. D. Smith

A collection of remarkable answers to prayer covering virtually every human need, gleaned from reliable sources. A book that should help the faith of many.



MIRACLES IN A DOCTOR'S LIFE .....20c

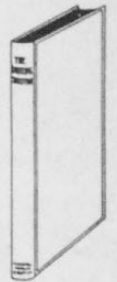
By Walter Lewis Wilson, M. D.

How beautifully the author has been led day by day in pointing lost ones to rest in Christ Jesus! This book records a number of his experiences, manner of approach, and suitable scriptures to use in personal work. A book for the personal worker—for all.

THE KNEELING CHRISTIAN .....\$1.00

By An Unknown Christian

A stirring volume, presenting a message which is urgently needed. One of the author's most helpful books. It goes to the very heart of the subject, showing that through prayer the Christian finds the way to complete victory.



SUPERNATURAL TOUCHES .....25c

By Jeannette E. Marcley

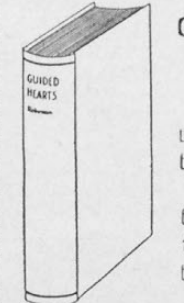
A friend of Mrs. Marcley writes: "Mrs. Marcley's stories are truly amazing, and glorifying to Him, and will be blessed to every believer who reads them. It is wonderful that in answer to short, simple prayer, God gives the kind of faith needed and does the work."

MATCHED PEARLS .....75c

By Grace Livingston Hill

A matched and flawless string of pearls was to be Connie's the day she joined the church.

The story of modern Connie and old-fashioned Seagrave is one of Grace L. Hill's best.



GUIDED HEARTS .....\$1.00

By Charles E. Robinson

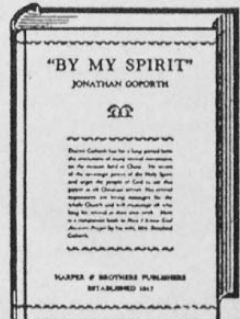
A young man is enabled to win a number of unlikely people to Christ during a summer vacation in a practically churchless area.

There is a touching love story as well as the teaching that the Lord will wonderfully guide the hearts of His children when they are yielded to Him.

BY MY SPIRIT .....50c

By Jonathan Goforth

Some of Dr. Goforth's Holy Ghost experiences in native Chinese churches. He writes "My conviction is that the power so manifest in the church at Pentecost, was nothing more or less than what should be in evidence in the church today."



Missionary Contributions (Continued)	
Newton Assembly of God	15.34
<b>KENTUCKY</b> Personal Offerings	2.00
Raceland Assembly of God	12.50
<b>LOUISIANA</b> Goldonna Antioch A of G	1.00
<b>MAINE</b> Personal Offerings	5.00
Bar Harbor Gospel Tabernacle	4.24
<b>MARYLAND</b> Personal Offerings	.50
Baltimore Full Gospel Church	185.35
Evna Pent Sunday School	1.84
Hagerstown Christ Ambassadors	3.50
Potomac District CA	15.00
<b>MASSACHUSETTS</b> Personal Off.	51.00
Brooklyn Personal Offerings	340.25
Detroit Brightmoor Tabernacle	136.00
Flint Riverside Tabernacle	97.20
Grand Rapids F A of G Tab	5.61
Lansing A of G & CA	96.00
<b>MINNESOTA</b> Personal Offerings	2.75
Barnesville Gospel Tabernacle	5.71
Blue Earth Gospel Tabernacle	19.30
Menahga Gospel Tabernacle	5.19
Minneapolis N C B I	37.03
Wells Gospel Tabernacle	5.30
<b>MISSISSIPPI</b> Personal Offerings	10.00
Laurel Kingston A of G & SS	18.10
Sturgis Little Help Assembly	1.00
<b>MISSOURI</b> Personal Offerings	59.02
Bismarck A of G CA & Outstation	19.09
Chillicothe Assembly of God	4.50
Festus Assembly of God	6.16
Knox City Assembly of God	1.72
Mill Grove Assembly of God	7.31
N Kansas City First A of G SS	21.38
Pacific Assembly of God SS	3.50
Pennville A of God	.86
St Louis Full Gospel Assembly	7.15
St Louis Land Mark A of G	6.65
Trenton Assembly of God	10.58
Valley Park A of G SS & Jr	7.43
West Eminence Assembly of God	7.53
West Plains Assembly of God SS	4.31
<b>MONTANA</b> Personal Offerings	12.65
Brockton Assembly of God SS	5.50
Chinook Full Gospel Assembly	.55
Columbus Gospel Tabernacle	6.00
Livingston Gospel Tabernacle	10.00
Roundup Gospel Tabernacle & SS	24.51
<b>NEBRASKA</b> Personal Offerings	1.00
Milburn Knobby Ridge SS	3.00
Nebraska City A of God	2.50
Reynolds Assembly of God	7.45
<b>NEW HAMPSHIRE</b> Personal Off	15.00
<b>NEW JERSEY</b> Personal Offerings	10.00
Elizabeth First Pent Church	28.59
Elizabeth Trinity Pent Church	81.68
Trenton Gospel Tabernacle SS Class	3.20
Waldwick Bethany Pent Lighthouse	3.35
<b>NEW MEXICO</b> Mountainair A of G	5.00
<b>NEW YORK</b> Personal Offerings	58.00
Brooklyn Ebenezer Tabernacle	70.00
Brooklyn Lighthouse Church	25.50
Cortland Bethel Tab SS	8.36
Hillburn Full Gospel Assembly	5.00
Huntington Vine Pent Church	17.25
Jamaica Bethlehem SS	6.25
Syracuse Grace Tabernacle	10.00
W New Brighton El Bethel Pent Ch	10.00
<b>N CAROLINA</b> Charlot Calvary G H	8.35
<b>OHIO</b> Personal Offerings	104.10
Akron Pent Church	87.46
Alger Mission	1.50
Deer Park Christian Assembly	7.33
Maumee Swan Creek Ch & SS	8.75
Salem Lighthouse Tabernacle	7.30
Salierville A of G Prayer Band	25.00
Tipp City Bethel Tab	4.48
Wadsworth Full G A of God	7.00
Warren First Pent Church	46.00
Youngstown Highway Tab SS CA & WMC	76.00
<b>OKLAHOMA</b> Personal Offerings	30.18
Afton Assembly of God	3.56
Buffalo Girard SS	3.26
Cache Assembly of God SS	10.00
Carmen Assembly of God	10.00
Enid Southwestern B S Class of 1938	115.00
Hominy Christ Ambassadors	1.00
Jones Assembly of God	1.25
Mangum Assembly of God	2.00
McAlester W Miss Council	5.00
Morrison Assembly of God	2.63
Ninnekah Assembly of God SS	2.00
Oklahoma City First A of G	4.00
Pawhuska Assembly of God CA	5.00
Sayre Assembly of God SS	3.30
Seminole First A of G WMC	24.00
Seminole Christ Ambassadors	2.00
Sharp Honeycreek A of G CA	1.00
Tahlequah Union A of G SS	1.11
Tulsa Faith Mission A SS	5.04
Tulsa Home Garden A of G SS CA & WMC	15.50
Turley A of God & SS	5.50
Weleetka First A of God	2.50
Wellston Assembly of God SS	8.00
Wright City Assembly of God	2.00
<b>OREGON</b> Personal Offerings	52.25
Bay City Assembly of God	3.00
Cottage Grove Assembly of God	3.00
Lebanon Assembly of God	15.92
Tillamook Pent Tabernacle & SS	8.17
<b>PENNSYLVANIA</b> Personal Offerings	74.31
Bellwood Pent Full Gospel Mission	10.28
Chambersburg Bethel Pent Ch & CA	30.00
Columbia First Pent SS	20.00
Irwin Pent Church	22.68
Jeannette Pent Church	72.00
Lewistown Full Gospel Tab	30.00
Moosic Full Gospel Tabernacle	18.79
Shrewsbury Full Gospel Church	22.65
Smith's Ferry Church of Faith	5.00
Stroudsburg Assembly	25.00
West Philadelphia Pilgrim A of G SS	10.00
<b>S CAROLINA</b> Personal Offerings	200.00
<b>S DAKOTA</b> Edgemont Gospel Tab	16.47
Menno Full Gospel Group	2.00
Watertown Gospel Tabernacle	11.95
<b>TENNESSEE</b> Johnson City Berea Assembly of God	2.00
Knoxville Island Home Gospel Tab	1.56
<b>TEXAS</b> Personal Offerings	26.87
Amarillo Trinity Tabernacle	10.00
Boyd Assembly of God	2.65
(Near) Buffalo Corinth Assembly of G	1.00
Channel View A of G	7.40
Freeport Assembly of God	7.70
(Near) Henderson Carlisle A of G	4.00
Hereford Assembly of God SS	20.00
Highlands Assembly of God	8.29
Houston Assembly of God	2.00
Houston First A of G SS	8.31
Houston North Side Tabernacle	3.81
Irving Glad Tidings SS	4.74
Jester Assembly of God SS	5.00
Lvelland Assembly of God	15.40
Longview Assembly of God	3.85
Los Angeles Swedish Prayer Group	66.00
Marquez Assembly of God	1.00
Milford Church	1.00
Nacogdoches Assembly of God SS	2.05
N Ft Worth Rosen Heights A of G	12.50
Odessa Full Gospel A & WMC	25.00
Pelly Assembly of God WMC	3.00
Sachse Assembly of God	4.70
Sherman Full Gospel Church SS	9.02
Smithville Assembly of God & SS	2.12
Tyler Copeland Sunday School	2.50
Vernon Assembly of God SS	3.00
Wills Point Assembly	12.68
Wink Assembly of God	5.00
<b>UTAH</b> Personal Offerings	5.00
<b>VIRGINIA</b> Manassas Full Gospel Ch	10.00
<b>WASHINGTON</b> Personal Offerings	93.85
Chelan Assembly of God	5.83
Everett Bethany Temple	20.00
Latah Pent Church	16.59
Leavenworth Pent A of God	14.00
Metaline Falls A of God	11.29
Seattle Ballard Gospel Tabernacle	7.35
Seattle Northwest Bible Institute	10.00
Silverdale Gospel Tab SS	6.00
Yakima First Pent Church	71.51
<b>W VIRGINIA</b> Personal Offerings	5.00
Williamstown Christ Ambassadors	1.75
<b>WISCONSIN</b> Personal Offerings	4.00
Appleton Gospel Temple	41.23
Mauston Gospel Tabernacle	2.81
<b>FOREIGN</b> Personal Offerings	.10
Total Amount Reported	\$6,228.54
Home Mission Fund	113.78
Office Expense Fund	60.27
Literature Expense Fund	14.26
Reported Given Direct for Home Missions	141.77
Reported Given Direct to Missionaries	1,290.67 1,620.75
Amount Received for Foreign Missions this month	\$4,607.79

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**He Shall Baptize You with the Holy Ghost**, by Donald Gee  
**From Stage to Pulpit**, by Anna Larsen Bjorner  
 Subject: Second Coming  
**Christ Is Returning.**  
**Preparing for Christ's Return**, Both by Stanley H. Frodsham  
**The Moth, the Worm, and the Lion**, by H. H. Dixon  
 Subject: Divine Healing  
**"Aeneas, Jesus Christ Cures You,"** by Lilian B. Yeomans, M. D.  
**"He Sendeth His Word and Healeth,"** by S. H. Frodsham

Subject: Salvation  
**An Address to University Students**, by George Muller  
**The King's Ferry-Boat**, by R. H. Boughton  
**How a Lifer Received Life**, by Mother Robinson  
**Twenty Years from Now**, by S. H. Frodsham  
**Would you Accept a Gift of \$10,000 Today?** by C. L. Ramsay  
**Only 24 Hours to Live!**  
**True Love**  
**Do You Long for a Successful Life?** All Three by C. L. Ramsay and R. C. Cunningham  
**A Society Leader's Story**, by Mrs. E. M. Whittemore  
**How I found the True Messiah**, by a Jewess

Subject: Children's Tracts  
**The Meanest Girl in Town**  
**When a Dream Came True**  
**A Baseball Thief Is Changed**, all three by Chas. L. Ramsay  
 Subject: Christians' Tracts  
**What Love Can Do**, by Sister Eva of Friedenshort  
**Eternally Secure!** by Stanley H. Frodsham. Answering the question, "Can one be eternally secure?"  
**Three Terrible Dreams**, by Gustav Stadtwold  
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