

NOT BY MIGHT, NOR BY POWER,

BUT BY MY SPIRIT, SAITH THE LORD

# THE PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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## Pentecostal Possibilities in Ceylon

*Carl Graves, Missionary to Ceylon, at the Central Assembly, Springfield, Mo.*

HERE are people who wear glasses that have two parts to them. If you look through the upper part you can see a long way off, but through the lower part you see things close at hand. God intended that spiritually we should have bifocal glasses so that we could see not only the needs in our local church but also the needs in distant lands. God is looking for men and women with far vision.

Christ bade us, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." That is His program.

But there are thousands of missionaries who are not preaching the full gospel. I know missionaries who do not believe in the inspiration of the Bible, the Deity of Christ, the virgin birth, the atonement of Christ, or the miracles of the Bible.

I had the privilege of speaking to a group of about thirty-five mission teachers who were having a sort of religious retreat. I discovered that of the thirty-five present, no more than two believed in the blood atonement of Jesus Christ—and all of them teachers in mission schools!

The church is facing a pitiful tragedy. Heathen philosophers have produced a beautiful counterfeit for almost every teaching of the Bible. They say, "You say we should not kill. We also believe we should not kill. You say we should not steal. We also believe we should not steal. You say we should love our neighbor as ourselves. We also believe that. You say we should not be selfish. We believe that. You say we should be willing to make sacrifices for religion. We also believe we should make sacrifices for religion."

When you hear a man talk like that you are tempted to believe that he has need of nothing. But if you look underneath his code of ethics, you find that man has a carnal heart and mind that lead him constantly into sin and wrongdoing. When you go to those people on the foreign field you take a simple message of a deliverance from sin and of the overcoming life of the Son of God which enables men to live victoriously.

We do not preach a half gospel, thank the Lord, but this wonderful gospel of Christ which is able to save men from their sins, bring healing to their sick bodies, and give them the marvelous infilling of the Holy Ghost and fire.

The hardest man to reach is the one who knows books, who has read the lives and teachings of all the great religious leaders of the world. He says, "Yes, Christianity is very good; and so is Buddhism, and so is Mohammedanism. They are all good, and all lead to the same place." That sounds beautiful but it is the biggest lie ever circulated, for God has definitely shown us that there is salvation in no other but in Jesus: "for there is no other name under

heaven given among men, whereby we must be saved."

We have 5,500,000 people in Ceylon, and but four Assembly of God missionaries. We need at least a dozen young men and women out in that field. We have 900 villages without a single Christian or any one to tell them about Jesus.

There was a man whom I first met when landing on the island of Ceylon, about 45 or 50 years of age, with grey hair. He wore goldrimmed spectacles. He shook hands with me, and said in English, "We are glad you came, Brother Graves. We trust God will bless your ministry." He told me his name, and I learned of his experience.

This man had been one of the smartest lawyers in the city, and he had built himself a beautiful \$20,000 home. In America that would be a fine home, but there it was considered a palace. It had beautiful furniture, electric lights, and all modern conveniences. He was very pleased with himself and with everything in general.

Desiring to make his mark in the world, he decided to buy some rubber trees, produce rubber, and make his fortune. He put all his money into rubber plantations and began to extract the milk from the rubber trees, making it into sheets of rubber. He called a man to come and install machinery and said, "I will give you my personal note. I will soon pay it off."

But about the time they had everything ready, the price of rubber dropped from \$1.00 a pound to 11 cents a pound, making it impossible for them to operate at a profit. His creditors foreclosed, took away his plantation and his \$20,000 home, and he with his large family had to move into a rented house. His pride took a tremendous fall. He was ashamed to go out

(See Page Six)



*The Pentecostal Assembly in Colombo, Ceylon*

# The Fellowship of His Sufferings

Harry E.  
Bowley

"That I may know . . . the fellowship of His sufferings." Phil. 3:10.

One of the greatest tragedies in the Pentecostal Movement today is the iron and steel that has got into human spirits. God is making me to realize today that I must have a compassionate ministry, in the tenderness and sweetness and brokenness of the Son of God. It doesn't make any difference whether I am wronged, or how right I am; I must keep broken and sweet toward God and man.

I am one who has been very positive, hard and unbroken. I was born with steel in my nature, with a determination to do the thing I wanted to do even if I died. God has had to pour on the fire and burn me up alive almost, until that characteristic was purified. I bear marks of suffering today from Africa, and when I stand in the presence of the King I shall still be able to look at them and remember the experiences God had to give me on the foreign field.

God helped me to make a choice out of the depths of my soul. We obtain the things God has for us by our choice; not by a tornado, not by a great cyclone of experience, not by a great sweeping of revival power, but by a choosing down deep in our individual lives.

Years ago I had a precious experience in Bethel, N. J., previous to going to the field as a missionary. I was sitting in the back of a congregation. The large church was jammed to the doors. A man was preaching but I didn't hear him. I got lost in God. I was thinking of the separation that had come—of the family to be left at home and of certain things that I was going through. All at once, sitting there on the seat, I seemed to find myself caught up to Christ in a company of all nations. They were dressed all differently, and their eyes were turned heavenward, when suddenly the clouds burst and my Lord came to earth again. With the experience came a sublime something away down in my inner life and a revelation of the second coming of the Lord. I saw those people and was among them. I could see Him as He came through the clouds to catch away His own.

With that experience there came a settling of the holy, hallowed presence of God, and out of that came a burst of soul anguish and compassion for the lost and dying Africans, while something was born inside me which I had never had before. There was something in that revelation of the person of the Son of God that gripped my inner life, and it has deepened from that day to this. I seemed to grasp the reality of His personal sufferings, and longed for the salvation of those for whom He died.

Breaking is the most necessary thing for Pentecostal people today. The pastor can walk down the aisle and so easily overlook shaking hands with a Christian "baby" (sixty years of age in the natural, it may be), and for weeks have a wreck to deal with. Harsh words can be spoken and bitter feelings can arise that split and divide and crush. The individual heart that has got

into that condition has, as it were, a wall thrown up; and each sermon and each pastoral visitation simply puts another brick on that wall. Fellowship is broken because that person refuses to break in his inner life and suffer. Because of such a situation, many a pastor has had to hand in his resignation and leave the church with a broken heart, when his ministry could have been fruitful for years.

Why do folk linger in the dark and in a maze of Christian experience, so bewildered that when a "whirlwind evangelist" comes along they say he is wonderful—when in fact he is a crook? They have no spiritual discernment. Spiritual sensitiveness is lacking. Their nature has become unresponsive to the wooings of the Holy Spirit. That hard, unbroken natural spirit prevails.

There will be men in hell who will rise up against the hard and unbroken, lukewarm man who has drifted in his Christian experience. They will point their finger at him and say, "It is your fault; you didn't care for my soul." This thing today is wrecking more churches and ruining more homes and damning more lives than all the crime and worldliness.

In Liberia the twilight lasts only half an hour, from the time the sun sets until 6:30, when a darkness that no other part of the world knows, comes suddenly, and you can't see your hand before you. Six of us missionaries were sitting about in the twilight one evening. The sun was disappearing and we were talking about the things of God.

A young lady, perhaps twenty-one years of age, was present, who had come from Ohio. She was a treasured daughter and had been shielded very much in her life. It was a new thing for her to wash the dishes with her own hands, do sewing, and serve others. But God had helped her. We were talking and tears were rolling down our faces. She said, "Oh, isn't it wonderful! Here I am—the only child, spoiled, had everything I wanted that money could buy—here I am in Africa. I haven't a bit of homesickness—no desire to go home. Here I am to worship Jesus and tell others about Him."

I said, "Yes, here I am too. My darling lies beneath the cottonwood tree; my little girl won't recognize her father when he gets home in America; and yet I am happy in the will of God." We all prayed together and had a wonderful evening, until the time came that some of the missionaries had to return to their stations.

A few days later there came a knock at the kitchen door. A piece of paper was given to me and I turned white. It said that the young lady from Ohio had passed away the previous night after being sick only twenty-four hours. If you had stuck a dagger into our hearts there could not have been deeper sorrow. We had never seen that girl until we came to Africa, but in a few short months of suffering we had come to experience a fellowship precious and sublime. We dropped on our knees and called on God for the folk at home and for those who had to lay the body away at the mission station.

Here in America we take such news as a matter of course. We send an offering if need be, and in an hour it has passed out of our lives. However in that mission company we had something in common. There was precious fellowship. How are you going to have fellowship with the Lord unless there comes a holy understanding from God down into your life and you suffer with Him?

At another place I was alone five months in a station, and I couldn't understand a word from anyone. Natives would come from the bush and watch me, just because I was a white man. How delightful it would have been if I just could have had some one to talk with an hour, so I could understand. But one day while I was groping in African darkness, and lay on my bed weeping until the pillow was soaked, just for a touch of understanding, down through those clouds came the face of the lowly Nazarene and away down deep in my inner life was born the companionship of my Lord. The loneliness left.

When God gave me the victory He also heard prayer. There came a man from America whom they said I could have for an associate. We had never spoken to each other. I didn't know anything about him except what I had read in the Evangel. I went to the African "telephone." It is not like the American telephone, however; it's just a relay system of drum-beating, and from the vibrations they get a code and work out the message. From the "telephone" I knew someone was coming. I said, "That must be Brother Barker." I longed for somebody white. I grabbed my walking stick and was off down the hill. We didn't stop to greet each other. I picked him up in my arms and kissed him. We were like David and Jonathan.

There came an understanding, a holy thing, into my life. Neither of us could move at night but the other was awake. We understood each other and walked together in a holy fellowship. There came a time when I had to slip away. A companion came into my life and I went to a new station. Brother Barker was left in charge, and the man who took my place wasn't so congenial. One day Brother Barker was so hungry for fellowship that he went out through the rains in order to visit; he got wet, and in ten days he had passed away. In this severance from ones we had learned to love, the Lord made and kept our hearts tender.

You will never know the sweet experience God is trying to bring you until you are willing to flow into suffering and sympathy with the Lord Jesus Christ. The Pentecostal blessing and manifestation will never come back into our assemblies until we go down afresh into the depths of Gethsemane and Calvary, and break and melt until there can be born by the Holy Ghost in the inner life and mind a fellowship with Jesus in His dying love for a lost world. We will learn the fellowship of His sufferings as we become melted and broken for His sake. We will learn the blessedness of fellowship with Him and with His children as we suffer together for Him.

# Saved and Healed for Service

Hattie  
Hammond

"Jesus Christ, the same yesterday, today and forever." We are living in the "forever" days. He will always and forever be the same. He healed when on earth, and now that He has ascended unto the Father, He is none the less the Healer, but offers His resurrection life to diseased bodies.

I was attending school when all at once a severe pain struck me in the side. It was almost unbearable. My father came for me and took me home. I had all I could do to keep from screaming because of the terrible pain and agony I suffered on the way home. During this time we knew nothing of Divine Healing; I myself was away from the Lord. I didn't know Him as my personal Saviour then, but thank God, this disease had something to do with my coming to the Lord.

The family physician was called and he said I had a bad case of the flu. I went from bad to worse. A blood-test was taken and the report came back that I had typhoid fever. A nurse was called from the hospital to come and take care of me, and when she opened the door and looked at me lying in bed she said, "Is she a live girl or a dead one that you have called me to nurse?" My lips were turned completely wrong side out with fever, my tongue lay open in splits, so that the nurse said she could easily have laid a match in the crevices and closed the match stick up. I had been having an ice-bag on my head and hot water bottles on my stomach; had lost several inches of my intestines, hadn't eaten a thing for three weeks but a little white of an egg that the nurse forced me to swallow.

During this time our pastor was sitting in his study studying the Word of God, and the Lord spoke to him that he should come at once to visit me. He knew I was sick and he decided he would come. He asked the Lord what he could do. He didn't preach Divine Healing, but the Lord spoke to him and told him if he would anoint me according to the command in James and lay his hands on me, He would stretch forth His hand and heal me. On that promise this minister came into my home, knelt down by my bedside and asked me if I wanted prayer.

I was so far gone I didn't notice him. He turned to my mother and father and asked them. They didn't know anything about Divine Healing, but the church that I belonged to used to anoint people for burial when they were expected to die. Yet God spoke to this man and told him to come and anoint me and He would heal me. A specialist from the hospital had just been there to see if there would be any use in taking me to the hospital, and said, "No; there is not any use of taking her to the hospital. It is only a course of a few hours, and she will not need the hospital or anything else. She will be ready for the grave." The report had gone out that I was dead.

When the specialist left the house the minister stepped in, and asked if I wanted prayer. They thought that I was dead, but

## Jesus Heals

he laid his hands on me and anointed me, and then said, "Now raise her up." I had been sick from the first of January until about the first of April. The Lord healed me and by the first of May I was back in school continuing my studies. From that time forth I have been trusting the Lord as the Healer of my body, so I know experimentally that Jesus Christ is the same yesterday, today and forever.

I was in Dayton, Ohio, and one night a woman came in who looked as though she would fall to the floor if she did not hold to her seat. She had already had thirteen operations; had adhesions of the stomach, and was getting ready for the fourteenth operation. She asked us to pray for her. I said to her, "Sister, do you believe Jesus will heal you?" "That is exactly what I have come for," she replied. We laid hands on her and prayed, and her eyes lit up and her face glowed, and she said, "I know the work is done." The next night she came back and said, "I just must testify to what God has done for me. I felt something so warm, so healing, so soothing, go all through my abdomen and through my stomach." God had performed the fourteenth operation, and fixed up the places, the adhesions, where the other thirteen had been performed. Oh He is a wonderful Saviour, a wonderful Healer!

Back in my home town, Williamsport, Md., I was holding a service one night when a woman came into the meeting wearing the thickest glasses I ever saw. She was not totally blind, but certainly was near it. She was deaf and dumb, could not hear and could not speak, and almost blind. A sister had brought her in, and she had written down on a piece of paper just why she had come for prayer.

I saw the woman sitting there and before going further into the service we went to prayer. We had another song and went to prayer again. I felt that God wanted to do something special in that meeting, although I wasn't sure what it was, but when I read this note, the matter was settled. I told the people there was a woman present who was deaf and dumb and almost blind, and asked how many believed that Jesus *could* heal her. A number of hands went up. Then I asked how many believed that He *would* heal her. Some hands stayed down. Then I said, "How many think that God can heal this sister within the next two weeks?" Then I came down to a "week,"

"three days," "two days," "a day." Then I said, "How many believe that God will heal her within the next ten minutes?" There were some who held their hands up. And then I added, "In a minute?" "Now?" Seven hands stayed up.

Then I asked the sister to come up and take a chair and those who believed to come and gather around and pray for her. They gathered around and every neck was stretched. Everyone likes to see the Lord work. We anointed her and began to pray. I do not know how long we prayed, but all at once our praying was turned into praises. This woman threw up her hands and said, "Lord, bid me come to Thee on the waters!" She had been a dumb woman, could not speak, but God looked down into that heart and seeing that faith that was there, put that cry into her soul and she said, "Lord, bid me come to Thee on the waters!"

If we praised God before, we doubled our praises afterward. It was marvelous to hear that dumb woman cry out to God. She had taken off her glasses, and she took up my Bible, comparatively small print, and she opened the book at Jeremiah (17:14), and began to read, "Heal me, oh Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise." There she had taken off those very thick glasses, and was reading from the Word of God. She was looking with that new vision Jesus Christ had given her.

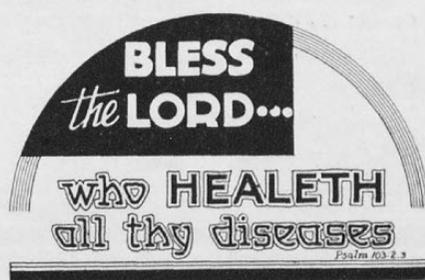
Then there were those ears that needed to be unstopped. I leaned over to her and spoke in her ear, "Jesus!" And quick as a flash she looked up at me and answered, "Jesus!" I spoke again in a lower tone, "Praise God!" She looked at me and said, "Praise God!" Beloved, that was Jesus! It was done in less time than it takes me to tell about it. God moved; God breathed; God sent His power down into that life and made her every whit whole. We have indeed a wonderful Jesus who heals all our diseases. We have proved that He is the same yesterday, today and forever.

### The Final Design

Stuart Holden tells of a visit he once made to a pottery where costly china was being made. The thing which interested him most was the painting on the finished product. "It had been through many different processes," he said, "and was taken to the studio for the artists to complete. I saw the pattern being put on in various colors, and noticed that a great deal of black was being put on. On asking why, I was told, 'It is black now, but it will be gold when it comes out of the fire.'

"Is not this just as in our lives? What is put on black we do not recognize as gold at the time; and the thing which is gilding our lives—or is intended to do so—is very often put on in darkness and blackness."

Love is the greatest thing that God can give us, for He is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours.—Jeremy Taylor.



# THE EDITOR'S NOTEBOOK

## "Unto the Lord"

In Ephesians 5:19 we have this expression, "Singing and making melody in your heart to the Lord." The song of some may be very crude, the voice decidedly cracked, the tune in extremely bad taste to the ear of a musical expert, but it brings joy to the Lord as it comes from a heart welling up with love toward Him. Man judges the outward and criticizes, but God recognizes the devotion of the worshipful heart and receives with joy that which is rendered unto Him.

Michal looked out of her window and saw a spectacle that filled her with immense disgust. She saw her husband, David the king, doing something that *she* thought did not in any way become his kingly dignity—dancing with all his might. Her austere father, Saul, when he had been king of Israel never acted in this manner, a manner which he would have considered most disgraceful. Surely there was no precedent for such utterly unseemly conduct. Had Abraham, Isaac, and Jacob danced in this fashion? Had Moses or Samuel acted like this? There was no record that any of the great men of Israel had done anything so undignified. What would all her aristocratic friends think of it? So she openly reproved him for his disgraceful and unseemly deportment.

What did David answer? He did not care what any of the maidens in Israel had to say about his dancing. He was not dancing for them. He was dancing in expression of his joy, as he saw the will of the God he loved so well being accomplished, and the ark being restored to its place, from which it had been taken by Eli's sons at the time of Israel's defeat. His dancing was "unto the Lord." He brought this expression of joy to God, and what did it matter if he were counted vile in the eyes of those who had no understanding? Moreover if the Lord wanted something yet more disdainful in their eyes he was quite willing to be "yet more vile."

There are differences of temperament in the servants of the Lord. Jeremiah did not dance. No, he wept. His weeping was "unto the Lord." His ministry was at the time of Judah's apostasy, when the nation was being made desolate, when the Chaldeans were invading the land and destroying everything that pertained to the worship of Jehovah, carrying away thousands of her sons and daughters into captivity. Yet in the midst of his lamentations, Jeremiah gave praise to God for His faithfulness and for His mercies which fail not and which are new every morning, for he was made to realize that it was of the Lord's mercies that they were not utterly consumed. "Great is Thy faithfulness," he said to the Lord. He encouraged his heart in Him, and he made declaration, "The Lord is my portion." It was an entirely different manifestation but it was out of love to the Lord that there was born this lamentation at the desolation of His heritage, and such a song was acceptable unto God.

The Master told a story of two men going to the temple to pray. One went with great

satisfaction. He wanted everybody to see and to hear him as he gave thanks that he was, as he believed, a model of righteousness, not failing in any of his religious duties. But the other beat his breast in deep consciousness of his great lack. He made no boast of himself. His cry was for mercy. He made confession that he was a sinner. He did not want any one to hear him make this confession but the Lord. It was *unto the Lord* that the confession and cry for mercy were made, and it was acceptable. Consequently this man went from the temple changed, transformed, renewed, made righteous. God does not fail to repay that which is done *unto Him*.

Paul recognized that there were differences in temperament in different people. There are also different viewpoints in different nationalities. Recognizing this, to the Jew he became a Jew, and to the Greek he became a Greek. He was quite willing to be all things to all men for this one purpose—that he might bring the Lord's great salvation to them in an acceptable manner. It was as "unto the Lord" that he took different attitudes with different nationalities. And you never read of the Lord's rebuking him for his changed attitudes before different audiences.

Paul recognized that there were differences among the saints. One would esteem one day more than another, and another would esteem every day alike. He was very charitable and recognized that the one who esteemed one day more than another esteemed it "as unto the Lord." And the other who made no difference in days but worshiped the Lord at any time, worshiped "as unto the Lord." He saw some with weak conscience who refused to have anything to do with meat that had been offered to idols. He appreciated their attitude, that it was as "unto the Lord." He saw that others recognized that an idol was nothing and felt perfectly free to eat, and their eating was as "unto the Lord." He appreciated the attitude of both types of temperaments and he bade others not to criticize that which was done as "unto the Lord."

You say, "But this does not apply in these days. We do not have idol shrines on every

corner where meat is being offered. What has that to do with us?" It was the declaration of a great principle. The principle is that you judge nothing before the time of the Lord's coming. You may not discern what is deep down in the heart of the saint but the Lord does, and He knows what is done as "unto Him," and appreciates it. In due time He will give due praise for that which is done with the desire wholly to please Him. Do not usurp the place of the Judge. He sees what you do not see. You may judge by the outward, but He looks inside at the intent and the desire of the heart to please Him; and that which is done as *unto Him* will not fail to receive from Him due reward when He returns.

There is a solemn warning, "Let him that thinketh he standeth take heed lest he fall." There can be an attitude of the assumed spiritual superiority of the Pharisaic type, which despises others, the different temperaments, in the way they sing, in the way they pray, in the way they worship, in the way they conduct themselves, in the manifestations they have, in the manifestations they see in their meetings, a failure to be charitable with spiritual "babes" that yet need very much instruction.

The Word of the Lord declares, "Let each esteem other better than themselves." Take heed lest you think yourself and your methods far superior to others, and fail to recognize that what they do in perhaps a crude manner is "unto the Lord." The place of pride is a very dangerous place. Satan is described in Job as the prince of the sons of pride, the inspirer of all spiritual pride. God will efface all the proud, and in due time He will exalt all the humble ones who, out of hearts of love and devotion, seek to give, perhaps in a very crude way, due praise and worship "unto the Lord."—S. H. F.

## Led by the Spirit

The following story is told of John Bunyan. It became known to some of his persecutors that he was often out of prison. They sent an officer to talk with the jailer on the subject; and in order to discover the fact he was to get there in the middle of the night.

Bunyan was at home with his family, but so restless that he could not sleep. He therefore acquainted his wife, that though the jailer had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming in at such an unseasonable hour.

Early in the morning the messenger came, and interrogating the jailer, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called out and appeared, and all was well.

After the messenger was gone, the jailer, addressing John Bunyan, said, "Well, you may go in and out again just when you think proper, for you know better when to return than I can tell you."

Dr. A. J. Gordon, of Boston, was once asked, "Will all believers be caught up to Christ at once, or only those (like Enoch) walking with God?" He replied, "I have not light enough to answer; but I am taking no chances."

**THE PENTECOSTAL EVANGEL**

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# Three Days in a Crocodile Swamp

By Edmund Hodgson, Kikondja,  
Belgian Congo

It was about two years ago that an old-time fisherman first came to the mission house. He was a typical son of Kisale—proud, respectful, independent; and in spite of the revolution in dress caused by the white man's stores in recent years he clung to his traditional long trailing skirt, made up of yards and yards of cloth, crowned with a link of huge beads around his waist.

Well, this man, Kitwa Mutongya by name, carried a sad heart and a load of trouble. Poor Kitwa had made two sad discoveries. One was that after parting with a large part of his riches to many witch doctors he was nothing bettered, but rather very much worse; and their supposed aid and sympathy ceased automatically with his payments. The other even sadder discovery was that his own brothers and sons, knowing that he carried the sentence of death in his body, were waiting, wishing, and even helping him on to an early death, so that they could inherit with all speed his remaining riches and three wives.

Having lost faith in his own kind, he wondered what the white man's God could do for him. The missionary sympathetically listened, and then talked comfort, peace, and life to the old man, whose huge pleated and trailing skirt perfectly hid an incurable case of elephantiasis with complications. The missionary pleaded with him to put his whole trust in the Lord Jesus, with the happy result that boldly and publicly Kitwa accepted Christ Jesus as his personal Saviour, and burned all his charms and witchcraft medicines, bought dearly from the witch doctors. This bold move brought with it a world of joy and peace into his soul, until he could rejoice in his infirmity, and the thought of death so lost its sting that he talked of and looked forward to the day when his Lord would call him up higher.

Upon Kitwa's happy conversion his whole heathen family and so-called friends dropped all pretense, and heaped upon him all the abuse and hellish hatred that they knew. But, out of it all, he had the joy of seeing his youngest wife, Danise, give her heart to the Lord Jesus Christ and lovingly stand by him to the happy end, which came quite recently when Kitwa laid down his heavy load and fell asleep in Christ Jesus.

Immediately after the funeral the heathen relatives, like vultures, pounced upon the dead man's riches and his wives. Kitwa's Christian influence now being removed, they set about to enjoy the inheritance to the full of their heathen capacity, which included saving themselves from any other world vengeance by sacrificing the three widows to their spirit world of death and filth.

The snag came when Danise, the Christian widow, boldly said: "I loved my husband in life, and I will be faithful to him in death. He lived and died a Christian, and I will mourn his death as a Christian widow. I will not submit even to one filthy heathen rite." They regarded her as a mere chattel, without voice or soul, so set about beating

her into submission. Danise just answered: "You can kill me and that is all. I would rather die in my Lord Jesus than live in filthy devilism."

The other two women were regarded as model widows, because they submitted to being stripped of their clothes, rolled in the mud, and then dressed in the smallest and the dirtiest of loin cloths, and condemned to at least one year of filth, shame and suffering. They were given a stick each, to represent their dead husband, and commanded to sleep with the stick by night and walk with it by day. They were given an old kitchen out-house to sleep in, and forbidden to sweep it out for the next twelve months. The only bed or covering allowed them was their own ashes and filth. Next, but not finally, they were forbidden to wash their bodies, cut or comb their hair or trim their nails. They were to be married to the dead for one or two years, until the heathen natives considered that the whole family were free from any vengeance from the spirit world.

Danise could not be beaten into heathen submission, so was next regarded as a plague spot to be gotten rid of as soon as possible, and at any price. She was placed in a canoe, and two men paddled her to her far-away home in the swamps. They cursed her all the way, and delivered her to her own heathen family as a "she devil" only fit to die. The family was afraid of any consequences, so refused to receive her, and told the men to take her away and do what they liked with her. The poor woman was bundled into the canoe again, with a whole village shrieking curses upon her. The family, because of fear of the dead husband's family, the two men because they had neither gotten rid of the woman nor received the dowry money back; and the other people, just because she was a defenseless, disowned woman, heaped on the abuse. It was in the late afternoon, so they paddled away across the lake and threw the protesting widow into the crocodile infested waters. The two men paddled back in the dark, told the people that they would not see her again; for if she miraculously escaped the crocodiles, the lions would get her before morning.



If ye then being evil know  
how to give good gifts unto  
your children; how much  
more shall your heavenly  
Father give the Holy Spirit  
to them that ask him?  
LUKE 11:13

As Danise hit the water she breathed a prayer to God and struck out for the nearest papyrus island. The poor soul, quite exhausted, was just able to drag herself up into the papyrus and collapsed amongst the ants and mosquitoes, suffering the agonies of the damned until daybreak brought along a measure of release and a plan of escape.

Her two garments she tied tightly around her middle and struck out for the next swamp village. After swimming, scrambling, falling, she stumbled into the village at sundown, hungry and bleeding, begging for a morsel of food, and a shelter from the blood-sucking mosquitoes for the night. The heathen villagers guessed who she was and besides refusing her food and shelter, they collected filth and stones to drive her out of the village. One man, more humane than the rest, forbade them and allowed her to sleep in an open shed at the extreme end of the village. The next morning they drove her back into the swamp from whence she had come.

Poor Danise had to make every breath a prayer to God as she swam lakes and tramped swamps on her way to the nearest Christian Church. She took a way never once before trodden by man. Exhausted by hunger and effort she would fall asleep many times half in and half out of the water, and waken up to see crocodiles snapping up fish alongside of her! Sometimes hippos would waken her with their blowing upon getting her scent. She knew that God was giving her sleep and protection, as from time to time she was near enough to hear the rumblings of elephants, the lion's roar, or leopards grunting as they made their kill of swamp buck or antelope.

After three days of such gruelling torture and hunger, poor Danise tumbled into the first Christian village as one from the dead. Her amazing story could not have been believed if her poor torn swollen legs and lacerated body had not borne eloquent testimony to its truth.

The Christian women with loving hands bathed, anointed, fed, and generally cared for their poor sister in distress. After five days a much happier Danise was able to travel into the mother church at Kikondja, where she is now enjoying happy refuge.

The universal testimony of our hardest hunters, fearless travelers, and rambling swamp-born fishermen is that *only God could have brought this woman through* such an experience, saving her from the thousand deaths of the impassable swamps.

If God had not brought this widow through the three days and four nights of miracle, it would have been "just another woman lost" and we should have known nothing at all about it.

When we are just settling down in our bowers of ease, God lifts the lid off devilish heathenism and human cruelty, bringing us to our feet in activity and to our knees in prayer, that God's gospel may cover the earth as the waters cover the sea.

# Is "Pentecost" Truly for "All"?

Donald Gee

A letter from a correspondent in Canada contains a charge, expressed in very forcible and solemn language, that we who are Pentecostal teachers are leading the people astray in giving them to understand that the Baptism of the Holy Spirit is for all believers.

Seeing that this new disputant brings forward certain scriptures to support his argument it is wise to examine his grounds. Others might be shaken by them, as they have a superficial plausibility.

His contention is that the "all" mentioned in Acts 2:1 and Acts 2:4 refers to the twelve apostles only. This is apparently supported by observing that there is no real break in the story between the first and second chapters of Acts, and so the "all" of chap. 2:1 is the company of apostles mentioned in chap. 1:26. It is further stated that the "all" of chap. 1:14 refers to the eleven names in the preceding verse; and that the promise of chap. 1:8 is limited by the words of chap. 1:2,—“the apostles whom He has chosen.” It is further pointed out that after the Pentecostal outpouring Peter stood up “with the eleven” (chap. 2:14), and that the crowd spoke to Peter and “the rest of the apostles” (ver. 37).

The deduction made from all this is that the outpouring of the Holy Spirit at Pentecost was upon the twelve apostles only, and that for all other believers there is a “gift” of the Holy Spirit which is something different, especially with regard to any accompaniment of supernatural evidence at the time. A heavy charge of presumption is therefore levelled against those who teach that the full blessing of Pentecost is for all believers.

One cannot but feel grieved at a certain smug satisfaction with which this theorist accepts a lowered standard of expectation where spiritual power and blessing is concerned. He seems to be almost pleased to believe that he cannot receive the full blessing of Pentecost! Such doctrines always leave one with the impression that they are excuses rather than expositions.

Fortunately there are some conclusive replies to such a mistaken and disappointing view of the matter, and Pentecostal teachers have no need to be perturbed by such shallow evasions of the challenge of the scriptures. For we observe:—

(1) After the names of “all” the eleven apostles given in Acts 1:13 we are told that with them were “the women, and Mary the mother of Jesus, and His brethren.” Indeed, the number of the names of those associating with Peter and the others was “about 120” (ver. 15), and their fellowship was so definite and assured that they all took part in casting lots to fill the vacancy left by Judas. It is therefore justifiable to assume that when “they were *all* with one accord in one place” it refers to all the 120; and not only the 12. Moreover it would hardly be remarkable enough to have been specially recorded for the twelve to have been all together, for such might reasonably be expected. But for the whole 120 it would

be a fact justifying the special mention that it does actually possess.

(2) There were at least 15 different languages recognized by the multitude who came together when the Pentecostal outpouring was noised abroad (Acts 2:9-11), and this fact also seems to prove clearly that more than twelve were speaking with other tongues as the Spirit gave them utterance.

(3) Peter quotes the prophecy of Joel 2:28-32 as an explanation and vindication of what they saw and heard. This prophecy particularly refers to “sons and daughters” and “servants and handmaidens.” It would have been entirely wide of the mark had the application put before the multitude only borne reference to the twelve apostles. It was convincingly apt because it included “the women, and Mary,” and all who made up the names of the 120.

(4) Peter made no suggestion that the “gift” of the Holy Ghost that was promised “to as many as the Lord our God shall call” was in any way or measure different from that Pentecostal outpouring of the Spirit which the multitude whom he was addressing had just seen and heard for themselves. The whole passage (Acts 2:37-40) takes it for granted that they were promised an identical gift. Anything less would have been disappointing, and almost offensive. Yet they “gladly received his word,” and evidently expected the same blessing.

(5) After the outpouring of the Spirit upon Cornelius and his “kinsmen and near friends” (Acts 10:24), it is explicitly stated by Peter that they had “received the Holy Ghost as well as we” (ver. 47); and that “the Holy Ghost fell on them, as on us at the beginning” (chap. 11:15); and that God gave them “the Holy Ghost, even as He did unto us; and put no difference between us and them” (chap. 15:8-9). Here we have an absolutely conclusive three-fold witness to the fact that the Gentile “Pentecost” at Caesarea was identical with the first Jewish Pentecost at Jerusalem. But those at Caesarea were not apostles in any sense of the word. And so this whole specious argument is finally shattered. “Pentecost” was for all believers whose hearts had been purified by faith, and the experience granted “at the beginning” could be repeated, and was repeated. There is, therefore, nothing unique in the experience

of the original twelve where the Baptism of the Holy Spirit is concerned.

(6) Moreover; the supernatural gifts of the Spirit which the original twelve apostles exercised were shared by all the Church. This is particularly evidenced in the specific cases of Stephen, Paul, Barnabas, Silas, Timothy, etc., who were none of them members of the original apostolic band. In 1 Cor. 12:7-11 it is made clear that these gifts were distributed freely among all the members of the body of Christ.

## Pentecostal Possibilities in Ceylon

(Continued from Page One)

in the day time because he was becoming shabby, so he would go out at night and do business. Due to his worries he became ill. He came right down to death's door with typhoid fever, and the doctor said there was no hope for him.

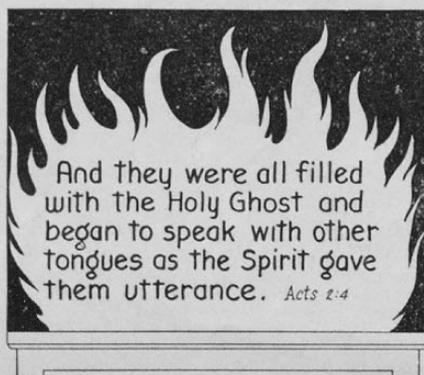
About that time his wife happened to hear of a Pentecostal preacher who prayed for the sick. She thought, “We don't belong to that church, but it would do no harm to ask him to come and pray for my husband, and it might do some good.” So in came the preacher with his Bible, and he looked at the sick man. He said, “It seems to me you are going to die. Are you ready?” Now this lawyer had been a church member for years, but he replied, “No, sir; I am not ready. With my wealth gone, my friends gone, and my health gone, I find my religion is no good and it is slipping from under me.”

The preacher said, “I have nothing to help you with but the Word of God. I am going to read you a passage of Scripture, and if you believe, it will mean everlasting life to you.” He began to read the fifty-third chapter of Isaiah, beginning with the fourth verse: “Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.”

He said to the sick man, “If you will put yourself in this verse and say, ‘He was wounded for *my* transgressions, He was bruised for *my* iniquities: the chastisement of *my* peace was upon Him; and by His stripes *I* am healed,’—if you will apply that passage of Scripture to yourself in faith, you will receive everlasting life.”

So that lawyer began to think. “If Christ died for me, if Christ has paid my penalty, I have been in the law business long enough to know no two people can suffer for the same crime. So if Christ has taken my place I may go free.” He said to himself, “The best thing I can do is to accept this wonderful work that Christ has done for me.”

So he prayed: “Father, I have come to Thee. I feel my need of Thee. I understand that Jesus has taken my place and died for me. I want to thank Thee for the wonderful work He has done for me. I accept it thankfully and gratefully, and I ask Thee to take my life and make it what it should be. Cleanse me, purify me, make me a true child of God.”



Thus that sick lawyer was born again by the power of God. He didn't die; he began to get well. He came out and gave his personal testimony.

Then some one said to him, "Brother, you need the Baptism in the Holy Ghost." He said, "What's that?" "It says in the Bible, 'Ye shall receive power, after that the Holy Ghost is come upon you.' And John the Baptist said about Jesus, 'He shall baptize you with the Holy Ghost, and with fire.' This experience is for all believers, and empowers them to witness for Christ." "Oh," said the lawyer, "if this is for me, I am ready for anything that God has." He got down and began to seek the Lord in the old-fashioned way, and the fire fell.

That brother had a knowledge of three languages; he could read and write and speak all of them. But he got so happy that even they could not give expression to his heart, and the Lord gave him another language; he spoke with other tongues as the Spirit of God gave utterance. He had a glorious Baptism. He said, "What is good for me is good for my children also." So he said to them, "I want you all to seek the Lord and receive the blessing I have received." He had fourteen children, and they thought there was nobody like their dad. They knew a wonderful change had come over him, so they all started to seek the Lord. In one service seven received the Baptism in the Holy Ghost. By this time twelve have received the Baptism, and the other two are too young to understand.

That is not all. This man went to court and said, "Judge, I have been unfairly dealt with. These men have foreclosed and taken away my property. Give me a chance, and I will yet pay up all my indebtedness." There was another man who made the same kind of application, before the same judge. He put his trust in his lawyer, but this brother spent his time in prayer. When the decisions were handed down, the other man lost, while our brother got his plantations back again.

He came hurrying down and said, "Brother Graves, I have my plantations back again. I must do something for God. I appreciate what God has done for me."

By and by he found a piece of land valued at \$800.00, bought it and deeded it to build a church on. Surely the Lord did bless that brother. Here was a whole family on fire for God. He said, "Brother Graves, when we have our family prayer, we read a passage of Scripture, then kneel and pray, and the Spirit of God will settle down on the whole family. One of our children will give a message in tongues and another will interpret, another will prophesy, another will have a word of wisdom, another give a word of knowledge. We have practically all nine of the gifts of the Spirit in operation in our own family."

That lawyer who built a \$20,000 home and sought to make a fortune, has found a higher ambition. He is now a licensed preacher of the gospel. On the land he gave has grown up a church which seats 300 people. He has a congregation of 125 to 150 people, a Sunday School of 150, and a membership of 80. God is really blessing Brother Clifford who is in charge there, and this lawyer-preacher who is our right hand man. He understands several languages and is able to be of real assistance in translation work and interpretation.



*Alfred J. Townsend mailing out Evangels*

## *Preaching Through the Mails*

*Arthur H. Townsend, Victoria, B. C., Canada*

We have established, by the help of the Lord, a Full Gospel Distributors Fellowship. We have no printing press of any kind, and yet we are able to distribute, through the mail, thousands of Evangels to out of the way places. We also enclose tracts with the Evangels. We obtain "back numbers" of the Evangel from friends who subscribe to same. Also, it is our privilege from time to time, to obtain Evangels and Sunday School papers from Springfield, Mo. My brother, Alfred J. Townsend, has taken this work upon his heart. I assist him in this work.

Through reading the Evangels, and tracts sent out, people in lone out-stations have been saved. People who live on farms have received the Gospel. Lighthouse-keepers have replied with a note of gratitude in their letters. Trappers from lonely cabins have called at their nearest Post Office and received Words of Life. Homesteaders in northern Canada, Australia, Africa have read the good news.

In two weeks time it has been our privilege to spread abroad one thousand Evangels, through the mail, containing six thousand tracts. Some weeks it is more, some less. We are writing this for the glory of God. Not that we may receive honor of man, but that some heart may be stirred to scatter good literature—like the Evangel. In this day of degrading, obscene literature it is the duty of every born again believer to scatter good seed. What better way than the Evangel way via mail or otherwise?

We keep in contact with brother David Stenbro, 1926 N. Kedzie Ave., Chicago, Ill. We are able to gain many good viewpoints from one another concerning Evangel and tract distribution. He is also deeply concerned in this work. Also, in far away Australia we have a representative of the King's literature.

Thus the work is growing. But why are you not among our ranks? "Go ye into all the world and preach the Gospel (by word of mouth or printed page) to every creature."

### Editor's Note:

You too can have a similar ministry in sending Evangels through the mail. We can make it very easy for you by sending them out from Springfield and paying the postage to any friends to whom you would like to send the paper. At this time we are making a very special offer to send the Evangel for seven months to any one that does not now receive it, for the small sum of 50 cents. If you can send us \$5.00 and ten names, we will send each number from July 1 until the end of January, mailing each copy from Headquarters. Who can tell what blessing you may bring to some hearts through this ministry.

We believe every reader could at least send in two names. Just send \$1.00 and two names, and we will see to it that your friends receive each issue of the Evangel from July to January.

Send 45 cents for a full pound package of our new 24 tracts and distribute them in your community. Address all communications to Gospel Publishing House, Springfield, Mo.

### *The Living Message*

A French gospel was given to a lady at the Paris Exposition. She accepted it gladly, looked into it, then angrily tore up its sacred pages and scattered them about the street. A poor woman, going along restless and sorrowful, saw a little heap of bits of paper by a door-step. She picked them up, and read two or three. Her whole mind was arrested. "I must get more of this," she exclaimed, half aloud; "wherever can such words be found?"

She took the fragments to a policeman and asked him if he could tell her where to get them. He directed her to the Bible Society's depot close by. Timidly she went in, and asked for "the Book" containing words similar to those in her hand. Willing hands supplied it. Her hungry soul literally fed on God's Word, and before long she was born again of the incorruptible Seed by the Word of God.

# THE SUNDAY SCHOOL LESSON

## Solomon's Prayer for Wisdom

Lesson for July 9, 1939. Lesson Text: 1 Kings 3:5-14; 4:29, 30, 34.

Youthful Solomon, hardly more than twenty years old, had become king of the great nation of Israel. Burdened with a sense of tremendous responsibility, and desiring to entreat God's help, he went to Gibeon where he made a magnificent sacrifice, a thousand burnt offerings. A period of special devotion is often followed by rich spiritual revelation, and it was so in the case of Solomon.

I. *Solomon's Opportunity.* 1 Kings 3:5. "In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee." God's offer was without limit and reservation. Solomon's day of visitation had come. What he wanted was his for the asking! But was God reckless in His offer? No. His offer was based on the foreknowledge that Solomon would not ask amiss. But this offer is made to everyone! To the poorest, weakest, most despised, God flings open the treasury of heaven! What do we need of material, physical, or spiritual help? The immutable promises of God are at our disposal!

*Determination.* We say we want more of God, but do we? Everyone of us has just about as much of God right now as we really want. This is the fact. Let us face it. "For everyone that (truly) asketh receiveth." Luke 11:10. They are Christ's own words; let them both convict and encourage us! God longs to show Himself mighty to a needy world in answer to the prayer of those who are determined to have that for which they ask.

II. *Solomon's Choice.* 1 Kings 3:6-9. What a choice Solomon had! He might have chosen any one of the many things which in his day and ours are regarded as desirable—riches, power, fame, long life—but he did not ask for these. Let us examine his words, noting:

*His Gratitude.* 1 Kings 3:6. "Thou hast showed unto Thy servant David my father great mercy . . . and thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne." Thankfulness for what God has done for us in the past is an excellent preparation for the reception of new gifts from the Lord. Phil. 4:6; 1 Tim. 2:1.

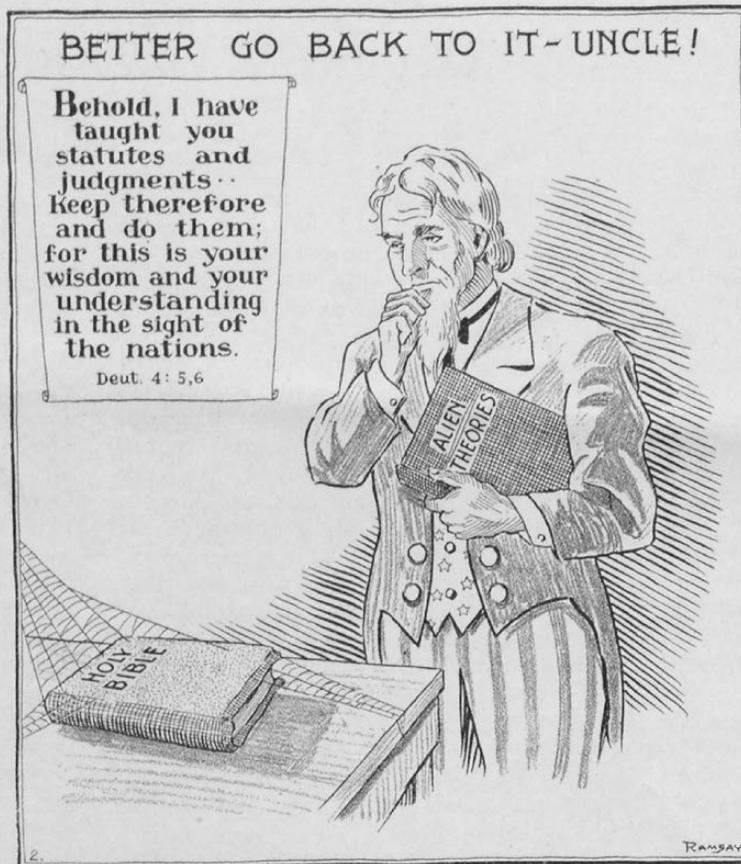
*His Humility.* 1 Kings 3:7. "I am but a little child; I know not how to go out or come in." Not dazzled by the glory of his position, Solomon saw clearly the magnitude of his task of ruling "a great people." There was no mock modesty in his words, but a common sense realization of his own human inability. And this is uncommon among youth! Absalom, who was a fool, wanted to be king; Solomon, who was wise, trembled at the thought. The wisest men are most aware of their own ignorance. Even the Son of God said, "I can of mine own self do nothing." John 5:30. A prerequisite for usefulness to God is an understanding of our natural incompetency. For it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

*His Unselfishness.* 1 Kings 3:9. "Give therefore thy servant an understanding heart to judge thy people; that I may discern between good and bad." O what a noble desire was Solomon's! No hankering here after exaltation in the eyes of man! No catering to selfish ambitions, no exercising himself in matters too large for him, but simply this sentiment—"Lord,

give me the grace and wisdom I need to accomplish the work Thou hast for me to do here upon earth." How reminiscent of the spirit of a Greater than Solomon who said, "My meat is to do the will of Him that sent me, and to finish his work." John 4:34. Solomon wanted an understanding heart, not to accomplish his own ends, but that he might rule the people rightly.

*His wisdom.* Solomon was wise in choosing wisdom for he had made the best possible choice. Life is a series of choices. We settle our eternal destiny by the choices we make in our everyday life. Eternal gain depends upon right choices. Are we making right choices? Are we choosing in the light of eternity? There is one main choice which we can make which will give impulse and aim to ten thousand lesser choices with which our days are filled—and that choice is to choose the will of God!

III. *Solomon's Reward.* 1 Kings 3:10-13. "And



the speech pleased the Lord . . . and God said . . . I have given thee a wise and understanding heart." And as God spoke the gift was given! Does our asking please the Lord? Solomon's motives had been pure and the gift was given. And we too may be sure of an answer when we pray in like manner! "And I have also given thee that for which thou hast not asked, both riches and honor." Solomon became not only wise but fabulously wealthy. What an illustration to us of the great truth, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you!" Matt. 6:33. Says one writer, "Solomon has wisdom because he asks for it, and wealth because he does not. The way to temporal blessings is to be indifferent to them."

IV. *Solomon's Influence.* 1 Kings 4:29, 30, 34. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. Solomon had died to any human desires he might have had; he had made a selfless choice, and now he becomes a blessing to the world. Shall it be so with us?—J. Bashford Bishop

## WISDOM FROM ABOVE

Years ago, when a young Salvation Army officer, I went home for a brief furlough to southern California where my folks had an olive ranch. I found an Irish preacher there, a poor man dying of tuberculosis. He was too far gone for a change of climate to help him. He had asked to be allowed to live in a little tent away from the house and among the olive trees. There he had his bed and table and chair; and when able to sit up, he sat there pondering over the Word of God, and writing a few letters. When I came home, my mother said: "I want you to go out there and see James Fraser."

I went, and he greeted me very kindly, and said: "Well, young man, you are trying to win souls," and he went on to give me a word of encouragement. Then he said: "Sit down, and let me tell you a few things my Father has been saying to me." Oh, the things he began to give me from the Word of God as I sat there for perhaps two hours. And then I said: "You must not talk any more; you will be exhausted."

He said: "Take these things and pass them on to others."

I said: "But how can I learn these things for myself? Can you tell me of some books I can read that will explain all these things?"

"My dear young man," he said, "I learned these things on my knees on the mud floor of a little thatched cottage in the north of Ireland, with my open Bible on the chair before me. The One who wrote the Bible came day by day and explained them to me and you can learn more in a few weeks on your knees, with God, over His Word, than you can in all the schools in a lifetime."

I was amazed, and I have thanked God all my life since for that little Irishman, James Fraser. All through the years I have cherished the lesson he taught me. If you want the wisdom that cometh from above, if you want knowledge that is real, study your Bible for yourself, in dependence upon the Holy Spirit of God.—H. A. Ironside, Pastor of the Moody Church, Chicago, Ill.

## A LETTER IN THE SEA

The Editor of *The Dawn* vouches for this incident, which he received from one of the persons concerned. Some years ago a steamer was wrecked. One of the crew succeeded in supporting himself upon a piece of wreckage, and the horror of his position awoke the pangs of conscience. It was a mail steamer, and hundreds of letters floated by him in the water. One, the envelope of which the water had made transparent, caught his eye: he saw a verse of Scripture, and he seized the letter. It was from a lady in England to a soldier in India. That letter brought him to Christ there and then. When he landed—for he was rescued—he found the lady from the address on the letter. She said: "I felt God tell me to write that letter to the soldier; but I confess that when I heard the mail boat had gone down, I wondered why God had done it." He said: "You may write another letter to the soldier if you wish; but *this* letter goes with me to my grave."

## GOD DISPOSES

Recently the Rhine rose, and flooded machine-gun nests, concrete "pill-boxes," and subterranean constructions on Germany's new western fortifications.

Regardless of his strength and cleverness, man is never infallible or omnipotent. Man proposes but God disposes. All nations, willingly or unwillingly, will have to reckon with God. "Except the Lord build the house, they labor in vain that build it."

# THE DYING WORLD AND THE LIVING WORD

## SUNDAY SCHOOLS AND CRIME

It is estimated that only one half of 1% of the inmates of Sing Sing received religious training.

## ARMAMENTS

A world that wants peace is drifting toward war. The Bank for International Settlements Basel, Switzerland, estimates that the world is spending a billion dollars a month on armaments.

## BEST SELLER

Last year 11,039,491 volumes of Scripture were circulated by the British and Foreign Bible Society, and nine languages were added to the list of those in which the Scriptures are published or circulated.

## "A PROVERB AND A BYWORD"

According to *Jewish Chronicle*, "A correspondent tells me of one prominent Pennsylvania mountain resort which, with a show of subtlety, advertises in the following terms: 'Altitude 1,000 feet; too high for Jews.'"

## UNSUBDUED

We learn from *America* that Emelyan Yaroslavsky told the League of Militant Atheists in Moscow that 30,000,000 adults of the Soviet Union still clung to religion despite twenty-one years of Red persecution. Urging stimulation of the anti-God campaign, he intimated several five-year anti-religious plans might be necessary before religion was entirely conquered.

## VANITY OF VANITIES!

What *Time* says of the development of the Soviet State is true of many a country—"In struggling to make their dream a reality, they have gained more to fight *with*, less to fight *for*." The prophet of old asks: "Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?" Hab. 2:13. Before setting up His King, God will let man see what a failure human government is.

## A PEOPLE'S PROTEST

Said Burke, the great English statesman, "I know not the manner of indicting an entire nation." There are times, however, when in justice we must distinguish between the feelings of a people and the policies of their government. Paul Harris, a Quaker leader who has traveled in Germany, reports that there are "two things the German people particularly resent—the blame they are receiving for the government's Jewish persecutions, and the annexation of the Czechs and Slovaks, who are not Germans."

## RELIGION IN TURKEY

Turkey has not suppressed religion, according to the *Missionary Review of the World*. In thousands of mosques and in hundreds of churches and synagogues worship goes on unhindered. Four evangelical churches in Istanbul hold services as usual. No religious training for children is permitted, but there is a good opportunity for mission Sunday schools. Schools have been secularized and mosque schools suppressed. The sale of Christian literature is limited by censorship.

## PALESTINE

Comments *Manchester Post* on recent Palestine developments: "The panic fears of the Foreign Office, fortified by the anti-Jewish sentiments of British officials, are not enough to account for it. But the scheme will not succeed in its object. It will not bring peace to Palestine—neither to us, nor to the Jews, nor even to the Arabs warring among themselves. Its foundation is injustice, and injustice brings no peace."

No problem is settled until it is settled right. Only God can settle the Jewish problem right.

## "OUR NATIONAL DISGRACE"

It is encouraging to hear an outspoken official condemnation of our national disgrace, the divorce evil says *The Presbyterian*. The Montana House of Representatives in February refused to pass, over the Governor's veto, a divorce law requiring only thirty days' residence in the state. In vetoing the bill, Governor Roy E. Ayers said: I do not believe that Montana should have the stigma of commercializing upon the unfortunate marriage and domestic troubles of her sister states.

## "STRONG AS IRON" (Dan. 2:40)

Mussolini says (*London Times*, Oct. 7, 1937):—"We are experiencing a change of epoch, a total break-up of political and social ideologies. The democracies are done for. The era of strong individuality, of the dominating personality, is being proved by the course of events. Democracies—they are like sand, like shifting sand. Our State-political ideal is rock—granite peaks."

But Daniel 2:35 tells of the One who is coming who will break into pieces *the iron* and the rest of the materials of world government and make them as the chaff of the summer threshing floor.

## THE OATH OF THE GODLESS

According to Dr. Martin Luther Thomas, the following oath is administered to every one who joins the Communist party: "I pledge myself to rally the masses to *defend the Soviet union*, the land of victorious socialism. I pledge myself to remain at all times a vigilant and firm defender of the Leninist side of the party, the only line that insures the triumph of Soviet power in the UNITED STATES."

Dictatorship, with its accompanying evils, is generally a defence reaction against Communism. The best thing the church can do to avert dictatorship is to "beat the Communists to it," by *vigorous evangelism*.

## THE PROTOCOLS

Recently Archbishop John Gregory Murray of Minneapolis stated that "the original concept of a Jewish plot against the world was intended merely as a hoax. Later it was adopted quite seriously by a Russian during the old pogrom regime of the Czar, and appeared in a more elaborate work—as a prelude to a massacre of Jews. Then in 1919 it appeared in Germany. That it all dates back to a satire against Napoleon III was proved by a Catholic Father, who discovered identical passages in older and more recent works. Then, striking directly at Hitler, Archbishop Murray said:

"The idea of that work is fundamental in the lengthy speech which the leader of a nation which oppresses the Jews made only a few hours ago. It is pathetic to view such ignorance. It is pathetic to realize that this material has influenced the attitude of a man who seeks to settle world affairs."

## A GOSPEL TRIUMPH IN MEXICO

In Mexico Protestant groups are able to carry on their work quietly under the limitations which the laws permit. *World Dominion* states that although the Salvation Army has work in some eighty countries of the world, legislation made it seem almost impossible that it could enter Mexico. However, a young Mexican, a former Government official and Communist leader, was converted, and, without knowing anything of the Salvation Army or its methods, began work in the slums of Mexico City among drunkards and other human wreckage, on lines very similar to those employed by the Army. A number of zealous young people joined him. Street meetings were held in defiance of the law, and, when arrested, the leaders continued to preach the gospel in jail. The number of transformed lives at last convinced the Government sufficiently for the work to continue unmolested.

## COMPETING BIBLE

According to *Time*, the Reich Literary Chamber, a subsidiary of Dr. Goebbels' Propaganda Ministry, announced that henceforth Bibles could be displayed for sale only in religious bookstores—of which there are few in Germany. In other shops, the Bible may be sold only on special order. Thus Germany protected itself against a competitor of A. Hitler's *Mein Kampf*. ("My Battle.") Last month the American Bible Society revealed that sales of Holy Writ, rising steadily during six years of Naziism, reached 937,000 last year. *Mein Kampf* sold only 800,000 copies "Heaven and earth shall pass away; but my words shall not pass away," declared Jesus.

## JEWS ASK FOR TESTAMENTS

The *Scripture Gift Mission News Bulletin* tells the following incident: Some months ago a missionary in China was asked if he could dispose of some English New Testaments especially prepared for Jews. He replied that he would see what he could do with them, though he did not come into contact with many Jews. Some time later a parcel was left him by another friend, containing English leaflets written specially for Jews. A further package arrived, this time from the Scripture Gift Mission, with Hebrew Testaments and portions of Scripture. The same evening he read in the newspaper: "The Italian liner is due in Hongkong tomorrow, Sunday, with one thousand Jewish refugees on board."

"On Sunday morning," wrote the missionary, "I boarded the liner with a friend, and very soon my case was emptied. I went back and got more Hebrew and German portions and returned, and soon the whole was disposed of to eager recipients. It would have touched your heart if you could have seen these Austrian and German Jews asking for God's Word as they crowded round. For two hours we were kept at it before the liner resumed the voyage to Shanghai. It was a most urgent need, arising almost suddenly, and God had been preparing the way and providing the messages for His ancient people."

## SPIRIT-GIVEN PRAYERS

### "The Fullness of God"

Christ said, "The prince of this world cometh, and hath nothing in Me." John 14:30. Every part of Him was wholly given up to God. In Him dwelt all the fullness of the Godhead, and there was not an inch of room for the devil.

Paul prayed for the saints at Ephesus, and his prayer is left on record as a suggestive prayer for us. Says the apostle: "I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Is this possible? Yes, for the apostle gives thanks immediately unto Him that is able to do exceeding abundantly above all that we ask or think. And then he tells us how God will accomplish this—"according to the power that worketh in us." That power is the promised power of the Holy Ghost.

And so sure is the apostle that God will answer this Spirit-given prayer of his that he gives to God his heartfelt thanks in the words: "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

As we make this our daily prayer and are "filled with all the fullness of God," when the prince of this world cometh he will find the whole temple filled with God's glorious presence, and he will find no room to place a single moneychanger's table.—S. H. F.

# THE REGIONS BEYOND

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

## From Darkness to Light

A TRUE STORY FROM NORTH INDIA

Hilda Wagenknecht

Chhota Lal dwelt in darkness. He bowed down to idols, seeking peace for his soul. He worshiped before wood and stone, asking only rest from the turmoil of his spirit. Chhota Lal was a Hindu.

His Hindu religion of mythology and idolatry failed to satisfy the longings of his heart. Then, one day, he heard the story of Jesus and the Cross, and his heart was greatly stirred, for the Spirit of God witnessed to him that this was indeed the way and the truth.

### Opposition at Home

His people opposed him very strongly. His mother pleaded with him to wait until after her death in order that he might give her a decent Hindu burial.

Against all opposition, when once convicted of the truth, he determined in his heart that, though it meant cutting loose from all he held dear, yet would he pay the price and follow this Jesus who offered peace to the restless soul. He left his home in order to be able to receive water baptism.

### Rejoicing after Sorrow

The Lord does not leave His children in distress forever. A few years later his old mother was also won to the Lord and, before her death, was baptized in water. And Chhota Lal rejoiced with great thanksgiving.

About this time, he was called to the station in Bettiah to work for the school as a tailor. Here he received great help from the prayer meetings and Bible classes.

### Called Out

From the very beginning he felt a call to preach the gospel, and could not rest day or night until he had promised the Lord that he would obey and work for Him. He worked a while longer until the missionaries at the station were convinced that the Lord was calling him. He was sent on to Bible school for training, to return later full of zeal for the message of God's salvation.

Now, Chhota Lal goes out daily, preaching wherever he has an opportunity, and is a very earnest and consecrated Christian. He is married to one of the girls from the orphanage, a Christian also, and has three lovely children. Their home is a real blessing to many, and stands as a small lighthouse in dark India.

### Support Needed

With difficulty and sacrifice, their needs have been provided so far by the missionaries. But now, in order that he may continue to give his whole time in the Lord's work, Chhota Lal needs help from some who would like to be co-workers with him. Ten dollars a month would take care of this little family, and enable him to continue bearing the light to others. Any offerings for this purpose may be designated as such, and sent in care of Noel Perkin, 336 W. Pacific St., Springfield, Mo.

### Eighteen Baptized in Water

Just recently in Bettiah, eighteen young people took their stand for the Lord and

At the left are Chhota Lal—called out of darkness to be a bright and zealous witness in India—with his consecrated wife and three fine children. They are needing support. The eighteen happy young people at the right, formerly Hindus and idol-worshippers, have taken their stand for Christ and the gospel, and were baptized in water recently by Brother H. T. Waggoner, who is standing with them.



were baptized in water. Some of these were Hindus just a few months before, bowing down to idols, but Jesus came to them, bringing salvation and peace. Now they have yielded their hearts and lives to Him to be used for His service and glory. We praise God for His great grace, and pray that all these might be kept true "against His coming."

### WORKING ON IN WAR ZONE

"In the midst of troubles and fears, many are turning to Christ as the Solid Rock on which they may depend." So writes H. A. Park, from the war zone in South China.

The smaller villages have not, in general, suffered as greatly as the cities; but there have been bombings and shellings. There has been enormous property damage, and many lives snuffed out.

As the foundations of their lives are shaken, the people have become conscious of their great need of something upon which they can depend. Praise God, He can meet our every need!

The native worker at Kwong Si reports a

very good evangelistic meeting, a number having definitely accepted Christ. One family invited the workers to come to their house and destroy the family idols.

At Chung Shaan there was good attendance at special meetings during the Chinese New Year. Two Bible colporters are located there temporarily, and the Word is being presented to many who have never had it before. A number of Bibles have been sold.

We thank God for those who have come to the light of Jesus; and we prayed earnestly for the Christians living in the midst of this war-torn district, also for all others that they might hear the Word and find rest in the midst of trouble.

### REVIVAL SPIRIT IN FIJI

Lawrence and Bertha Borst send greetings from Suva, Fiji, praising the Lord for His blessings upon the work among the East Indians there.

A real revival spirit began among a few of the saints several months ago as they began to seek God. Sinners were convicted and saved, and backsliders were restored. Tarrying meetings were begun wherein many were blessed and revived.

### A Great God

One man, a great sinner, was struck with conviction and yielded himself to God. He was one who had indulged in every kind of sin; but, seeing his lost condition, he prayed the publican's prayer and received the publican's pardon and deliverance. The transformation in this man has brought conviction upon many others also.

Two young men were filled with the Holy Spirit recently. These were both small children when, eleven years ago, Sister Borst started her Sunday School. For five years they were forbidden by their Hindu mother to attend church and Sunday School. Since her death they have both been saved and baptized. Thus labor among the children has proved its value.

The Holy Ghost is moving in a definite way, breaking down unbelief, superstition, and opposition. Praise the Lord, the fences of Hinduism are tottering!

### DWELLING IN FEAR

Florence Christie

Never before have I realized the intense fear—the horrible fear which can possess a person! Nor have I ever before realized the absolute security and peace that the child of God has in Christ. Thank God! Salvation stands the test!

The Egyptian people today are facing political conditions extremely serious—war looms over the horizon. This prospect has

brought fear into the lives of many. While the government sells gas masks, digs trenches, and drills the army, every day hundreds of people leave the city, traveling with their families to what they hope will be a safe hiding place. Business in general has decreased. They say, "The war will come. We'll all die anyway; so what is the use?"

#### Opportunities to Help

Temporarily, I'm living with an Egyptian family for the purpose of acquiring the Arabic language and customs more quickly and effectively. We are situated on the island on which the Pharaohs are said to have lived—and near us is the traditional place where Moses was found in the bulrushes.

Dwelling in the midst of the native people as I am, God has given me opportunities of helping and encouraging them. I have heard them cry—"What must I do to be saved? Who can save us? Where can we hide?"

Desire for inward peace is manifested—and prayer is welcome. Here lie unusual opportunities for the Lord. For these dear Egyptian people, we must pray that God will give peace in place of fear, life everlasting in place of death.

How we do praise our God that we can point them to that One of whom we can say, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

### COUNTING BLESSINGS IN FIJI

A. M. Heetebry

Praise God for continuing revival in our midst! For some time we have been praying that believers in Suva would soon be filled with the Spirit. Praise His name, He does answer prayer. I have written before of the beginnings of this revival, but now we can start to count the victories won.

#### Pentecost Again

It is truly wonderful how some who have been so reserved have loosened up, and have been filled with the Spirit. At least fifteen have been baptized with the Holy Ghost, and six refilled after long periods of dryness in their lives. Three have been baptized during prayer service before the evening meetings. One backslider was reclaimed and received the Baptism the very next service.

To us these days have been a repetition of the early days when we first came into Pentecost. Everyone seems to be so hungry for more of God.

#### Saved from Sin

There have been some remarkable conversions. A young lad, very wayward and disobedient, was gloriously saved and baptized in the Spirit. He is so changed and has given such bright testimonies that many have been impressed. One mother who came to the altar with her husband said she wished her son would become like this lad!

One European gave a glowing testimony of how he had been given power to give up smoking and kava (grog) drinking, and was so much happier and stronger in body. Two Indians likewise testified to the glory of God.

We do praise God for having poured out His blessings upon all races represented in our Assembly, and seek His continued presence.

### BRIEF NOTES FROM FAR AND NEAR

#### North China

A new student has entered Truth Bible Institute, a young girl recently delivered from bondage as a third wife according to Chinese custom. She has been gloriously filled with the Holy Spirit, and called to Christian service, but still lacks support while in the school. Two dollars and a half will keep her in school a month. We pray this need will be supplied.

#### Southwest China

Beatrice and Thelma Hildebrand ask that we notify their friends of their move to LuLiang to work with Katie Wise. Mail will now reach them addressed to LuLiang, Yunnan Province, Southwest China.

### GOOD REPORT FROM BRAZIL

Mr. and Mrs. O. S. Boyer send greetings from Sobral, and praise God for His moving in their midst, in spite of continued persecution.

"The Lord has given us another faithful native worker," they write, "and nine have recently been saved in Crateus and Forquilha. In Sobral, where the persecution has hindered most, the attendance in the Sunday School has come up to sixteen.

"From a place where three English missionaries were killed not long ago, word comes of the conversion of fifteen Indians and three Brazilians under the ministry of a native minister.

"We read in the last 'Mensagem da Paz,' the official organ of the Assemblies in Brazil that the circulation has passed the 15,000 mark. Recently 2,000 attended the dedication of the new church building in Porto Alegre, and 91 were immersed the same day. Mention was also made that eleven churches of another denomination had united with the Assemblies.

"We feel there never has been a time in our work when we have been more encouraged than now. We do praise God for His marvelous working in Brazil."

### VALUABLE WITNESS OF THE AGED



The five old men at Ouahigouya who have been won to Jesus Christ after living in the bondage of heathenism these many years. Their testimonies have much weight among the Mossi people.

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord your God."

"Here in Mossi Land," writes John Hall, "in our experience we have found that far more lasting impression is created by the witness of old men than by that of the young men who probably have learned more and can talk longer! Some of the latter, who wouldn't have courage to speak when alone, will talk to a group of people of all ages when the white man is present, sometimes using the occasion especially to rant at older folks as some are prone to do when in the white man's shadow.

#### Remembering God's Word

"In a day when age is not quite so respected as in days of yore, we remember that God's commands and blessings for obedience have not varied. In a day when the tendency is to put the younger and more aggressive set to the fore and into the place of counsel and leadership, we have not yet been engulfed by this practice. Regardless of race or learning, God says to honor the hoary head, and we are seeking to do this.

#### Power in Witnessing

"We have a nucleus of five old men whom we take out preaching everywhere. Three of them have received the Baptism in the Spirit; one, during the Ouagadougou convention, and the other two, during a month of Bible class here on the mission compound.

"How their faces radiate the blessed joy of the risen Christ! During the testimony of one of these recently, an old white bearded man came alone out of the crowd and, seemingly unaware of onlookers, accepted Christ publicly—the first convert in the town! God give us more old people filled with the Spirit!"

### STRANGE WORSHIP IN INDIA

Edward and Helen Davis

Recently we attended a "fire-walking" festival of ancient Hindu origin, which demonstrated the power of the devil. After driving out by car, we had to walk almost two miles down to a deep valley where men were going to walk through fire! There was a pit twenty-four feet long and three feet wide; fire had been burning in it continuously for three days.

#### Preparation of Fire-walkers

Eight days prior to this these "fire-walkers" (about twenty-four of them) ate only one meal a day; then, on the day that the fire was kindled, they abstained entirely until the rite was completed three days later.

On the day of the fire-walking, they marched from one hilltop temple over to another about a mile distant. Dancers preceded them, dancing laboriously all the way down the steep, rocky hillsides!

Into the second temple, no one but the walkers and priests can go. It is there that they become devil possessed. It is claimed that a burning piece of cloth is put on their tongues and then, as they say, they become "unconscious"—in other words, devil possessed! However, they do not acknowledge that it is the devil. They returned, crossing over a "holy" stream of water, then marching around the pit and adjacent temple.

#### The Flower of the Idol

In the temple is an idol upon which the priest placed a flower. When the flower fell off of its own accord, the god had given his permission for the men to walk through the fire. Meanwhile, these men danced around the pit screaming out to their god. While waiting for the god to give permission, banana tree stalks were tied to the four posts at the corners of the pit. The heat was so intense that the leaves soon dropped withered! The crowd was immense, giving barely room enough for the walkers to dance around the pit, thus causing us to feel the effect of the heat greatly. Our faces felt red and burned.

#### Through the Fire!

At last the flower dropped. The priest came with his sacrifice (the same flower) to offer to the god "Jedavaswami"—the plaited-hair god. It was thrown in the pit, then water from the "holy" stream was sprinkled on it, and leaves of another sacred tree were thrown in. A little boy broke a cocoanut and poured out the milk as an offering. By this time the crowd was in fits of excitement!

The old priest and small boy joined hands and walked slowly through the live coals and all the rest of the walkers followed. They actually walked through live fire!!!

#### Feet Unburned

After the last one had walked through this pit of twenty-four feet of burning coals, a wild scream went up and everybody rushed to get some of the "holy" ashes to smear upon their foreheads. I called one of the walkers and asked to see his feet—there wasn't a sign of a burn!

The priest and fire-walkers went into the temple to make further sacrifices. While the last sacrifices were being offered, we felt as though our spirits would be crushed out of us—such a depressing, enervating feeling! It seemed as though all the powers of hell had concentrated there on the spot—and rightly so!

#### Car Greatly Needed

We still lack a great deal toward purchasing a car. There are many villages which we have not been able to reach and, when the rains come on, it will be very difficult to carry on without a car. We pray that the need shall be supplied, so that we may carry the story of salvation to these who walk in the darkness of devil worship. About two hundred and fifty dollars will purchase a small car, used and in good condition.

# GOOD NEWS

## "I'M TURNING IT ALL OVER"

President John R. Sampey of the Southern Baptist Seminary tells of his own conversion. "I became convicted of sin during a revival meeting conducted by the village pastor when I was eleven years old. I read my Bible. I went to church every time its doors were opened. I heard every preacher who came to town, and I prayed. Still I couldn't seem to find peace. . . . When I was about thirteen I became almost desperate on the subject. One night, after family worship, I was lying on the little trundle-bed in the large family room, unable to sleep. Father was sitting over by the stand where he kept his Bible, reading. Mother was seated before the big open fire, busily plying the needles as she knitted. I became so oppressed with my sense of need that I whispered a prayer, 'Lord Jesus, I've done all I know how to do; so now I'm turning it all over to You. And if I'm lost, I'll go down trusting You.' The burden rolled off! And I seemed to hear the Lord saying, 'That is just what you should do.'"

## TEACHER TRAINING IN THE KENTUCKY HILLS

G. Faith Frodsham

When Peniel Bible Institute (which is the Kentucky Mountain Bible School) started there was a great problem facing the teachers. What sort of curriculum should they plan? What should be their methods of teaching? How could the necessary deep truths of the Scriptures be presented so immature, untrained minds could grasp them?

At first the teachers used only a few textbooks and labored preparing notes for the students. Because of their brevity and skeleton form, however, these were not always easy for the scholars to comprehend.

Then the happy thought occurred! Why not use more of the books in the Teacher Training Course published by the Gospel Publishing House? We had used a few of the textbooks, but then we began to plan our Bible School course around them. The plan worked! The students enjoyed the textbooks far more than the notes. The past year we used eleven books from the Elementary, Standard, and Advanced Courses, and had very few failures on the final exams which greatly encouraged us considering that we had so many teen-age students—even as young as fourteen. At our commencement exercises we awarded certificates for the year's work.

One of the students went to an Eastern city to work as a maid to earn her next year's tuition. Her favorite course at Peniel had been Child Study and her employer was so impressed by her ability that she arranged for her to have a children's meeting in the recreation room of her home. Thus, the children of that lovely restricted neighborhood were brought into contact with the

precious gospel message because of the training of that seventeen year old girl from the Kentucky Mountains.

So no matter where we contact people, whether in a rural community or in a busy metropolis, the Systematic Bible Study Courses are practical equipment for bringing the gospel to needy hearts.

\* \* \* \*

The Teacher Training textbooks to which Miss Frodsham refers comprise the Elementary, Standard, and Advanced Courses of our Systematic (All-Purpose) Bible Study as follows:

*Elementary Course:* "Seeing the Story of the Bible," volumes I, II, III, and IV of "Through the Bible Book by Book," and "Successful Sunday School Teaching." Price 50c each.

*Standard Course:* "Studies in the Life and Teachings of Christ," "Ages and Dispensations," "Personal Worker's Course," "God's Wonderful Book," and "A Successful Sunday School." Price, 50c each.

*Advanced Course:* "Knowing the Doctrines of the Bible," Parts I, II, and III, Price \$1.50, and "The Path of Prophecy," Parts I, and II, Price \$1.25. Inquire concerning the special offer on these courses.

A book, "The Pupil," a unit of the Standard Course, is out of print. Another book on this subject will be offered at a later date.

If you haven't had the pleasure and blessing of studying these textbooks, write to the Gospel Publishing House at Springfield, Mo. today saying, "Please send your free folder on the Systematic Bible Study Course."

## QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

*Will you please explain Matt. 9:12; Rev. 22:2.*

The meaning of Matt. 9:12 is spiritual. They that are spiritually whole need not a physician, but they that are sick. Jesus came "not to call the righteous, but sinners, to repentance."

The meaning of Rev. 22:2 is not that there will be sickness in heaven for which "the leaves of the tree will be for healing," but that there will be perpetual health through constant renewings of spiritual life in the hereafter.

*Was the centurion spoken of in Matt. 27:54 Nicodemus?*

The centurion was a Roman officer having under him one hundred soldiers. Nicodemus was a "ruler of the Jews" (John 3:1), who came to assist in the burial of Jesus. John 19:39.

## JUST OFF THE PRESS!

The July issue of Christ's Ambassadors Herald is just off the press. In case you have not yet seen it, let us give you an idea of its contents.

One feature is a splendid message by Mrs. Noel

Perkin, entitled, "The True Meaning of Service." This is a challenging message of a very practical nature; you will find it interesting and helpful. Another feature is the story of Miss Emogene Golding's Christian experience—"The Quest of a Hungry Soul." Do not fail to read this young lady's encouraging testimony.

A most remarkable story is told about Brother and Sister Everett Phillips, entitled, "After Years of Waiting." The Lord called these two young people to Africa several years ago; Sister Phillips even saw the land of Nigeria in vision. But for years God has kept the door closed, until recently the news came of the wonderful revival in Nigeria. The Lord has again spoken to each of them individually, and feeling that His time has come they are planning to sail soon for Nigeria. Read their experience in the Herald.

"Miracles Among the Ceylonese" is a story by Brother W. H. Clifford. "A Miraculous Deliverance" is another true story, this being from China. There is a beautiful chapter this month in Sister A. H. Argue's life story; it tells of the experiences of this godly mother in raising her children for Christ. You must not miss Brother Pearlman's exposition of the Book of Revelation, which deals this month with the Seventh Seal in Chapter 8; many are following these studies very closely. The story of "Polish Ruth" is given under the heading, "Pepper an' Salt." All these articles, together with five topics for young people's meetings and other items, are included in the July issue.

Are you a subscriber? If not, you can surely afford to be. The price is only 60c a year, 2 years for \$1.00—so low that you can afford to subscribe and send the Herald to many of your friends as well. If you desire the July issue, please request it at once. Send all subscriptions and money orders to the Gospel Publishing House, Springfield, Missouri.

## CABLE FROM INDIA

Just as this week's Evangel was going to press the following cable was received from Mussoorie, India, June 17.

"Sister Willis Long died today. Inform relatives."

Our sincere sympathy is extended to Brother Long and the little eight-year-old daughter, Loretta Ruth.

## TEXAS CAMP MEETING

The Texas District Camp Meeting will be held in Temple, Texas, on Highway 81, July 28, to August 6. A. A. Wilson, of Kansas City, Mo., will be the night speaker, and Wm. B. McCafferty, of Ft. Worth, Bible teacher. Other visiting ministers will speak at other services. Tourist cottages, rooms, and hotel accommodations are available, as well as camping facilities, space for house trailers, etc.

For further information write Superintendent F. D. Davis, 1125 E. Richmond St., Ft. Worth, or R. E. Parten, 606 S. 23rd St., Temple, Texas.

## REPORTS FROM THE REAPERS

**SAINT JO, TEXAS**—May 7 we began our revival with Evangelist E. J. Robison, of Baytown. The messages stirred the hearts of people, men wept their way through at the old-fashioned altar, and there was deep conviction each night. Nine were saved, and one was filled with the Holy Ghost. Five joined the church.—Pastor and Mrs. John Nothof.

**HOT SPRINGS, ARK.**—The Lord has blessed in a 3 weeks' revival, F. A. Maddox from Oklahoma in charge. About 22 were saved or reclaimed, 6 received the Holy Spirit Baptism, and 26 were buried with the Lord in water baptism. The church was greatly strengthened in the Lord. Council brethren passing this way will be given a hearty welcome.—W. D. Dowling, Pastor.

**WEST LAUREL, MISS.**—The West Laurel Assembly was privileged in being able to have Etta McCaskill, Georgia-South Carolina C. A. leader, conduct a daily vacation Bible school, beginning June 5, and continuing for two weeks. Glad to report that the Lord is blessing, souls are being saved, and others are receiving the Holy Spirit Baptism.—R. D. Stringer, Pastor.

**KEOKUK, IOWA**—F. G. Cline and son, Floyd, came to us on May 16, and were with us 12 nights. The Lord blessed in a precious way. Eleven were saved or reclaimed, 7 were baptized in water, and 5 united with the church. Brother Cline's messages were a blessing to all who heard him. We are now in the midst of a good daily vacation Bible school

and good interest is being shown. Our church is moving along very nicely and all departments are being blessed of the Lord.—Roy Canady, Pastor.

**WARSAW, ILL.**—A revival was conducted here recently, F. G. Cline and Son, Nashua, Iowa, in charge. The ministry of these fine people was a great blessing. A goodly number came forward for salvation. This new work got under way last fall, Brother Wrigley, Keokuk, Iowa, holding a meeting here and turning the work over to me last November. We now have a nice Sunday School. Recently O. R. Keener, of Macomb, set the church in order with 22 charter members.—L. Ray Thompson, Pastor, Niota, Illinois.

**SPRINGVILLE, MISS.**—George A. Wagner, 1210 E. Sweetwater St., Florence, Ala., has been with us for several days. We appreciated the deep spiritual messages of Brother Wagner, which were soul stirring for both old and young and proved

a great blessing to the church. June 4 our sectional fellowship meeting was held here and the Lord wonderfully blessed. Brother Butler, from Missouri, brought a soul-stirring message in the morning on "Operations." Council ministers passing this way are welcome.—Betty Ray, Secretary.

**THOMAS, OKLA.**—A 5 weeks' meeting was conducted here by Edith Houtz, of Binger. About 35 were saved and a number were filled with the Spirit. People of the town were stirred as they saw strong men weep their way through to victory and get deliverance from the drink and tobacco habits. The revival was followed by a baptismal service, in which forty were baptized, and over 1,000 people were present to witness the ceremony. Three other churches were represented by their pastors with a number of converts who were to be baptized. Council ministers passing this way will find a welcome.—Olen F. Cossey, Pastor.

**SHAWNEE, OKLA.**—After enjoying 18 months as pastor at Collinsville, Okla., we resigned on March 5 and came here. We felt led of God to build the Glad Tidings Assembly of God on West Highland. A cash price of \$900 was paid for the lots, and then we began to build. God blessed with material and the needs were met. We have a beautiful building, 50x80 ft., of native stone veneer, with full sized basement for class quarters. Our first revival will begin June 18 with Brother and Sister Matt. Thompson, of Wynona.—Pastor and Mrs. R. A. Work.

**MIDVALE, N. J.**—Evangelist and Mrs. Wilson R. Lamb, Oakland, Calif., were with us in a glorious revival over 5 Sundays, and from the first meeting God visited us in the old-fashioned way. Thirty-two were reported saved, 5 received the Holy Ghost Baptism according to Acts 2:4, many were reclaimed, and the entire church was built up. Sister Lamb has a blessed ministry with the children. We deeply appreciate the Lord's sending these precious evangelists to us. We are encouraged to press on.—Frederick D. Pettet, Pastor.

**ROSEDALE, IND.**—God blessed in many ways in a 2-week campaign with Mr. and Mrs. Leon J. Frank, Conneaut, Ohio, as evangelists. One of the largest buildings in Rosedale was donated for the meetings.

The ministers of the other churches attended the revival, even dismissing their own services and urging their members to attend our meetings. Much prejudice against Pentecost was broken down. The saints were revived. There were several outstanding healings, one was saved, and 2 received the Baptism in the Holy Spirit.—June V. Cook, Pastor.

**GRANITE CITY, ILL.**—Evangelist Griff George, noted Welsh tenor, and Evangelist Alexander Marks, converted Jew, both of London, England, have just conducted a very successful revival here. The Lord has met us in a wonderful way. Souls have been saved and filled with the Spirit, and we have seen the deaf and blind made to hear and see by the power of God. One of the high points was the night when Brother Marks gave a demonstration of the Jewish passover feast. We have certainly appreciated the ministry of these brethren as it has brought great blessing among us.—E. H. Chamberlain, Pastor, Full Gospel Tabernacle.

**RATON, N. MEX.**—We have concluded 2 weeks of revival with Evangelist and Mrs. L. H. Sheets, Sterling, Colo. This revival went deep. While a goodly number were saved and filled, yet the most good was done in the church. The deeper-life teaching made our people hungry for God's best. Some nights people

were praying at the altar until after midnight. At times a holy quietness would brood over them as they waited before God. The power of God came into our church in a new way. Prostrations were frequent. One lady was prostrated behind the pulpit while singing, "More Like the Master." No sermon was preached that night, but the Spirit of God took control and turned the meeting into an altar service. Strong tears and crying prevailed. Another night a lady was prostrated before the audience while testifying. Still another night a man arose from the altar to leave without having received the Baptism, but the power of God struck him down and he soon arose speaking in other tongues. The second Sunday of the meeting, 17 followed the Lord in water baptism.—A. E. Brown, Pastor.

**ANITA, PA.**—May 23 we began a week's meeting with Brother and Sister J. Earl Douglass, Chelsea, Mass. May 28 we had an all-day meeting, and dedication of the Anita Full Gospel Pentecostal Assembly, known by some as "the little church along the side of the road." God was very gracious to us. We had wonderful meetings, Brother and Sister Douglass doing us much good by their messages. Sunday morning A. L. Lomaster brought the message from the 10th chapter of John, dealing with the abundant life in Christ. In the afternoon service District

Superintendent Flem Van Meter spoke on "The House of God, the Gate of Heaven," Gen. 28:17. Brother Van Meter preached under a mighty anointing of the Spirit. The male quartet of Anita was with us for the afternoon service and their singing was greatly appreciated. In the evening the Holy Ghost came down upon Brother Douglass until the people wondered what would happen next. He preached from Rev. 10:6, "There should be time no longer."

We are thankful for the moving of God in our midst. The children of God have sacrificed much and worked hard to build the church. We are thankful to those who, although not members of the church, were a great help in giving of their means and feeding the men who labored so faithfully.—Arthur E. Moore, Pastor, Knoxdale, Pa.

## 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.

**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.

# 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, Noel Perkin,	H. R. Snyder, 900 Block Elliot Ave. S., Minneapolis, Minn.
Shield of Faith,	Ft. Worth, Texas,	June 23—July 4,	Fred Lohmann, C. L. Stewart,	O. B. Braune, 2115 Belle Ave., Ft. Worth, Texas.
Cave Springs,	Jay, Okla.,	June 24—July 4,	W. D. Burris, J. E. Hamill,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
Northwest,	Centralia, Wash.,	June 25—July 4,	E. S. Williams, Harry J. Steil,	C. T. Walberg, 208 N. Oak St., Centralia, Wash.
Northern California,	St. Helena, Calif.,	June 27—July 16,	A. A. Wilson, L. R. Keys,	R. J. Thurmond, P. O. Box 398, St. Helena, Calif.
Western New York,	Ebenezer, N. Y.,	June 28—July 8,	John W. Follette, Hattie Hammond,	Gordon R. Bender, 688 Tonawanda, Buffalo, N. Y.
Illinois,	Petersburg, Ill.,	June 30—July 9,	Guy Shields, Myer Pearlman,	O. R. Keener, 123 N. McArthur, Macomb, Ill.
Nebraska Sectional,	Bassett, Nebr.,	June 30—July 9,	J. D. Saunders,	A. M. Alber, 831 N. Kansas Ave., Hastings, Nebr.
Ohio State,	Medina, Ohio,	June 30—July 9,	J. P. Kolenda, Allan A. Swift,	L. A. Sappington, 240 S. Elmwood Ave., Medina, Ohio.
Alabama,	New Brockton, Ala.,	July 4—16,	Clyde C. Goree,	J. D. Stevens, Arifton, Ala.
Yellowstone,	Livingston, Mont.,	July 11—20,	D. H. McDowell, Myer Pearlman,	A. L. Chadwick, Deer Lodge, Mont.
Alberta, Sunnyside Camp,	Sylvan Lake, Alberta Can.,	July 11-23,	Arne Vick, W. H. Nagel,	Geo. R. Upton, 303 11th St. N. W., Calgary, Alberta, Can.
Tri-State and Western Missouri,	Joplin, Mo.,	July 13—23,	Wm. F. McPherson, Ralph M. Riggs,	S. K. Biffle, 2910 Joplin St., Joplin, Mo.
Eastern District,	Green Lane, Pa.,	July 14—Aug. 13,	E. S. Williams, Wm. F. McPherson, W. I. Evans, Allan A. Swift,	Vernon G. Gortner, Maranatha Pk., Green Lane, Pa.
Wyoming,	Glenrock, Wyo.,	July 16—23,	J. E. Austell,	V. L. Booher, Box 283, Glenrock, Wyo.
Western Oklahoma,	Elk City, Okla.,	July 17—21,		H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
Kansas,	Woodston-Alton,	July 20—30,	F. C. Woodworth and Mrs. Woodworth,	V. G. Greisen, 1017 S. Market, Wichita, Kans.
Michigan,	Lake Odessa, Mich.,	July 21—30,	John W. Follette, Paul H. Ralstin,	D. G. Foote, 119 Heisterman, Bad Axe, Mich.
Oregon,	Turner, Ore.,	July 21—30,	W. T. Gaston, Harry Steil, J. Narver Gortner,	Chas. G. Weston, 1595 S. Capitol, Salem, Ore.
West Central,	Storm Lake, Iowa,	July 25—Aug. 6,	Charles S. Price,	Chas. E. Long, Knoxville, Iowa, or Roy E. Scott, Mercer, Mo.
Living Waters,	Between Cherry Tree and Cookport, Pa.,	July 27—Aug. 13,	Otto J. Klink, Flem VanMeter, D. H. McDowell,	Chas. Eyer, 17 Jefferson, Roxbury, Johnstown, Pa.
Texas District,	Temple, Texas,	July 28—Aug. 6,	A. A. Wilson, Wm. B. McCafferty,	F. D. Davis, 1125 E. Richmond St., Ft. Worth, Texas, or R. E. Parten, 606 S. 23rd St., Temple, Texas.
Potomac,	Falling Waters, W. Va.,	July 28—Aug. 20,	W. R. Steelberg, John W. Follette,	Frank J. Wilfong, 1021 Fay St., Fairmont, W. Va.
Arizona,	Prescott, Ariz.	July 29—Aug. 6,		Chas. L. Elmes, Box 1929, Globe, Ariz.
Mississippi,	Meridian, Miss.,	July 30—Aug. 10,	Guy Shields,	H. E. Simms, Box 141, Meridian, Miss.
Kansas,	Attica-Sharon, Kansas,	Aug. 3—13,	F. C. Woodworth and Mrs. Woodworth,	V. G. Greisen, 1017 S. Market, Wichita, Kansas
Bristol,	Bristol, Va.,	Aug. 3—13,	Sanders Bros., Trio,	W. T. Millsaps, Pentecostal Park, Bristol, Va.
Rocky Mountain,	Denver, Colo.,	Aug. 3—13,	A. C. Bates,	J. E. Austell, 5700 S. Broadway, Littleton, Colo.
Wisconsin,	Camp Byron, near Fond du Lac,	Aug. 3—13,	A. G. Ward, Geo. Hayes, J. P. Kolenda,	D. M. Carlson, 124 Oakland Ave., Oshkosh, Wis.
Nebraska,	York, Nebr.,	Aug. 10—20,	J. D. Saunders,	A. M. Alber, 831 N. Kansas Ave., Hastings, Nebr.
Central Oklahoma,	Ada, Okla.,	Aug. 14—23,	Myer Pearlman, Harvey McAlister,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
New England,	Forestville, Conn.,	Aug. 16—27,	Allan A. Swift, Otto J. Klink,	Roy Smuland, 16 Lockwood Ter., West Hartford, Conn.
Snake River,	Fruitland, Idaho,	Aug. 18—27,	D. H. McLaughlin,	John E. Shaw, 621 E. Main St., Weiser, Idaho
General Council—Southern Mo.	Springfield, Mo.,	Aug. 30—Sept. 6,	John W. Follette, L. L. Riley Myer Pearlman	Central Bible Institute, Springfield, Mo.

COMING MEETINGS (Continued)

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

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

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

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

HASKELL, OKLA.—July 2, for 3 weeks or longer; Julia Willingham, Compton, Calif., Evangelist.—Floyd Poag, Pastor.

GALLUP, N. MEX.—Tent meeting in progress; James D. Bell, Evangelist.—W. A. Vanzant, Pastor.

BRUCE, S. DAK.—Revival in progress; Joe Neely, Denver, Colo., Evangelist.—Horace H. Snider, Pastor.

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—; Evangelists: Alexander Marks, converted Jew, and Griff George, Welsh singer and preacher.—C. T. Beem, Pastor.

SEMINOLE, OKLA.—June 18, for 3 weeks or longer; Martin Luther Davidson, Colorado Springs, Colo., Evangelist. Berl Dodd is pastor.—By Evangelist.

OAKLAND, CALIF.—4801 Hopkins St., meeting in progress with Evangelist and Mrs. Wm. D. Swanson, San Francisco, Calif.—Irving Ford, Pastor.

COATESVILLE, PA.—Tent revival, S. Third Ave. and Kersey St., July 2—23; H. A. Christopher, of Lewistown, Evangelist.—Samuel Y. Weidler, Pastor.

ALOHA, ORE.—June 18, for 2 weeks or longer; Albin G. Johnson, of California, Evangelist. Floyd J. Huntley is pastor.—By Evangelist.

KANSAS CITY, MO.—Friendly Church, 13th and College Ave.; July 2, for 3 weeks or longer; Philip A. Megna, Evangelist.—J. L. O'Dell, Pastor.

FT. WORTH, TEXAS—Hemphill Assembly of God, July 2—; Edward Robinson, of Houston, Evangelist.—Stephen Vandermerwe, Pastor.

LOUISVILLE, KY.—2115 Garland Ave.; July 2, for 2 weeks or longer; Charles Shaffer, York, Pa., Evangelist.—Theo. E. Gannon, 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.

TULSA, OKLA.—C. A. Revival, 5th and Peoria, July 9—; Mr. and Mrs. Vernon Murray, Texas Singing Evangelists. Russel Mitchener, local C. A. President.—Guy Phillips, Pastor.

MEXICO, MO.—June 20, for 3 weeks or longer; Russell Thompson, Evangelist, assisted by W. A. and Louise L. Dorson, Musicians and Young People's Workers.—Russell Thompson, Pastor.

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

CHELTENHAM, MD.—Gospel Tabernacle, July 2—16; Wm. A. Ward, Washington, D. C., Evangelist. C. A. Rally July 4, 2:30 and 7:45.—Homer Peterson, Pastor.

WENTZVILLE, MO.—Revival in progress until July 11; Ferné Willhite and Laverne Arnold, of North Central Bible Institute, Evangelists.—J. E. Willhite, Pastor; Mrs. Zelma Lobmaster, Superintendent.

HUNTINGTON, W. VA.—8th St. W. and Adams Ave., tent meeting in progress to continue indefinitely; J. E. Kasnake, Castlewood, Va., M. B. Hampton, West Graham, Va., and A. S. Rowley, Jacksonville, Fla., Speakers. Council ministers passing this way invited.—M. B. Hampton.

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.

MONTANA DISTRICT COUNCIL LIVINGSTON, MONT.—Third annual Montana District Council, Yellowstone Camp Meeting (northern entrance to Yellowstone Park, July 12—13. Tents, cots and rooms can be secured. Meals on grounds in cafeteria style. For further information write A. L. Chadwick, Deer Lodge, Mont., or D. R. Miller, pastor at Livingston, Mont.—W. Paul Jones, District Superintendent, 1604 Leighton Blvd., Miles City, Mont.

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.

APPALACHIAN DISTRICT COUNCIL AND CAMP MEETING RICHLANDS, VA.—Camp Meeting, July 20—30. District Council, July 27—29. All churches in the District urged to send their ministers and delegates to this Council. James Earls and W. E. Lindsey, Morning Speakers; Evangelists Edna Koonce and Pansy Sample, Night Speakers, assisted by District ministers. Young People's meeting in charge of Dorothy M. Burley. Brethren of the District will speak in the afternoons. Dining hall and lunch stand; plenty of camping space; rooms in private homes. Write A. H. Morrison, Chairman Camp Meeting Committee, Berwind, W. Va., or W. E. Lindsey, Secretary, Amonte, Va.—M. B. Hampton, District Superintendent, West Graham, Va.

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. Kiley, 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.

SALEM, MO.—Fellowship Meeting, Church Dedication, and C. A. Rally, Sullivan Section, July 8, Services 10:00 and 2:00. Lee Bates is pastor.—Earl J. Hance, District Presbyterian, Sullivan, Mo.

MONETT, MO.—Fellowship Meeting, Joplin Section, 6th and Bond St., July 10. Services: 10:30, John R. Waldron, Speaker; 2:30, and 8:00.—S. K. Biffle, Chandler, 2910 Joplin St., Joplin, Mo.

ELDORADO, KANSAS—C. A. Rally, July 4. Three services. Tent meeting in progress. This is a new work. Bring musical instruments.—Lloyd R. Logan, State C. A. President, 912 N. Cherry St., Ottawa, Kansas.

COLUMBUS, OHIO—Southwestern Ohio Fellowship Meeting, 142 Parsons Ave., July 10. Services and speakers: 10:30, W. C. Wibley; 2:30, A. B. Cox; 7:30, Anna Kelso. E. J. Morgan is the pastor, and has recently opened this work. Let us give him a boost.—H. L. Tomlinson, Secretary, North Lewisburg, Ohio.

(Near) JAY, OKLA.—Sunday School Rally, Northeast Section, Christian Camp Springs Camp, afternoons of July 3—4. M. L. Grable, 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.

SAN JOSE, CALIF.—4th and San Antonio Sts., July 12—21; T. J. Jones, London, England, Evangelist.—Max Freimark, Pastor.

KINGFISHER, OKLA.—Regular first Sunday Fellowship Meeting, 2:00 p. m. Bring musical instruments and special songs.—Leslie Moore, Pastor.

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

BAR HARBOR, ME.—Fellowship Meeting, July 4. Services 10:30, 2:30, C. A.'s 6:30, 7:30. Special speakers: W. J. Mitchell, District Superintendent, and H. H. Shelley, District Secretary.—Edwin Anderson, Pastor.

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, Dean of Men, speakers of the day.—W. A. Hawkins, Pastor.

BUTLER, MO.—Kansas City Sectional Fellowship Meeting, July 3. Services 10:30, 2:30; C. A. Rally 7:45. Bring basket dinner, also musical instruments and special songs. Every one invited. Ray Ball is pastor.—J. L. O'Dell, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

HAVERSTRAW, N. Y.—Hudson Valley Sectional Fellowship Meeting, 9 West Broad St., July 10. Business session 1:30, devotional service 3:00, evangelistic service 7:30. Bring basket lunch. Restaurants available. Henry L. Livermore is pastor.—Milton T. Wells, Secretary, 84 Harmon St., Brooklyn, N. Y.

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.

SECTIONAL FELLOWSHIP MEETINGS Sectional Fellowship Meetings, Section 3, West Central District. 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.

SEDALIA, MO.—C. A. Rally, July 4, beginning 11:00 a. m. New District C. A. President, Forrest Conley, will be present. Good speakers. Bring your musical instruments, special numbers, and reports; also well-filled baskets. Advise what numbers you will have for program, and if your C. A.'s will be represented.—Evelyn Kabourn, C. A. President, 105 E. Jackson St., Sedalia, Mo.

C. A. CONVENTION FORT COLLINS, COLO.—First annual C. A. Convention, Rocky Mountain District, Full Gospel Church, West Oak at Whitcomb, July 3—4. Special Speakers: L. W. Stokes, Dean of Men at C. B. I., and M. N. Brandt, C. A. President of Nebraska District. Brother Stokes will be accompanied by a vocal and instrumental trio from C. B. I. Three services daily.—Guy M. Heath, District C. A. President, 629 Main St., Ft. Morgan, Colo.

MISSIONARY CONTRIBUTIONS June 7—13 Inclusive

Table listing missionary contributions from various churches and assemblies, including Alabama Abbeville Assembly, Andalusia Assembly, etc.

Table listing personal offerings from various churches and assemblies, including Poyen Assembly of God, Andy Sunny Side A of God, etc.

Table listing personal offerings from various churches and assemblies, including Russellville A of G SS, Russellville A of G Sunshine Class, etc.

Table listing personal offerings from various churches and assemblies, including Russellville D V B S, (Near) Russellville Sunny Point A, etc.

Table listing personal offerings from various churches and assemblies, including Salem Loneoak A of G, Star City Assembly of God, etc.

Table listing personal offerings from various churches and assemblies, including Texarkana Assembly of God, Yellville Assembly of God, etc.

Table listing personal offerings from various churches and assemblies, including California Personal Offerings, Antioch Assembly of God & SS, etc.

Table listing personal offerings from various churches and assemblies, including Arvin Christ Ambassadors, Auburn Full Gospel Tabernacle, etc.

Table listing personal offerings from various churches and assemblies, including Avenal Gospel Tabernacle & CA, Bakersfield Gospel Gleamers SS, etc.

Table listing personal offerings from various churches and assemblies, including Bellflower Assembly of God, Bellflower Assembly of God WMC, etc.

Table listing personal offerings from various churches and assemblies, including Benicia Trinity Full Gospel Mission, Berkeley Ch of the Full Gospel, etc.

Table listing personal offerings from various churches and assemblies, including Brawley Assembly of God, Carlsbad Gospel Tabernacle, etc.

Table listing personal offerings from various churches and assemblies, including Caruthers Full Gospel A SS, Corcoran Full Gospel Mission SS, etc.

Table listing personal offerings from various churches and assemblies, including Dunsuir Pent SS, E Bakersfield Gospel Gleamers CA, etc.

Table listing personal offerings from various churches and assemblies, including El Monte Full Gospel A of G, Exeter Assembly of God SS, etc.

Table listing personal offerings from various churches and assemblies, including Fontana Pent Church, Fresno Full Gospel Tabernacle, etc.

Table listing personal offerings from various churches and assemblies, including Fullerton Glad Tidings A of G, Fullerton Junior Christ Ambassadors, etc.

Table listing personal offerings from various churches and assemblies, including Glendale Bethel Chapel CA & WMC, Grand Island Old Fashioned Ch & SS, etc.

Table listing personal offerings from various churches and assemblies, including Hermosa Beach Gospel Tab, Highgrove Full Gospel Church, etc.

Table listing personal offerings from various churches and assemblies, including La Crescenta Assembly of God, Laguna Beach Evangel Tab A & SS, etc.

Table listing personal offerings from various churches and assemblies, including Lakeport Full Gospel Assembly, Lincoln Full Gospel Church, etc.

Table listing personal offerings from various churches and assemblies, including Lindsay Full Gospel SS, Los Angeles Bethel Mission, etc.

Table listing personal offerings from various churches and assemblies, including Los Angeles Full G Ch Kings D C, Los Angeles Full G Ch SS CA & SC, etc.

Table listing personal offerings from various churches and assemblies, including Los Gatos Light House Mission, Manhattan Beach A of G, etc.

Table listing personal offerings from various churches and assemblies, including Manteca Glad Tidings Tab, McCann Fruitland A of G, etc.

Table listing personal offerings from various churches and assemblies, including Merced Pent Church, Modesto Bethel Church, etc.

Coeur d'Alene Good Tidings Assembly	10.00
Firth Tabernacle	14.45
Firth Full Gospel SS	3.55
Horse Shoe Bend Assembly of G SS	3.30
Idaho Falls Assembly of God	9.46
Payette Assembly of God CA	1.00
Pocatello Glad Tidings Assembly	3.50
Riggins Assembly of God Mission	4.20
Sweet Assembly of God	2.75
Wendell Assembly of God	13.42
<b>ILLINOIS</b> Personal Offerings	60.10
Alton Edwards Street SS	60.44
Beardtown Assembly of God	2.40
Benton A of God SS	4.00
Bethalto Full Gospel SS	1.50
Bushnell Assembly of God	4.16
Colinsville Calvary Full Gospel Tabernacle Young Ladies Class	3.00
Cutler Assembly of God	3.56
Decatur Assembly of God SS	5.00
Decatur Cantrell St G Tab	6.00
E St Louis Washington Pk F G Ch	4.00
Evanston A of G & YP	28.00
Freeport A of G	12.54
Galesburg Calvary Pent Ch & SS	17.08
Galva Assembly of God	4.00
Gillespie A of G SS	2.00
Hartford Assembly of G SS	6.00
Illinois State Christ Ambassadors	30.00
Monmouth Assembly of God	14.00
Newbern Pent Sunday School	3.73
Normal Assembly of God SS	3.36
Oraville Assembly of God	3.00
Pawnee Assembly of God SS	3.50
Pearl Assembly of God	5.00
Peoria Full Gospel Church	54.00
Percy Assembly of God	7.71
Pochontas Assembly of G SS	2.00
Plymouth Assembly of God	10.00
Robinson Pent Assembly SS	8.80
Robinson Christ Ambassadors	5.00
Sorento A of G & SS	20.34
S Pekin Bethel Tab & SS	14.35
St Charles Pent Church	10.00
Virginia Assembly of God	8.00
West Point Assembly of God	25.17
<b>INDIANA</b> Personal Offerings	12.00
Alfordville A of G SS	3.50
Bloomington South Side A of G	10.00
Chesterton Full Gospel Tab	5.87
Clinton Assembly of God	5.00
East Chicago Church & SS	2.00
Hammond Full Gospel Tab	30.00
Indianapolis Laurel St Apostolic Ch	5.00
Indianapolis Laurel St Apostolic YP	5.00
Indianapolis Woodworth-Elter Tab	43.00
Jasonville Assembly of God SS	5.00
Mishawaka Pent Assembly	10.15
Mishawaka Christ Ambassadors	5.00
South Bend Gospel Tab	14.00
West Terre Haute A of G SS & CA	5.44
Whiting Full Gospel Mission	5.00
<b>IOWA</b> Personal Offerings	76.00
Anton Assembly of God SS	7.00
Calumet Gospel Tabernacle	12.60
Cherokee Assembly of God	2.85
Council Bluffs Gospel Tab SS & CA	3.87
Davenport El Bethel Church SS	5.75
Davenport (West) A of God Tab	3.00
Eldon Mission & Sunday School	4.25
Eldora Gospel Tabernacle	5.55
Fort Dodge Gospel Tabernacle	5.25
Fort Madison Assembly of God	12.00
Grand River Assembly of God SS	3.06
Harvey Assembly of God	1.50
Keokuk Little Log Church	9.22
Marshalltown Gospel Tab SS	10.70
Minburn Assembly of God	5.00
Newton Assembly of God	10.14
Oxford Mills Sunday School	1.00
Sioux City Assembly of G & Mission	38.35
<b>KANSAS</b> Personal Offerings	16.00
Attica Assembly of God SS	3.86
Bazine Assembly of God	4.44
Chanute Assembly of God	1.00
Dresden A of G SS & CA	2.20
Frankfort A of G Ch & SS	2.40
Fredonia A of God & SS	3.35
Gerlane Assembly of God	9.00
Hill City Miller Assembly of God	3.00
Humboldt Assembly of God & SS	6.49
Kansas City A of G Full Gospel Tab	5.00
Kiowa Assembly of God	1.00
Netawaka Wetmore A of God SS	2.50
Ogallah Cedar View Union SS	7.77
Osborne Assembly of God	5.00
Palco Assembly of God SS	4.85
Paola Assembly of God SS	1.35
Piedmont Assembly of God	1.00
Pratt Assembly of God & CA	13.83
Russell Assembly of God	15.50
Sharon Assembly of God	3.32
Topeka Assembly of God	2.00
Tribune Cactus Assembly of God	3.97
Webster Assembly of God	2.65
Wichita Pent Tabernacle	42.02
<b>KENTUCKY</b> Personal Offerings	2.00
Frankfort Assembly of God SS	2.09
London Gospel Tabernacle	2.82
Louisville Calvary Full Gospel Tab	11.25
Raceland A of G SS	18.50
Toliver Sandfield Sunday School	2.00
Wrigley Assembly of God	1.00
<b>LOUISIANA</b> Personal Offerings	13.63
Castor Black Lake Assembly & SS	1.00
Cullen Church	2.00
Downsville Point A of G SS	1.00
Houghton Peace Chapel Assembly	3.50
Lake Charles Assembly of God	4.00
Riverton Assembly of God SS	1.00
Sarepta Knigs Corner Church	.60
West Lake Assembly & SS	.90
W Monroe Assembly of God	10.45
<b>MAINE</b> Cumberland Mills Gospel Mis	61.00
Thomaston Pent Full Gospel A	3.52
<b>MARYLAND</b> Personal Offerings	11.10
Annapolis Full Gospel Assembly	9.65
Cedarville Full Gospel Church	8.00
Jones Creek Bethel Pent Church & SS	5.00

Midlothian Pent Sunday School	9.00
Pocomoke City Glad Tidings SS	4.16
Swanton Painter SS	5.00
<b>MASSACHUSETTS</b> Personal Offer	45.00
riaverhill Glad Tidings Assembly	3.14
Quincy Glad Tidings Pnet Church	7.21
South Dennis Full Gospel Assembly	5.00
South Dennis Christ Ambassadors	3.00
<b>MICHIGAN</b> Personal Offerings	66.22
Detroit Redford Pent A of G	12.00
Detroit Star of Hope Tab	17.00
Elkton Missionary Church Association	10.00
Gladwin Assembly of God	8.03
Glennie Berea Gospel Tab	3.00
Grand Rapids First A of G Tab	18.50
Jackson Assembly of God	2.00
Jackson Paynesville Tabernacle	8.00
Michigan Christ Ambassadors	51.00
Negaunee Full Gospel SS	1.30
Rapid City By-Way Tabernacle	7.00
Schoolcraft Assembly of God	36.00
South Haven A of G Missionary Band	8.00
Three Rivers Full Gospel Assembly	12.60
White Cloud Full Gospel Assembly	4.69
Ypsilanti Gospel Tabernacle	38.82
<b>MINNESOTA</b> Personal Offerings	20.50
Buhl Gospel Tabernacle	3.00
Clarissa Gospel Tabernacle	5.00
Crookston Gospel Tabernacle & SS	5.18
Frazee Gospel Tabernacle & SS	1.18
Maple Grove Full Gospel Tab & SS	10.93
Minneapolis Gospel Tabernacle	401.85
Mineapolis G Tab Berean SS Class	5.10
Ortonville Gospel Tabernacle	3.63
Pequot Cory Brook Gospel Tab	16.91
Rochester Gospel Tabernacle	11.00
St James Gospel Tabernacle	10.00
St Paul Gospel Temple	28.23
Willmar Gospel Tabernacle	30.00
Worthington Gospel Tabernacle	5.00
<b>MISSISSIPPI</b> Gulport A of G	7.00
Louisville Vernon A of G & SS	.50
Meridian Eight Street A of G	7.51
Springville Pretzels Chapel	2.36
<b>MISSOURI</b> Personal Offerings	77.92
Atlanta Bear Creek A of G	2.00
Boss Assembly of God SS	.58
Bucklin Assembly of God	4.29
Carthage Assembly of God	5.89
Duenweg Assembly of God SS	2.48
Duenweg Tri-State CA Rally	1.00
Edina Assembly of God	6.02
Ellington Assembly of God	4.00
Fornfelt Assembly of God & SS	6.25
Iron Mountain Assembly of God	2.85
Kansas City Bethel Tab SS	10.00
Kansas City Full Gospel Tab & SS	59.61
Kansas City Gospel Center A of G	18.32
Kansas City S Prospect Full G Tab	7.01
Monette Childress Chapel Assembly	1.39
Mountain View Assembly of God	2.45
Palmyra Assembly of God	6.50
Parma Assembly of God	2.35
Princeton Assembly of God	5.00
Republic Assembly of God	5.00
Sedalia Assembly of God SS	11.35
Smithville Assembly of God	1.16
Springfield Bellevue Church	2.40
Springfield Faith Assembly	3.60
Springfield Glad Tidings A of G	12.38
(Near) Springfield Potter Outstation	8.62
St Charles Glad Tidings Tab	4.05
St Joseph Assembly of God	65.00
St Louis Glad Tidings Prayer Band	2.00
Thayer Assembly of God & SS	10.70
Union Assembly of God	22.50
<b>MONTANA</b> Personal Offerings	10.80
Conrad Gospel Tabernacle	10.00
Cut Bank Full Gospel Tab & CA	7.00
Eureka Full Gospel Assembly & SS	4.50
Fairfield Gospel Tabernacle & SS	11.43
Forks Pent Sunday School	2.50
Havre Bethel Tabernacle & SS	41.07
Helena Assembly of God	8.00
Miles City Full Gospel Tab & SS	35.11
Pablo Assembly of God & SS	8.25
Valier Gospel Tabernacle	3.00
<b>NEBRASKA</b> Personal Offerings	53.00
Ainsworth Assembly of God	11.86
Anselmo Center Pent SS	2.21
Beatrice Assembly of God	2.15
Beaver City Assembly of God	5.00
Burton Assembly of God SS	11.20
Burton Junior Ambassadors	3.00
Burwell Full Gospel SS	8.24
Emerson Assembly of God Mission	1.30
Gorden Assembly of God	2.38
Hartington Full Gospel SS	1.22
Hastings Full Gospel SS	8.00
Maxwell Assembly of God SS	5.00
Milford A of G Ch & SS	15.16
Mullen Tabernacle	6.00
Theford Bethel Assembly	4.00
Valentine Gospel Tabernacle	2.17
Westerville Full Gospel Church	3.17
<b>NEVADA</b> Personal Offerings	8.00
Fallon Calvary Pent Tab	1.59
Genoa Assembly Sunday School	11.00
<b>N HAMPSHIRE</b> Personal Offerings	25.90
<b>N JERSEY</b> Personal Offerings	53.50
Atco First Pent Church	15.00
Bridgeton Full Gospel Assembly	6.00
Long Branch Pent Church & SS	16.00
Nutley Bethel Pent Assembly SS	2.42
Salem Pent Sunday School	10.00
Washington Port Colden Pent L	10.00
<b>N MEXICO</b> Personal Offerings	4.50
Cliff Assembly of God & SS	2.35
Deming Assembly of God	2.63
Farmington Assembly of God	4.34
Gallup Assembly of God SS	2.65
Gran Quivira A of God	7.55
Hot Springs Assembly of God	1.45
Lordsburg Assembly of God	1.00
<b>NEW YORK</b> Personal Offerings	157.30
Buffalo A of God Tab	12.00
Buffalo Riverside Full G Tab & SS	31.00
Carthage Calvary Evan Tab & SS	20.00
Dalton Pent Church	7.27

Herkimer Pent A of God	1.00
Long Island City Gospel Pent Tab	25.00
Rochester Central Gospel Tab	10.00
Spencerport Assembly	3.86
Springville Gospel Hall SS	5.00
Watertown Fundamental G Mis CA	4.35
Yonkers Bible Nuggets	3.00
<b>N CAROLINA</b> Buxton A of G	11.10
Hatteras Assembly of God	5.10
<b>N DAKOTA</b> Binford Gospel Tab & SS	14.14
Cavalier Full Gospel Tabernacle	13.74
Crosby Gospel Tabernacle	17.00
Fargo Gospel Tabernacle	28.76
Grafton Gospel Tabernacle	15.12
Minnewaukan Gospel Tabernacle	3.77
Hoonan A of G & WMC	27.89
Osnabrock Gospel Tabernacle	6.12
<b>OHIO</b> Personal Offerings	74.65
Akron Romanian Pent Mission	4.00
Bucyrus A of G Mission	8.15
Cincinnati Christian Assembly	129.10
Dayton Bethel Temple & CA	108.34
Dayton Bethel Temple-Berea Branch	15.05
Dayton Bethel Temple-El Bethel Br	16.10
Delaware Trinity Pent Assembly	2.00

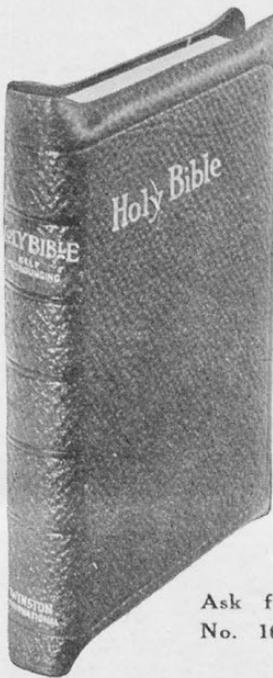
Delphos Full Gospel Church SS	9.90
(Near) Dover B C Bonawitz School	3.00
Drakesburg Full Gospel Ch	4.00
Girard Assembly of God	5.00
Harrison Christian Assembly	2.10
Johnsville Assembly of God	15.00
Lima Peniel Temple	10.84
Mantua Bethel Assembly	4.00
Marion Assembly of God SS	2.00
Marysville Glad Tidings Tab	6.00
Medina Bethel Assembly	16.00
Miamisburg Gospel Mission	15.00
Newcomertown Full Gospel Mission	6.75
Oxford Full Gospel Church	1.60
Painesville First Pent Church	4.00
Scienceville Highway Mission	5.00
Youngstown Full Gospel A of G	15.00
<b>OKLAHOMA</b> Personal Offerings	43.75
Ada Assembly of God Tab	20.92
Ames Assembly of God Mission	1.60
Ames A of G Mission Juniors	1.00
Bixby Assembly of God & CA	1.00
Blackwell Church	1.10
Broken Arrow A of G SS	16.62
Broken Bow A of G SS	2.21

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2 A'brâ-hâm begat I'saac; and I'saac begat Jâ'cob; and Jâ'cob begat Jû'das and his brethren;

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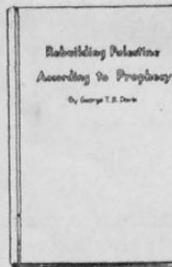
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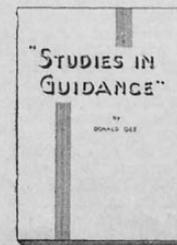


Table listing financial reports and contributions from various churches and assemblies, including Godley Assembly of God, Goose Creek Trinity Tab, and others, with amounts ranging from 1.00 to 140.00.