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Our Experience on the Zam Zam

"I will bring My people again from the depths of the sea." Psa. 68:22

By Paul K. Derr

IT was a bitter cold day, March 20, 1941, when British Captain Smith stood on the bridge of the old ship Zam Zam and gave orders for the mooring cables to be cast loose, that the voyage back to Alexandria might begin. Slowly the vessel edged away from the dock, churned the cold green waters with her twin screws and started on her last voyage. For thirty-one years her low prow had cut the seven seas, but her war-scarred plates were thick and strong, and old Engineer Burns remarked with pride, "They don't make ships like this any more. Seaworthy! Why she can outlive the worst of storms, better than the newer vessels."

Out toward the seas, we slowly sailed and as we passed the Statue of Liberty, we missionaries, well over a hundred in number, gathered on deck. We stood in the gathering darkness and sang songs, patriotic and religious, and realized that we were going out from a land of freedom into a world held strong in the grip of war and cruelty, where the battle is seemingly not to the brave, but to the nation possessing the most deadly machines of destruction.

As we made our way south, we lounged in the warmth of the tropical sun, watching the flying fish skim over the now blue waters, or perspired as we gathered in the small room where we held our daily devotions.

The Zam Zam's crew were a strange crowd, mostly from the slums of Alexandria and the native tribes of Anglo-Sudan. They were more accustomed to fishing from dug-outs than they were to sailing a nine thousand ton vessel or cooking American foods. It seemed impossible for them to understand why we demanded a change of bed linen after ten days or why we passed up the food soaked in oils and reeking with oriental condiments. We hoped for the day when we should conquer the Cape rollers and step off on to the African shores.

As we visited the beautiful island of Trinidad, it seemed to reflect peace from its red-tiled roofs and its lovely gardens. The

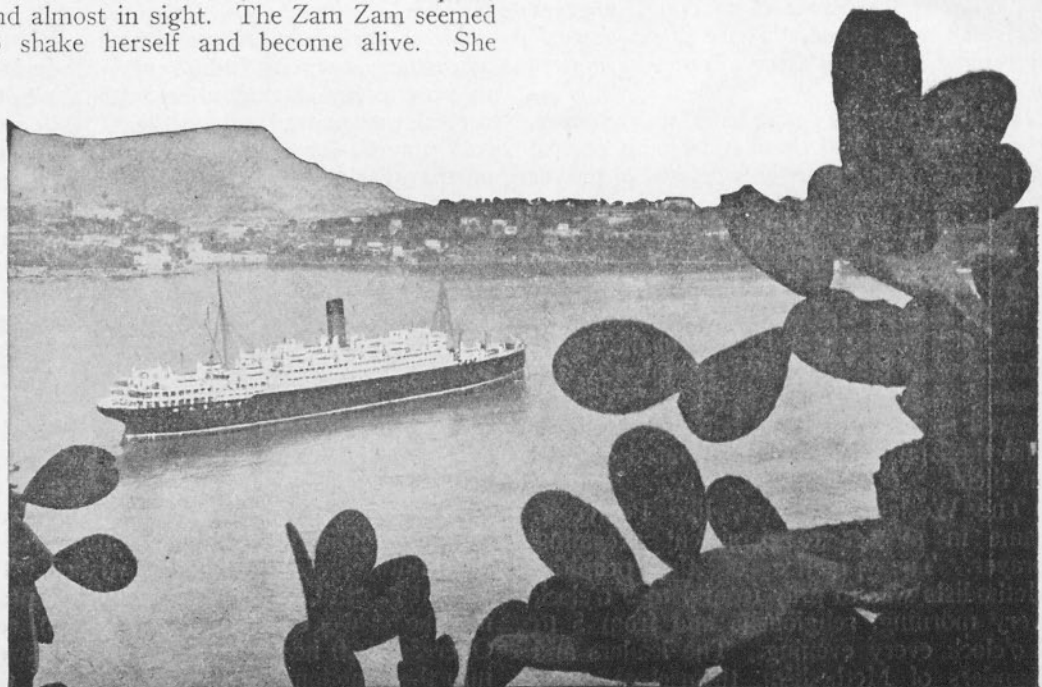
British ships of war seemed no more than a part of the quiet surroundings, as they lazily yielded to the strong chains holding them still and motionless in their places or cruised slowly about the harbor, but that night our ship started sailing under black-out. Captain Smith had taken British Admiralty orders and now received coded radio instructions charting his course for him. Neutral ships have flags painted on their sides and run with light and we were troubled to be sneaking through the nights in darkness. Worst of all, the blackout was poorly observed. Cigarettes were lighted, flashlights made white patches of light, and sometimes doors were carelessly opened from rooms that were lighted, letting veritable beacons shine out over the sea. Careless passengers were inviting the fire of the enemy.

Halfway from Brazil to Capetown, far from any land, the first knowledge that danger lurked near was made known by an S. O. S. from a Norwegian ship that was being sunk by a German raider. It was just over the horizon, in our direct path, and almost in sight. The Zam Zam seemed to shake herself and become alive. She

swung back southwest, her engines beat faster, her framework vibrated and the trade wind that had challenged her progress for days, now pushed her on from astern. The officers paced the bridge scanning the skyline with glasses, and all were relieved when the friendly darkness of another night folded us into its bosom. For thirty hours our brave old vessel raced from death and then we turned back on our course.

It was just before sunrise on the 17th of April, that the fate of the Zam Zam was sealed. A few early risers were up, but most of us were still in bed, when suddenly there came the boom of heavy guns and the splash of shrapnel in the sea close by. Shell followed shell, some crashing into the ship. Two or three hit below the water line, others went through the bridge and forward lounge, and still others smashed great holes in the hull and burst in the cabins on the port side. Who can tell how he will react in such disaster? Some fled

(Continued on Page Eleven)



God's Plan for Setting the World Aflame

Sarah Foulkes Moore

REVIVAL is God's plan for setting the world aflame! And what is revival?

Revival is the mighty Spirit of the living God working profoundly in the hearts and consciences of men. Pentecost was the first great revival in Church history. It was then, after Christ's ascension into heaven, that the Spirit, Himself, descended to earth to assume control in His (Christ's) stead. From Christ's ascension to His coming, the book of Acts makes it plain that the purpose of God for His Church is a perpetual and continuous, burning, cleansing Holy Ghost revival.

Has God's plan for setting the world aflame failed? How constantly perplexed and dismayed Christians ask this question in the face of growing infidelity in the world and increasing apostasy in the Church.

Christianity has not failed. If God's plan for setting the world aflame has not been realized it is due to the channels through which He has chosen to work out His divine plan. It is sin in the hearts of individual church members, and failure on the part of the ministry, that has grieved and hindered the work of the Holy Ghost in the Church. Pride, jealousy, backbiting, murmuring, judging, censoriousness, ill will, an unforgiving spirit, worldliness, and so on, are only a few of the sins that have thwarted God's purposes in the Church of Jesus Christ for a continuous Holy Ghost, worldwide revival from Pentecost to the Rapture.

Adam was put out of Eden for one sin. The Holy Spirit is kept out of the Church through the tens of thousands of unconfessed and unjudged sins of God's people. Sin is in the Church and those who deny its presence are false to conscience and blind to facts. It is not only the supreme peril to the race but the one great impediment in the Church to a present day revival of old-time religion. In the wholesale apostasy in the Church is found the reason for the wholesale infidelity in the world.

"What is the secret of revival?" a great revivalist was asked. "There is no secret," he replied. "Revival always comes in answer to prayer."

Before America can have a sweeping, Holy Ghost revival there must be a revival of prayer. And before this revival of prayer can come there must be a conviction of sin and an open confession of the same among all true followers of Christ.

All movements of the Spirit in the past, without exception, have been started as the initial outpouring upon the 120 in the Upper Room was, by the force of intense, believing prayer. Whenever the early Church prayed as related in the book of Acts, we find the Spirit miraculously poured out upon them.

The Wesleyan Revival, like Pentecost, came in answer to persistent prevailing prayer. The practice of the primitive Methodists was to pray from 4 to 5 o'clock every morning, religiously, and from 5 to 6 o'clock every evening. The leaders and founders of Methodism, themselves, spent

hours and even all night in an agony of importunate prayer, and started revival fires wherever they preached the Word.

Charles Finney relied more upon the untiring, unceasing, intense, believing prayers of Father Nash and Father Clary than upon the power of his own spiritual logic in preaching the gospel, to sustain the fire and flame of his protracted revivals. Charles Spurgeon hearing in England of the American revival called his people together and said, "The Spirit of God is saving multitudes in America. God is no respecter of persons. We will pray until He sends similar showers of blessing upon our land." And God answered Spurgeon's challenge by pouring out upon the British Isles the mighty revival of 1859.

Moody refused to hold revival services unless he had the positive assurance that the revival he conducted for any church would be fully prepared for and unfailingly sustained by the believing prayers of the people of that church.

In Wales before the Great Revival of 1904, three hundred extra praying bands were formed. It was as though Wales had become one great prayer meeting. In 1903 the churches of Wales were empty. Vice was rampant. The people were godless. In 1904 Wales was swept by a mighty Holy Ghost revival, the churches were filled to overflowing and within two months 70,000 souls found the Lord Jesus.

In 1902 Dr. Torrey addressed a group of missionaries in Calcutta, India. Two of the lady missionaries present were so impressed with the importance he placed upon intense, believing prayer, that they returned to their mission station and prevailed upon their people to seek the Lord in prayer. Soon a great many in the district were on their knees, crying out to God. Revival was inevitable and within a short time 8,000 souls were saved in that single district.

Missionaries in Korea hearing of the marvelous story of India's revival decided to pray every day at noon until a similar revival was poured out on them. "After we had prayed, for about a month," said one of the missionaries in speaking afterwards about it, "a brother proposed that we stop the prayer meeting, saying, 'We have been praying now for a month, and nothing unusual has come of it. We are spending a lot of time. I don't think we are justified. Let us go on with our work as usual, and pray at home as we find it convenient.' The proposal seemed plausible. The majority of us, however, decided that, instead of discontinuing the prayer meeting, we would give *more time to prayer, not less*. With that in view, we changed the hour from noon to four o'clock; we were then free to pray until supper time, if we wished. We kept at it, until at last after months of praying, the answer came." And such an answer! Over 500,000 heathen Koreans were swept into the kingdom on the flood tide of this

revival and the work went out and on until the whole Orient felt its mighty power.

But perhaps, one of the greatest outpourings of the Spirit since Pentecost was the Moravian Revival in the eighteenth century, which came inevitably, as do all revivals, in answer to persistent, and importunate prayer. Bishop Hasse in writing of this revival says: "Was there ever in the whole of Church history such an astonishing prayer meeting as that which beginning at Herrnhut in 1727, went on one hundred years? It is something absolutely unique. It was known as the 'Hourly Intercession' and it meant, that by relays of brothers and sisters, prayer without ceasing was made to God for all the works and wants of His Church. Prayer of that kind always leads to action. In this case, it kindled a burning desire to make Christ's salvation known to the heathen. It led to the beginning of modern foreign missions. From one small village community more than one hundred missionaries went out in twenty-five years."

America needs a religious awakening that will bring men back to God! American churches need Jesus Christ and His power manifest. Men will not doubt His Word when they feel the presence of His mighty Spirit. Let whole companies of intercessors, and whole churches and assemblies of churches *unite* in pleading the promises of God in definite, persistent prayer for a national awakening, and God will meet the spiritual, moral, economic and industrial needs of America, by visitation from on high, such as saved America in the historic revivals of 1740, 1800 and 1858.

God's plan for setting the world aflame has not failed, but America and the world have left God out of their program. Someone has aptly said that if God could find in the church today 120 persons as dead to sin, as absorbed in Christ, as loyal to His instructions, as united, as prayerful, obedient, and willing, as were the disciples in the Upper Room, He would possess the means whereby He might precipitate a revival today such as was poured out at Pentecost, when the 120, in obedience to His instructions gathered in the Upper Room to pray UNTIL He met them with the visitation from on high.

Let Christian men and women in America today listen to His voice as it speaks in His Word bidding men everywhere to pray. Let them listen to the dismal wail of a lost and dying world. Let them view the gaping gates of hell, closing in upon the trooping millions without Christ and without hope. And let them stir others, remembering that revival COMES in answer to prayer, and that where there is no prayer there is no revival.

A Reminder

Have you renewed the Bundle Roll of Evangelism for your church? If not, do it now.

Judgment and Revival

God had mercy on the people of a wicked city, Nineveh, and He desired to send them a prophet to warn them. Jonah was a rebellious, disobedient prophet. A man of God hindered God's purpose of mercy. God desired to spare Nineveh, and in His mercy wanted to send His own prophet Jonah to them. But Jonah would not go, and judgment came upon him. It was averted from Nineveh. "Judgment must begin at the house of God."

If we judge ourselves we shall not be judged. In the midst of the storm at sea Jonah judged himself, and even asked to be cast overboard into the sea. Before there can be a revival, there must be a personal judgment. After Jonah judged himself and had been judged by God, God went before and prepared the hearts of the people of Nineveh for the message. Jonah did not preach a sermon with first, second, and third points or heads. There was no mercy in his message, "Yet forty days and Nineveh shall be overthrown." But grace worked upon the hearts of the people. "They repented at the preaching of Jonah." A poor preacher with a poor message, yet with great results. What was the cause of the results? The One who spoke to Jonah at the first spoke also to the people of Nineveh. God's greatest trouble is with His disobedient prophets. The Samaritan woman carried the message of life to the men of the city, and many turned unto the Lord, but the majority who believed in Him said it was because they had heard Him for themselves.

Christ said it was expedient that He should go away so He could send the Comforter, and He would convict the world of sin. There was conviction under the preaching of Jonah, conviction under the One who was greater than Jonah, Christ, and there has been and will be mighty conviction under the working of the Holy Spirit.

The preaching of Jonah was local; the preaching of Christ (a greater than Jonah) was tribal (He came unto His own); the convicting power of the Holy Spirit is universal. Wherever Christ went on earth

there was conviction. When the Holy Spirit is upon believers there will be conviction, there will be results. Christ wants greater things done than when He was upon the earth, greater things in volume, for His sphere of action was limited.

What about the time? Is it time for God to operate? Where sin abounds grace will much more abound. There is today a piling up of sin, and there will be a piling up of grace. We need not beat the air; the Holy Spirit will beat upon the hearts and breathe conviction. If we are living in the last days we should expect last day manifestations of grace and of the power of God. We have been dwelling on the fact of the Lord's coming, preaching about it, praying about it, yet most of us have overlooked the fact that in this connection it is recorded, "In the last days I will pour out of My Spirit upon all flesh." We have overlooked this important, this real sign. We have considered many of the aspects of His coming and of the signs of the times around us, but many have overlooked this most important one.

John the Baptist preached repentance and the people repented; and in the midst of his preaching Christ was publicly manifested. This is the divine order. You must have a Holy Ghost preaching of repentance, the Holy Spirit bringing conviction upon the people; and in the midst of this repentance and revival expect the manifestations, the unveiling, of Christ who will finish His work, glorifying Himself in His saints.

To sum up the matter, Jonah was an unprofitable prophet; he accepted the judgment of God, and judged himself, even asking to be cast into the sea. He preached a strange message that brought repentance. Christ the greater than Jonah also preached repentance, and conviction followed His teaching and preaching. He recognized His own ministry as limited, and said it was expedient that He go away that the Comforter might come. The Holy Spirit, the great Comforter, has come and His operation is world-wide.

Judgment must begin at the house of God. Expect an outpouring of the Spirit as a last-day sign, the preaching of repentance under the Holy Spirit's power, revival following, and the Lord to come.

The Victory of Praise

There is inestimable blessing in a life of constant praise. "It is good to sing praises unto our God; for it is pleasant; and praise is comely"—pleasant for the Lord to hear, and truly "comely" or becoming to the saint to give. Psalm 147:1.

A loving bride seeks to give to her beloved that which will please him most, and what can be more acceptable to the heavenly Bridegroom than the constant expression of loving gratitude from the bride of His heart? Her constant praise will be to Him a glorious consolation for His agonies of Calvary.

No matter what your circumstances are, follow the example of the man after God's own heart, who, far away from his beloved



Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. Psalms 95:2

Bethlehem, and also from the revered Jerusalem, declared, "I will bless the Lord at all times; His praise shall continually be in my mouth." Psalm 34:1.

The children of Israel when in Babylon said, "How shall we sing the Lord's song in a strange land?" But God's saint has left Babylon behind, and the Lord says to him, "Ye are come unto Mount Zion"—the place of praise, the place where there should be constant thanksgiving to Him who sits on the Throne, and to the worthy Lamb.

Anticipatory praise is especially appreciated. Abraham praised God and gave Him glory in anticipation of the coming of the promised seed. But the saint has not only the promise but also the record of the coming of the Seed of Abraham, the Seed in whom he is fully blessed. All the children of Abraham should be strong in faith, giving glory unto Him who loveth them, and who has washed them from their sins and made them kings and priests unto God. They should be full of anticipatory praise in the assurance of His coming again.

We know not how to praise as we ought, but as we are filled with the Spirit He will enable us to give praise in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Praising the Lord is one way of overcoming the enemy. The Septuagint version of Psalm 8:2 is, "Out of the mouths of babes and sucklings hast Thou perfected praise, because of Thine enemies; that Thou mightest put down the enemy and avenger." The Septuagint version of Psalm 18:3 brings out the same thought, "I will call upon the Lord with praises, and I shall be saved from mine enemies." Paul and Silas in the Philippian jail not only prayed, but they praised, and what a mighty victory they had over the enemy and the avenger.

So, no matter what the circumstances, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.—S. H. F.

Tell Jesus

Every command to pray is only an obligation to tell God what He already knows, but God loves to hear His children's voices and regards with jealousy our making confidants of others than Himself.—James M. Gray.

THE PENTECOSTAL EVANGEL

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The Place of Refuge Is the Place of Light

J. Narver Gortner

THE Psalmist prayed, "Lead me to the Rock that is higher than I." Psalm 61:2. It was a prayer which he prayed when his heart was "overwhelmed." How often other hearts have been "overwhelmed," and how often others have prayed that same prayer! It is likely that the time will never come, until indeed we shall have passed out and up from this present evil world, when men will cease to pray as "overwhelmed" souls have prayed in days gone by, and are praying in all parts of the world today.

We should be thankful to God that there is a Rock that is higher than we are, to which we can approach with confidence, and find refuge in: the Rock of Ages.

Some time ago it was my privilege to visit the Carlsbad Caverns. It was an experience I shall never forget. No person who visits these caverns can possibly forget his experience unless he loses his memory entirely. They are among the *natural* wonders of the world, as the Taj Mahal of India, the Pyramids of Egypt, and the San Francisco Bay Bridge are among the *artificial* wonders of the world. Certainly it is not necessary to go to the old world, to Switzerland, to Italy, or to India, in order to see how lavishly nature has provided for the entertainment of man. Surely God is good. Visit Yellowstone Park, or Yosemite, or the Carlsbad Caverns, and behold a vision of enrapturing beauty or entrancing magnificence that is worth traveling across the continent or around the world to see.

And among our natural wonders Carlsbad Caverns must be ranked with the greatest. These caverns extend for miles underground—nobody knows exactly how far. They have been explored a distance of thirty-two miles, and the end has not been found. In places there are caverns beside caverns, and caverns underneath caverns. Walks have been provided for visitors, lights have been installed, and lunch counters and other conveniences are at hand, so that one can go with comfort and comparative ease a distance of more than five miles of the thirty-two that have been explored. And other parts of the caverns are being charted and equipped by the government, and in due time will be opened to the public.

One of the most remarkable features of the caverns is the air-conditioning system. It is not an artificial system, that is, a system provided by man, but a natural system, a system provided by God. Nobody knows anything about the system except that it works. The air in the caverns is always pure and fresh, and the temperature never varies more than a fraction of a degree. It may be twenty degrees below zero outside in the winter time, or a hundred and ten above in the summer time: in the caverns the temperature is the same, neither too warm nor too cold.

After our party—there were nearly a hundred of us—had walked nearly five miles underground we came to a great

formation that the geologists tell us is a million years old. Whether they know or not is a question. I am not disputing what they say, and I am making no effort to confirm it. Evidently the formation is very old. It has been called the Rock of Ages. It is one of the most magnificent and imposing formations human eyes have ever gazed upon. When we reached the particular spot where it is located, the guide said to us, "This is the Rock of Ages. Some seats have been provided here, and you are requested to sit down; we are going to have a service. I request that there be absolute silence and that nobody move. Let nobody whisper, or strike a match, or flash a flashlight. We want the service to be as impressive as possible. The lights will be turned off, and for a few seconds you will be in darkness that will be so dense that it will be felt. Not a single ray of light from the outside world can penetrate these caverns where you now are; the only light that ever reaches these depths is artificial light, and when that light is turned off the darkness is so dense that it could be no denser. After the darkness has enveloped you for a few seconds somebody a long way off will begin to sing, and then a light in the distance will be turned on, and another, and another; the lights will come nearer and nearer as the singer proceeds with his song, until the whole cave around you will be flooded with light. Now let everybody conform to these suggestions."

We all sat down on the stone seats that were there, and then the lights went out. Such darkness! I thought of our helplessness. Suppose the lights should fail to come on again, and we were to be left in that place. No man could possibly have found his way out. Every one of the company must have perished.

I thought of the darkness, the spiritual darkness, of the world in which men live and move. I thought of the untold millions who are groping in that darkness, and are longing for the light, and no light comes. They are trying to make their way through the darkness, but all their efforts are vain. I thought of the multitudes who "love darkness rather than light because their deeds are evil." Light has been provided for them, but they refuse to come to it "lest their deeds should be reproved."

I thought of Jesus who said, "I am the Light of the world; he that followeth Me

shall not walk in darkness, but shall have the light of life." In my heart I was thankful for "the light of life." I thanked God for the fact that I had Christian parents, and had been born in a land that was blessed with an open Bible, and with churches, and with the privilege and opportunities that are the heritage of the millions born in America.

Only a few seconds passed by while we were waiting for the light, but the seconds seemed like minutes. I thought of the years that multitudes in heathen lands have waited for us to send to them the light, and I said to myself, "How long and wearisome those years must seem to be?"

And then I said, "But they have never seen the light, and they know not that the true light now shineth! A blind man who has never seen light knows not what he has been deprived of. Maybe the heathen are quite satisfied to live as they are living. I suppose moles are satisfied to live underground. But men are not moles. Moles have no eyes, and cannot see the light. Men have eyes that are capable of seeing. The question is not, 'Can the heathen be saved without the gospel?' but rather, 'Can we be saved if we fail to send it to them when our Lord has commanded us to go into all the world and preach the gospel to every creature?' What a lot of thoughts passed through my mind during those few seconds while we sat in that Stygian darkness!

Then somebody away in the distance—we were told afterwards it was half a mile away—began to sing, but his voice could be distinctly heard, for there in the caverns voices travel remarkable distances:

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood
From Thy wounded side which flowed"—

And just then a light, away yonder in the distance, came on; it looked almost like a star. Jesus said, "I am the Morning Star." And the singer went on with his song,

"Be of sin the double cure,
Save from wrath and make me pure."

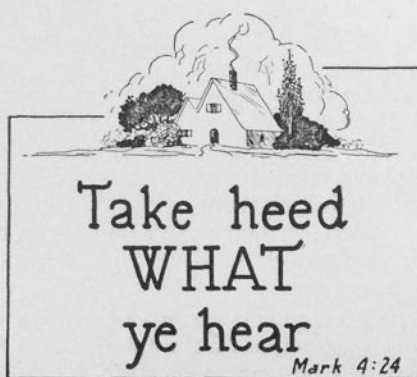
And then another light came on, and it was a little nearer. The singer went on with his song,

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and Thou alone."

Just then other lights came on, and they were nearer still. And the entire company listened with breathless silence, as the singer sang on:

"In my hand no price I bring;
Simply to Thy cross I cling.

While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,"



And all the time, as the singer sang, the lights were being flashed on nearer and nearer, and now we could see quite clearly all around us; we could see one another, and we could see the walls and the ceiling of the spacious room of the caverns in which we were seated. And as the singer sang the last two lines,

"Rock of Ages, cleft for me,
Let me hide myself in Thee,"

the lights were flashed on in a room behind us that we had not seen before, and it was illuminated with glory. Everywhere there was light now. And the service was over. Many of the company were so impressed that they remained in silence for

some time. The place seemed like a sacred place; the very atmosphere seemed holy. As we moved away from the spot I heard a man say to a friend, "Well, whether a fellow is religious or not, he is bound to be impressed by a thing like that."

In these catastrophic days in which we live, days in which governments are tottering and in which our boasted civilization is crumbling, days in which moral and spiritual darkness is everywhere, how thankful we ought to be that there is light for the believer, that he may see, and not stumble in the darkness; and that there is a Rock of Ages that has been cleft for him, and in which he can hide and be safe. The place of refuge is the place of light.

The Blessing of the Cross

G. Steinberger

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

One of the blessings of the cross consists in this, that it teaches us to know the worthlessness of our efforts, and the utter corruption of our own nature. The cross does not offer to improve human nature, or to supply what man is unable to do. Many people, indeed, use it in this way, like patching a new cloth on an old garment. But this rends the garment, and such persons walk about in torn clothes, and go from one minister to another, without finding what they seek. No, the old garment, our old man, must be laid aside, and given over to the death of the cross. And the cross causes all that is of the lost nature of man to die the accursed death, and the "I" takes the place of a malefactor; it breaks the staff over all that is of the old nature.

Whosoever has been brought to the cross through the Spirit, has learned to pronounce the death sentence on his old nature, he has broken the staff over himself, for whatever does not bear the mark of the cross, lies under the curse. He who would save his life, remains under the curse. If we have learned through the Spirit to understand the cross, then we have lost our life, and will no longer expect any good from our old nature, and will not judge others, but ourselves only.

But as long as we have not been taught this lesson through the Spirit, we shall try to find good in ourselves, something of worth in God's sight, and upon which the sentence of death need not be passed. And if we find nothing at all, we fall into a false grief, which the evil one eagerly uses to make us despair, by saying: "You may as well give up; God will not trouble about you; there is nothing for you but failure."

But this is not what God desires. What we possess by nature must be nailed to the cross and we must put on the new man. The cross brings man to utter bankruptcy of himself, and then God can come to our aid. The cross brought the disciples of Jesus once to such an end of themselves, which even the words of the Master had

failed to do. It took from them the aureole of holiness which they thought they had won in the three years that they followed Jesus, and it taught them to know themselves. And so they were prepared to receive the Holy Spirit, who would impart a new nature and a new life. For we cannot separate the cross from the Spirit. We can have no Easter and no Pentecost, until we have first had a Good Friday.

Through the cross alone we are prepared for life in the fulness of God; only he who is crucified with Christ can be a vessel unto honor.

Our "old man" must be crucified with Christ (Rom. 6:6), and in the resurrection of Christ we find the root of our new life. 1 Peter 1:3. Whosoever loses his life, shall find it. We must learn the lesson of the cross, as condemned and rejected ones, who have been crucified with Christ. Then the door will be open for a life of power and blessing. All that belongs to death must be given over to death, even as the body is laid away in the earth, because it belongs to the earth.

The Holy Spirit, the Eternal Spirit, is unchangeable. He brought Christ our Head to the cross, and us His children with Him. For this work in us is twofold. On the one hand, it leads us to death, and all that belongs to death; and on the other hand, to that life which God has placed within us, and which leads from glory to glory.

Fraternal Orders

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephes. 5:11.

There are all kinds of fraternal relationships. I have been preaching the gospel for forty years, and I know how to give people a good hearty Christian grasp of the hand, but I do not know how to give them any of these fancy handshakes; and this is the Scripture that has kept me from learning them: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." They say, "But, Mr. Ironside, your influence would be greatly extended if you would only become a member of such a fraternal organization." I say, "Are they all Chris-

tians?" "No," they answer, "but they are good fellows." "But my Book says, 'Be ye not unequally yoked together with unbelievers.'" "Well, but you know, if you would only join and come and be a Lion or a Tiger or a Vulture or something, it would help you greatly in your work." "But," I say, "are all these Tigers and other queer creatures children of God, washed from their sins in the precious blood of the Lord Jesus Christ?" There are my orders; my instructions are in the Book—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." That keeps me out. They come and shake hands and do the funny little things in my hand, and I say, "Brother, I don't know what it is all about, but I do know the Lord Jesus Christ as my Saviour. I belong to the G. A. R., the Grand Army of the Redeemed, and every believer is a member of that."—H. A. Ironside.

One Hour to Live

Joseph Wannemacher, Milwaukee, Wisc.

If I had one more hour to live, I would continue to endeavor to do the will of God on earth as it is done in heaven. I can truly say since my conversion to Christ, my life has abounded, by the grace of God, in doing that will. For twenty-four years I have sought to do what is right in His sight. In my last hour, I would remain in that state of mind and life, and know according to 1 John 2:17 that, "He that doeth the will of God abideth forever." I would sing with Frederick Faber:

I worship Thee, sweet will of God!

And all Thy ways adore,
And every day I live,

I seem to love Thee more and more.
Thou wert the end, the blessed rule
Of our Saviour's toils and tears;
Thou wert the passion of His heart
Those three and thirty years.

He always wins who sides with God,
To him no chance is lost,
God's will is sweetest to him
When it triumphs at his cost.
Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will.

So I would bow my head, my heart yet more, worship and sing:

I take, O Cross, thy shadow for my abiding place;
I ask no other sunshine than the sunshine of His face.

And from my thankful heart with tears, two wonders I confess—
The wonder of HIS GLORIOUS LOVE, and my own worthlessness.

And there would I abide until the Angel choirs came to sing me home to my heavenly abode, which the Saviour so graciously told us He went to prepare for those who love Him and do His blessed will.

Special Offer

Many are taking advantage of our special offer to send the Pentecostal Evangel from now until Feb. 1st next for the sum of 50 cents (25 cents extra outside U. S. A.). Send the paper to some needy one. It will be an investment for eternity.

A Preacher Meets a Preacher

Lester F. Sumrall

"I noticed that you bowed your head and offered thanks before eating," a young traveler said to an elderly gentleman across the dinner table aboard a transcontinental express train.

"Yes, I am a disciple of the Lord Jesus," the older man replied as he smiled graciously.

"And I note that you bear the Cross on the lapel of your coat," said the senior traveler to continue the conversation.

"Indeed," the younger traveler explained, "it bears testimony to my having accepted Christ as Lord and Saviour."

The following thirty-six hours afforded splendid opportunity for the two travelers, who found that they had many things in common, to become engrossed in conversation respecting many interesting issues of the present day. During the varied discussions, Christian denominations were naturally mentioned. The elder passenger stated that he was a minister of the gospel, his position at present being President of a section of the Lutheran Church of America. The younger traveler explained that he also was a Christian minister and served as an evangelist in the Assemblies of God.

To the delighted surprise of the younger minister, the Lutheran official was unusually kindly disposed toward the modern movement popularly called "The Pentecostal Revival." In fact, he sat amazed as the grand mature old gentleman related his past experiences with that revival.

When asked what he thought of the revival as a whole, the Lutheran minister stated that he believed God had *sent it to fill a great need in the world today*. This need he felt was to touch the non-church-going masses. He believed that primarily Methodism was sent for the same purpose; and when they ceased to reach the poorer masses, the Lord sent the Salvation Army to fill the need. Now he feels that the present revival is, *in the purpose of God*, filling this great mission.

The younger minister inquired of him if he did not think there were extremes in the revival, and possibly fanaticism. He quickly responded that all revivals in their infancy have undergone like periods. In fact, when they lose extremes, *they lose their drawing power for the masses*.

The Lutheran minister volunteered to say, "I should much rather have a *live* Pentecostal member in my church than a *dead* Lutheran. And with a smile he confessed that he had been pastor of both!

The older minister said the *universal* growth of the revival was amazing to him. In his visits to Norway and Sweden he had found the revival accomplishing an important role in modern Christianity. He regarded the late Pastor T. B. Barratt of Oslo as an exceedingly wise man in his vocation. In the Norwegian "Book of Religions" each religious group was asked to record their tenets of Faith. Mr. Barratt,

writing for the Pentecostal revival, stated: "In salvation by justification we are Lutherans. In formula of baptism we are Baptists. Respecting sanctification we are Methodists. In aggressive evangelism we are Salvation Army. But in Holy Spirit Baptism, we are *Pentecostals!*"

These tenets of faith, the minister explained, brought him people from all denominations to worship in Filadelfia Church.

When the Lutheran official was visiting in Sweden a friend of his was taking another friend to Filadelfia, in Stockholm. The local man urged his visitor to rush or they would be locked out of the church because the auditorium was being packed. (The auditorium seats 4,000.) The visitor laughed and supposed no church had to lock the crowds out in these days! In desperation the host called a taxi and rushed to Filadelfia Church. They were there five minutes before time for the meeting to start, but the doors were already closed, with all standing room taken and many standing outside. Well, the following Sunday night they were there 30 minutes before time to see what it was that brought multitudes out to this church. The answer was, *a revival!*

As the newly acquired Lutheran friend spoke of the rapid growth of the Pentecostal revival here in America—and he was quite conversant with its activities—he remarked rather grimly that he felt that every tabernacle dotting the countryside like mushrooms *was a rebuke to them*. The younger man sought to soften his feelings in the matter by assuring him they were not *a rebuke*, but rather *a challenge*.

As the journey was drawing to an end, the elder man took the hand of the younger and said with candidness, "I appreciate your religious communion more by having known you."

"Thank you," the younger man replied with sincerity, "and I shall have more respect and consideration for your Church and its people after having met you."

It was a pleasant journey. The time passed quickly. And as the younger man stepped off the train at his destination he felt that the barriers of denominationalism were not so great—not when godly men like this one were leading them.

Each of the travelers went to his respective duties realizing that all the departments of Christianity have a rightful place in the program of God—and each felt a responsibility to fill his place.

Followers of the Cross

"*Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren.*" 1 John 3:16, R. V.

"Greater love hath no man than this, that a man lay down his life for his friend." Here our Lord reveals to us the inconceivable love that moved Him to die for us. And now under the influence and in the power of that love dwelling in us, comes the message: "*We ought to lay down our*

lives for the brethren." Nothing less is expected of us than a Christ-like life, and a Christ-like love, proving itself in all our intercourse with our brethren.

The cross of Christ is the measure by which we know how much Christ loves us. That cross is the measure too of the love which we owe to the brethren around us. It is only as the love of Christ on the cross possesses our hearts, and daily animates our whole being, that we shall be able to love the brethren. Our fellowship in the cross of Christ is to manifest itself in our sacrifice of love, not only to Christ Himself, but to all who belong to Him.

The life to which John calls us here is something entirely supernatural and divine. It is only the faith of Christ Himself living in us that can enable us to accept this great command in the assurance that Christ Himself will work it out in us. It is He Himself Who calls us: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Nothing less than this, a dying to our own nature, a faith that our "old man," our flesh, has been crucified with Christ, so that we no longer need to sin—nothing less than this can enable us to say: "We love His commandments; this commandment too is not grievous."

But for such fellowship and conformity to the death of Christ, nothing will avail but the daily, unbroken abiding in Christ Jesus which He has promised us. By the Holy Spirit revealing and glorifying Christ in us, we may trust Christ Himself to live out His life in us. He who proved His love on the cross of Calvary, He Himself, He alone can enable us to say in truth: "He laid down His life for us; we ought to lay down our lives for the brethren."

It is only as the great truth of the indwelling Christ obtains a place in the faith of the Church which it has not now, that the Christ-like love to the brethren will become the mark of true Christianity, by which all men shall know that we are Christ's disciples. This is what will bring the world to believe that God has loved us even as He loved Christ.—Andrew Murray.

The Stung and the Stinger

The child of God said, "The sting of the slanderer abides."

His Father said, "My word to thee is, 'Pray for them which despitefully use thee.' The word is not, 'Wait till the stinger be sorry for stinging.' Art thou stung? Thou wilt find as thou prayest that the sting will lose its power. Thy thinking will be kindly. Thou wilt remember Him who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. Thy Saviour hath left thee an example that thou shouldest follow His steps."—Amy Carmichael.

Too many love to hear the mention of their name, look to catch their record in the public press, and are pleased to be accounted some one. They delight in mentioning their achievements for God, file the records of their deeds, the notices of commendation, for the generation following to read. It is another thing to record what God has done. When a man is "wrapped up" in God he will forget all about self and work only for the glory of God.

THE DYING WORLD AND THE LIVING WORD

BIBLES IN FRANCE

Four times as many Bibles are being sold in France today as were sold prior to the war, reports *World Dominion*.

PRAYED UP!

Over 100 bombs recently fell around the manse of a godly old minister in Bucks, England. He and his wife said that they just stood quietly together in their home holding hands. Someone remarked, "I suppose you were praying hard." He replied, "Oh, no, I thatched my barn in the summer time." It's well to be prayed up before trouble comes!

SOVIET COMPROMISES

It is reported in *Herald of Holiness* that the Soviets now grant permission to workers to observe Easter and Christmas as holidays without the liability of losing their jobs. The religious tests have been removed from civil service examinations. The newspaper *Besbojnik* admits they have failed in their endeavors to extract religion from the Baltic countries which Russia has taken over.

"THUMBS UP" IN BRITAIN

Sometimes hope is expressed that there may be a great turning to God because of this dreadful war. But Boake Carter says it isn't happening in London: "The bombings have been terrific. And there is no doubt the people have shown they 'can take it.' But I wish some correspondent would cable that, instead of merely 'taking it,' the general public had turned to prayer. Stories have come in that while London was being smashed in one end of town, dancing and cocktail parties were going on below ground at the other end of the city. That may demonstrate a fine degree of equanimity. But I wonder if that is what divine Providence wants in the way of demonstration? How much more hopeful it would be if, instead, the people with one accord would get down on their knees and pray."

HAMAN'S EARS

A smiling old Jew is said to have been asked by Hitler why he smiled while he was delivering a tirade against the Jews. He answered: "Ever since the afflictions of the Hebrews under Pharaoh the Jews have celebrated their deliverance from that ancient anti-Semite by eating a little three-cornered cake of unleavened bread called 'matos' (at Passover). Again, ever since the failure of Haman's plot to destroy the Jews, the Hebrews have celebrated their deliverance (at Purim) by eating a little three-cornered cake called 'Hamon-taschen' (Haman's ears). As I listened to your address today I smiled because I was wondering just what sort of cake the Jews will eat in the future when you cease to exist, and they celebrate their escape from oppression under you!"

DESIGNS ON PALESTINE

The aim of Jewish Zionism is to make Palestine a Jewish national home. They have worked hard to increase the Jewish population, until it is now about half a million—more than it has been for centuries. After the war they hope to settle at least three million more refugee Jews, over a period of five to ten years. Hitler has other plans. Says a correspondent in the British *News Chronicle*: "The focus of Hitler's plans for the destruction of British power in the Middle East is Palestine. The whole fifty years' work of Zionism is to be destroyed by fire and sword." Whether Hitler will ever occupy Palestine we do not know. We do know, however, that ultimately Palestine will be a Jewish national home, for God promised that land to the descendants of Abraham, Isaac, and Jacob forever.

TESTAMENTS FOR CATHOLICS

The Holy Name Society, the largest organization of Catholic laymen in the U. S. A., has been appointed by the hierarchy to promote and direct the national distribution of the new English version of the New Testament which the Roman Catholic Church has just brought out. "A New Testament in every Catholic home," is the official watchword, reports *Sunday School Times*. Let us pray this Testament will indeed get a thorough distribution among Catholics. Although it is worded differently from Protestant Testaments, it undoubtedly contains sufficient gospel teaching to get folk genuinely "born again" if they will read it.

THE DESERT BLOSSOMS

The Palestine Review tells of the restoration of flat lands near the Dead Sea. These contained seventeen per cent salt minerals, and experts declared that nothing could grow upon them. But there was abundant water, and so the soil was "rinsed" several times and then planted. The returns were astonishing. Clover was harvested three times in three months; alfalfa, fourteen times in ten months. The explanation? The soil has, besides its salt, a thirty-five per cent lime content. "The wilderness of the Dead Sea," it is said, "with water plentiful, may yet be twice and thrice blessed and sustain settlements of many workers." And so God's promise is being fulfilled concerning His land and His people: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. 35:1.

A HOOKED CROSS OR HIS CROSS

The great German-Jewish poet, Heinrich Heine, wrote an astonishingly prophetic passage in 1834. He said: "Christianity—and this is its most beautiful accomplishment—has mitigated to some extent that brutal German war lust, but it could not destroy it, and if the time should come when the Cross . . . should break down, then the savagery of the old warriors will reappear, that blind Berserker-madness of which the Nordic poets sing. . . . Then the ancient gods of stone will rise from their graves." Just a century later Heine's apprehension became a reality. The Lutheran State Church, says Dr. Arnold Frank, ceased to believe in Bible Christianity, in the divinity of Christ, in a future life. The greater part of the 13,000 Lutheran pastors preached morality instead of the Cross. The ancient paganism and war lust sprang up again, and the few pastors who spoke against it were treated as rebels. The nation lost its faith in *His Cross* and put its faith instead in the Hooked Cross, the Swastika.

IN AIR-RAID SHELTERS

It is good to hear of gospel services being held in public air-raid shelters in England. The shelters offer unique opportunity for reaching the masses for Christ. But at the same time they offer strong temptations. *United Press* has said: "Alarmed juvenile authorities and social workers warn that with the renewal of the German aerial blitzkrieg immorality was increasing in London's air-raid shelters to a dangerous degree. 'There are few boys and girls of 17 and 18 living under present conditions for whose chastity I would be prepared to vouch,' said a juvenile court official. He added he had often seen a boy and girl refuse to sleep in the same shelter with their parents and instead make a common bed. A group of prominent social workers joined in a letter to the *Times* saying that 'another winter in the shelters under the present conditions would have a gravely demoralizing effect upon our coming generation.'" Such reports should help us to know how to pray as the Lord lays on our hearts the need of young people in war-torn lands.

ANOTHER PHARAOH

Dr. Anthony Weymouth in his book *A War-time Psychologist's Diary* tells of a conversation between Jan Masaryk and Ribbentrop. The latter said without the least shame that massacre of women and children was a perfectly legitimate thing, as it struck terror into people and tended to break their morale. Recently Hitler practically reiterated this sentiment. "A baby is a potential soldier; kill him early and he will not grow up to annoy you and oppose you." There was a ruler in Egypt who held a similar view. Do you remember how God punished him in the Red Sea?

"BIRD OF THE CAGE"

A woman missionary writes in *Sunday School Times*: "A sweeper woman came up to our tent in the dusk with a note. The beauty of the handwriting and style indicated that the Moslem girl who penned it was well educated as well as of high family. Yet she signs herself 'The Bird of the Cage,' and her letter is a passionate appeal to help her escape from the cramped existence which Mohammed decreed for women, into that freedom of which she has caught a glimpse in Christ. Here is only one of many cultured homes in which the Word, printed and spoken, is awakening secret hope among the women of India."

A WAR-TIME CONFERENCE

This is a day of war conferences in which the heads of nations lay their plans for conquest and destruction, but a very different conference was held recently at Luton, England. It was the annual General Conference of the Assemblies of God in Great Britain and Ireland. Brother Donald Gee writes regarding it:

"It was one of the best conferences we have ever had. A grand spirit of unity prevailed. And it was surprising the amount of important business we transacted, too. I felt proud as I swept my eye over those fellows—our pastors at Dover, Coventry, Hackney, Lee, and dozens of other war-torn centers, who are sticking to their posts through thick and thin. The fire is revealing the splendid amount of pure gold that God has brought into their lives."

"One night, after the Conference had been engrossed in business for over twelve hours, the power and glory of the Spirit came upon us at the close of the day like a spiritual cloudburst. Prophecy burst forth, and all were thrilled and revived anew. Thank God, we are still Pentecostal to the hilt. Nothing yet surpasses real 'Pentecost.'"

IT'S A GOOD TIME TO DO IT.

START NOW

In many cases the only time the whole family are together for a meal is in the evening. And immediately following this meal is a good time for family worship. The quarterly, entitled *Daily Devotions*, has been provided to help you in this time of devotions. Each day a scripture reading is given, but if the time is limited, as it is for some, a shorter table reading is given. This is followed by a memory verse and then a devotional comment. To assist the missionaries in their work for Him, a prayer request from the field is given along with the birthdays of the missionaries. Oh, no, the children are not forgotten! A special portion, written so they can understand, is included. Send for a copy for each member of the family, and begin immediately to honor God in your home.

The subscription rates are as follows: 10c per single copy or 40c per year in the U. S.; to foreign countries, single copy, 13c; yearly, 50c. If sent to one address in the U. S. A., the quantity rates are as follows: 3 copies 20c; 5 copies 30c; 8 copies 45c; 10 or more copies 5c each. To all other countries when ordered in lots of 10 or more 7c each.—The Gospel Publishing House.

NINETEENTH GENERAL COUNCIL

of the Assemblies of God

Will convene at the Civic Auditorium,

Minneapolis, Minn.,

Sept. 5 to 11, 1941.

Opening Rally, Thursday evening, Sept. 4.

Preaching Christ Along the Tibetan Border

James Vigna, Missionary to Northwest China, at Central Bible Institute

It has been our happy privilege during the past eight years to minister along the Chinese-Tibetan border to the people of China, Mongolia, Sinkiang, and Tibet. God has made real to us the wonderful gospel of salvation through Christ; and because we know experimentally that He is our Saviour we feel, as did Paul, that "we are debtors" to give them the same opportunity of enjoying Christ's salvation as we have had.

When I was a student in Central Bible Institute something over ten years ago, I recall studying in one of the classes the first chapter of Romans. There Paul says: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, . . . because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves."

At that time I wondered how it could be possible that the heathen once knew God, but after spending a few years in a pagan land I know it is true. The people of Tibet once had a knowledge of God.

Buddhism

Can I prove it? Yes. When we go to them and tell them there is only one God, the true and living God, they say, "That is right." They speak of the Precious Three—their Buddha, their Scriptures, and their Priesthood—their trinity. We tell them of a Saviour who left glory, came in the form of a babe and went about doing good, finally taking on Himself all our sins. They reply, "We have a savior—we have many of them." We tell them of the Scriptures which holy men of old wrote as they were inspired of the Holy Ghost. "Scriptures—why, our temples are full of scriptures," they say. Everything that is written in the Tibetan characters is sacred scripture to the Tibetan.

We tell them of the need of being "born again." They answer, "Why, that is one of the main tenets of our religion. When we die our spirit goes through eighteen hells, then comes back and is born again in another form, as a dove, a sheep, a fish, a babe, or something else. When it has lived in that form for the allotted time, there is another death, and our spirit comes back to earth again in a still different form. Rebirth? Why, we have that."

We tell them that our sins can be atoned for only through the blood of Jesus Christ. They say, "Atonement for sins? We have a way. Every time we count our beads and repeat the sacred formula, 'O mani pad mi hum'—every time we pass a monastery and turn a prayer wheel upon which is written many prayers, we are atoning for sins."

We tell them of the sinfulness of sin and the need of righteousness. They reply, "Our priests also teach us to keep from sin and to do right deeds." We tell them of heaven and hell. They answer, "We have heaven and hell. We have eighteen hells." We tell them that this present

earth is going to be burned with fire. They say, "Yes, that is right. This earth is going to be burned with fire, and then the next earth is going to be burned with fire, and then the next, and so on, and at last there will be a new heaven and a new earth." We teach them that Jesus is coming back. "Why, that is just like our religion," they reply. "We have one Buddha who is coming back again."

What Do These Tibetans Have?

They have a complete imitation of the gospel of Jesus Christ—complete enough to satisfy their religious instincts. Where did they get their religion? I believe the answer is right here in Romans 1. Once they knew God in reality, but they glorified Him not as God, neither were thankful; they became vain in their imaginations, and their foolish heart was darkened. Then God gave them up to uncleanness and

natural happens—a sign in the sky, some event in the neighborhood, or maybe the babe is able to speak immediately upon birth—which attracts the attention of the priests and they have a conference. Then they come to see this newly born child, bringing a number of objects to him, some of which are the personal effects of the former Buddha, and some of which are not. They watch as the child picks up one thing after another. If he shows interest in the personal effects of the former Buddha rather than the other objects, they say that it is the spirit of the departed Buddha in the child that recognizes his own belongings. They declare that their Buddha has returned in the form of this child and everyone worships him as God. And they truly love him. Why? The same emotion has touched them that touches us. "Not that we love Him, but that He first loved us." This child is their departed Buddha who rather than enjoy heaven has come back to save them. This is proof to them that their religion works.

The priesthood is a powerful agency in that land. In fact we might say with reasonable accuracy that almost one quarter of all the people in Tibet are priests. In the locality where we were stationed the last census taken by the Chinese government revealed that there were only a little more than nine hundred families in the trading town, where just half a mile away is a large monastery which houses three thousand monks who worship Buddha; so out of the six thousand people you might find in that trading town every other person on an average would be a priest.

Blinded

We wish we could tell you that these people are waiting with open arms to receive missionaries and are crying out for the gospel; but, friends, it is not so. The Tibetans for the most part are satisfied with their religion. Someone says, "Well, if they are satisfied with their religion and if they have heard the gospel and still reject it, why should we continue to preach to them when there are people in other lands waiting and crying and pleading for missionaries and teachers? Paul writes, 'If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not.' Friends, the gospel is being hid from the Tibetans by the working of Satan, but it must not be hid from them through any failure on our part to witness to them of Christ."

Called of God

Years ago God whispered into my soul the call for service in Tibet. During the years we have spent in that land, we have not seen the outward results we should like to have witnessed, but God called us to that field and we answered. He has helped us to get a working knowledge of the Chinese and Tibetan languages so that we can preach to the people. A number of these Tibetans have come to us and said, "We are dissatisfied with our religion; we realize there is nothing in it. When we hear you speak, we know you have come to teach us the true religion, and we want to know more." They come one at a time, or maybe in twos and threes. They come to our mission station and we look with them into the Word of God, trying to answer their questions, explain-



James Vigna with his workers among the Tibetan nomads

all manner of sin. This is a perfect picture of their present condition.

The Tibetans really believe in their religion. From early morning until late at night, from birth until death, they are constantly doing religious works.

They are satisfied with their religion. Some of them, upon hearing the gospel of Christ, have said, "I believe in my own religion, and even though I go to hell and never return I will still believe it." They give of their money, their grain, their sons to be servants of the priests. They prostrate themselves before their living Buddha; they worship him and serve him as God.

Living Buddhas

Perhaps you wonder whether they have any proof of the reality of their religion. The living Buddhas are taken as proof. A Tibetan gains merit by repeating the sacred formula, chanting prayers and going on pilgrimages from holy place to holy place. When he has gained sufficient merit, he attains to that place of bliss and perfect knowledge for which they seek, becoming an Enlightened One (Buddha).

When such an Enlightened One dies he is supposed to go to heaven, but instead his heart is immediately filled with compassion for the less fortunate people who are still on earth, so he voluntarily comes back in the form of a new babe. When he is born something super-

ing to them the way of eternal life. We kneel down and call on the name of the Lord, and God meets them. Just one here, one there, two over yonder. We see them once or twice, then they are gone, and perhaps we never meet again. "But God—!"

A Price to Pay

It means something for a Tibetan to become a Christian. Although we work in a government-controlled section, there is really no religious liberty. A few miles south of us a missionary family of another denomination in their travels contacted a villager who accepted Christ and confessed Him openly. The man went back to his village determined to live for Jesus, and within a few months he was hacked to death by his villagers. It is well known in that area that this was done at the command of the temple authorities.

But although we know what it will cost the Tibetans to become Christians, we do not compromise. We show them that to follow Christ means not only death to sin and self and the world but also the danger of literal death. We remind them that Jesus said we should sit down and count the cost before confessing Christ lest we should make a start and find the road too hard to go all the way.

When we have dealt with the Tibetans about making a definite decision for Christ they have said, "Don't you remember what happened to that villager when he accepted Christ? If we believe in your Jesus and let it be known, the same thing will happen to us." We reply, "What if it does? Jesus said, 'Fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' Matthew 10:28. What if they do kill you? Sudden death means sudden glory to a Christian."

Again, they have said, "We know your gospel is true; you have been here for a number of years, and we know there is something to the message that you preach. But if we believe in your doctrine, will you feed us, give us a place to live and land to till, and will you always stay here? Once you leave, the temple authorities can do to us anything they want, and the Chinese cannot interfere." But we have seen the danger in this. They think we are just another Buddha, just another sect, and that if they follow us we will promise to see them through to heaven as their Buddhas do. We have therefore replied, "No, we cannot promise you that. Jesus is real. He is our Saviour. He can save you from your sins, give you power to overcome, and become so real that you will be willing to lay down your life for Him. If you believe what we teach and follow us, we cannot take you to heaven. We are here today and gone tomorrow. It is our God who will take you to heaven."

Our Appeal

We come to you presenting a need. We do not ask for recruits; we do not ask how many will go to Tibet as missionaries. Nor do we ask for money, though that is needed in all missionary work. We come asking for prayer. In 2 Thessalonians 3:1 Paul writes, "Brethren, pray for us, that the word of the Lord may have free course and be glorified." That is our appeal.

About two months' travel south of our station, there is another large trading center where the China Inland Mission is working. The missionary at that station wrote an article which appeared in "World Dominion" a few years ago in which he related the following incident. While he was about his duties a Tibetan walked in and said, "I am a believer in Jesus." The missionary said, "I do not know you; who are you?" He replied, "I am a nomad from northeastern Tibet. Once we went up north to Labrang. There we heard

one of your foreign teachers tell about Jesus and His love and His saving power, how He died and then rose again and ascended to heaven where He is interceding for us today. We believed what that foreigner told us; we called on this Jesus and He saved us."

Labrang is the place where our mission station is located. We do not know who this man was. We do not know whom God used to win him. Apparently he heard us preach once and as far as we know never returned to us. He believed on Christ, then some time later he showed up at this other trading town many miles away with the testimony that he had been saved.

Reaching the Nomad Tibetans and Mongols

V. G. Plymire, Hwangyuan, Tsinghai, China

Last summer we made a trip among the nomad Tibetans and Mongols, which was blessed of God in spite of severe opposition from the devil. We were somewhat hindered due to war which broke out after we started from Hwangyuan. Many thousands of Ha-sas from Sinkiang Province fled into these regions, turned robbers and began to attack travelers and nomads, killing and stealing everywhere. One day several passed us and a little farther on robbed a lot of salt-carts of their horses. One morning we broke camp rather early and had gone but a short distance when a battle was fought right where we had camped. The day we crossed the pass on our return trip, three men were murdered just back of us. Robbers drove their loot by our tents at night. It is wonderful how God protected us, for not once were we molested by these robbers. Surely God was good.

Sowing Good Seed

We camped for eight days at the Dulan lamasery. During this time there was a religious gathering, and we witnessed to all the priests as well as to many of the people who gathered. Almost daily Mrs. Plymire spoke to many women by the riverside as they came for their supply of water several times a day. We met some to whom we had witnessed on a previous trip through these parts. Pray that God will cause the seed sown to spring up unto fruition.



Boy priests in dance to demons at Tibetan fair.

That is one soul. "What shall it profit a man if he shall gain the whole world and lose his own soul?" According to these words of Jesus one soul is worth far more in God's sight than all the world.

I firmly believe that through the preaching of the Word to the people along the Chinese-Tibetan border and the Indian-Tibetan border, many Tibetans have believed to the saving of their souls. And I believe that when Jesus comes there will be some from among this people who will join us in the glad song of redemption. Why? Because you have sent us, we have preached, they have heard and believed, and God has saved them.

Ts'a K'a is the great salt lake from which many hundreds of tons of salt are taken to Hwangyuan for distribution to others parts. Here we found a lone family who are trying to follow the Lord. They told us that I had once given the husband a Bible. We spent a few days with this family, trying to encourage and help them, and since returning we have sent them some gospel literature. Pray for these people who stand alone in the midst of devil worship. If we could travel more it is possible that we would find more such people, following the Lord as best they know. Who can tell the far-reaching influence of our work here in Hwangyuan?

When we sat out on our journey the grass was burned because of the long drought, but on our return trip we encountered heavy rains, and the last two days faced cutting snowstorms. Up in a high altitude, with the strong wind blowing and the snow cutting like a knife in the face, it surely was not comfortable.

Witnessing at the Fairs

Since returning we have attended two fairs at the large Kum Bum lamasery. The ninth moon fair was not well attended, due to the fact that since so many men had been called away to war, the harvest was not gathered and the people remained in their fields. However, God gave us many opportunities to witness for Him.

The tenth moon fair was better attended, although small compared to previous gatherings. Here we met many Tibetan nomads and a number of Mongols from the Koko district. We also met the headman of the Korlik district. His deceased father was a good friend of ours, but we had not been able to get close to this man. At the fair however, we became friends, and we hope some day to visit his home, spending some time with him and his tribe. We called at all the tents,

(Continued on Page Twelve)

SIX LITTLE ORPHANS

Mr. and Mrs. Plymire are appealing to friends in the homeland to help them in the support of six orphan children left in their care. Since prices are so high, they are finding it a problem to clothe and care for the little ones. Brother Plymire writes that the suffering in that area is intense and poverty rampant. Any offerings for these orphans may be sent to the Foreign Missions Department, designated for orphan children in care of V. G. Plymire.

Send all Offerings to Noel Perkin, 336 West Pacific Street, Springfield, Missouri

THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

Victory Over Fear

Lesson for July 27, 1941. Lesson Text: Psalms 91, 121, 124

A Rock and a Refuge. We learn from the Septuagint Version that Psalm 91 is one of David's songs. In Psalm 18 we see David setting his love upon the Lord and saying: "I love Thee, O Lord, my strength. The Lord is my Rock, and my Fortress, and my Deliverer; my God, my strong Rock, in Him will I trust." Psalm 18:1, 2 (R. V.). David learned of the One of whom Isaiah later sang: "A Man shall be as a Hiding Place, as a shadow of a Great Rock in a weary land" Isa. 32:2. This is none other than our lovely Jesus, He who says to us in these days of storm and wind, "Abide in Me, and I in you."

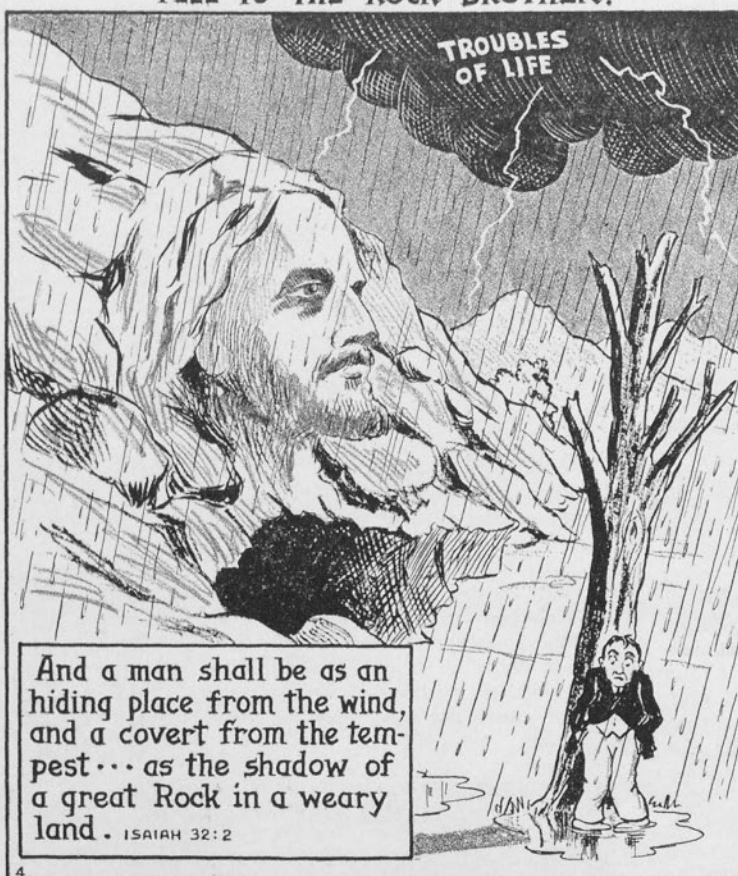
Personal Appropriation. David was a say-so saint. Always the first to rise in the testimony meeting! He tells us, "I will say of the Lord, He is my Refuge, and my Fortress: my God, in Him will I trust." The Revised Version gives verse 9 as, "For Thou, O Lord, art my Refuge." Note the word *my*, not *our*. In Psalm 143 we hear David's prayer, "Deliver me, O Lord, from mine enemies, I flee unto Thee to hide me." David, like a little coney, ran to the Rock of Ages. Prov. 30:26 Listen to his prayer when he fled from Saul into the cave of Adullam: "Be merciful unto me, O God, be merciful unto me; for my soul taketh refuge in Thee: Yea; in the shadow of Thy wings will I take refuge, until these calamities be overpast." Psalm 57:1 (R. V.).

A Fence of Feathers. In the song of Moses he likens the Lord to an eagle who stirs up her nest, fluttereth over her young, spreading abroad His wings, bearing them upon His pinions; and here again we have the picture of the saint's being carried on eagle wings above the subtle snare of the fowler, above the miserable malarial areas of earth. Kay translates verse 4, "With His feathers shall He make a fence for thee." "Under His wings shalt thou take refuge." How safe we are on the wings and under the wings of Him who says today as He did of old, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." Amy Carmichael tells of one who complained that he felt "fenced in." "The Father took him to the fence and bid him look; he looked and he did not see a hedge of thorns or a barbed wire entanglement; he saw a fence of feathers."

The Promise of Protection. Many have laid hold on the glorious promises that follow and have proved them true. They have thus been protected from plague and other evils. Many British friends in these days of incessant bombing testify to marvelous preservations as they took refuge in the Lord. When we get home to glory we shall learn how much we owe to the kindly angels our lover Lord has given charge over us to keep us in all our ways. He has commissioned them to bear us up in their hands. Max Wood Moorhead told us at one time that he was nearly run over by an auto in London, but he was conscious of being borne up by angelic hands and lifted safely on to the pavement. "I do not know what the boy who shined by shoes immediately afterwards thought of me," he said to us. "I told him all about it. My mouth was full of praise to God for His goodness!"

An Angel Body Guard. A missionary in Peru tells of a time after the great World War when there was such financial distress that many, who could get nothing to do, became bandits. Two Spaniards, who hated the Protestants, organized a band of four hundred, purposing to destroy and loot a mission in the Lake Titicaca district. The missionaries gave themselves to prayer. One day they saw a number of Indians reconnoitering the place and recognized them as members of the robber band. The missionaries expected an immediate attack, but the night passed without it. Several nights they were expecting to be destroyed, but nothing took place. Later they heard this story. The whole band of four hundred came to attack the mission. They stood on a hill overlooking the property, and there, to their amazement, they saw a strong company standing

FLY TO THE ROCK-BROTHER!



guard all round the mission. The robber chiefs withdrew their men saying they could not attack, they were so "outnumbered." "An innumerable company of angels!" Heb. 12:22.

Victory over all the power of the enemy. The promise, "Thou shalt tread upon the lion and adder," is supplemented by the yet greater promise of our Lord Jesus, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy." And the context shows the real inward meaning of the promise, the casting out of evil spirits from their victims.

Lovers of the Lamb. The last three verses of Psalm 91 are wonderful promises to those who set their love upon the Lord. He will give them deliverances like those He gave to David. He will exalt them to reign with Him. He will answer their prayers when they call on Him. He will be a very present help to them in trouble. "I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation (my saving health)." We are all called to be great lovers, loving the Lord with all

our heart, all our soul, all our strength, and all our mind.

My help cometh from the Lord. Psalm 121 is often called the traveler's Psalm, because of the assurance of the Lord's preserving us in our traveling—our going out and coming in. Our Scotch friends dearly love this song of the hills and enjoy this version:

"From every evil shall He keep thy soul,
From every sin.
Jehovah shall preserve thy going out,
Thy coming in.
Above thee watching, He whom we adore
Shall keep thee henceforth, yea, for evermore."

When I was a child I was somewhat afraid of a text we had on the wall, "Thou, Lord, seest me." I looked upon the Lord as a sort of policeman, and I was far from happy with the thought that He was a witness to all my juvenile delinquencies. But since I have grown up and have learned the beautiful context of that verse, and have found that His loving eye is ever on the outlook for our good, my heart is made to offer constant adoration to Him. I am happy that He that keepeth His own never slumbers nor sleeps.

Our soul is escaped. Psalm 124 shows the loving care of our Lord for Israel. It is true even today that wicked men would make Israel their prey and "swallow them up quick" but God is not unmindful of His promises to Abraham concerning his seed. Said Hadrian to an old rabbi, "Great indeed must be the lamb, Israel, that can exist among so many wolves." The rabbi replied, "Great is the Shepherd of Israel who rescues and protects her." The Shepherd of Israel is not unmindful of the woes of His people today. Any time now He may break through the blue, and then the enemies of Israel will be made to lick the dust.—S. H. F.

LIVING ON APPEARANCES

Some live on a mere appearance. Drummond writes of the African white ant: "One may never see the insect, possibly, in the flesh, for it lives underground; but its ravages confront one at every turn. You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the door-post totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers and discover that the whole inside is eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you could push your little finger."

Many influences act on Christian character much as these secret pests act upon the beams of houses. *Secret sins silently eat out the pith of the Christian life, and yet everything remains the same to the eye.* The heart, core, and fiber of the Christian character and life perished piecemeal, yet the hollow thing keeps up its old aspect and credit.—W. L. Watkinson.

THE WORD

"I owe my conversion simply to the reading of a book. A book? Yes, an old, homely-looking book, modest as nature and as natural as it. A book that has a workaday and unassuming look, like the sun that warms us, like the bread that nourishes us. A book that seems to us as familiar and as full of kindly blessing as the old grandmother who reads daily in it—with dear, trembling lips, and with spectacles on her nose. And the book is called quite shortly—the Book—the Bible."—Heinrich Heine.

OUR EXPERIENCE ON THE ZAM ZAM

(Continued from Page One)

to the lifeboats in their pajamas, some sought their precious passports and money, and others of us dressed fully. For the most part we were people who know God and were unafraid to die.

There was no panic among the passengers. The hand of the Almighty had smoothed the face of the deep and it was not unsafe to be in the lowered lifeboats. The firing ceased, but the Egyptian crew began pushing off with the boats. Fear gripped their unchristian hearts, and as they looked up at the side of the listing ship, they were wild to get away. They pushed away when the boats were but half filled. Our men helped women and children down the rope ladders only to find that they must fight with the crew for places in the boats, and in a short time a group of us found ourselves alone on the sinking Zam Zam.

We hurried to an upper deck and cut loose a raft. A British missionary and a woman were hanging on the bottom rungs of a rope ladder, where the crew had left them, and these threw themselves into the sea and made for the raft. We who were left were about to do the same thing, when we saw the raider drawing near and decided she would probably send over boats. As I looked down on the scene below, a lifeboat overturned and a missionary mother with her six children were thrown into the sea.

Soon the German motorboats were alongside and their officers were coming on board the wounded Zam Zam. After inspection they took us into their boats and all of us were soon on the decks of the raider. The children were pulled up in baskets while adults climbed up the steep sides on rope ladders. As we climbed aboard that vessel of destruction, God gave us a welcome token of His care, for there arching from wave to wave and circling above us was a beautiful rainbow. There was no rain or mist and we regarded this bow as assurance from our God. We thanked Him, that at least for the moment we were safe from death in the deep.

We took stock of our condition and found several were badly wounded, some from each group of passengers with the exception of the missionaries. These last comprised well over half the number, *but not one was injured, indeed not even one of the many children received a scratch.* One man had his head shot open and his brains were partly out, others were terribly mangled, and these received immediate attention from the German surgeon.

This German raider of some 8,000 tons, apparently built over for speed and armed for her work of piracy, bore the name "Tamesis." We were passed between armed guards and hurried along the decks to line up before an officer who took our money and passports. The women were sent below the water line to a hold filled with tiers of wooden bunks on either side and whose iron floor was covered thick with grease that oozed up between the toes of those who left their shoes behind. This was the prison of the raider, whose strong walls had doubtless listened to the terrified conversations of many who, escaping death as their vessels were sunk, had found themselves confined there.

There was evidence among the crew of this pirate ship, that they were somewhat concerned to find so many of their prisoners were Americans, and some time was spent in bringing over some of our belongings from the Zam Zam. Many of these goods, however, were never given over to their owners.

Later the ladies were allowed on deck and we all watched together as the hot sun of early afternoon shone down on the slowly sinking Zam Zam. How helpless she looked slowly settling to her watery grave! Now the enemy had looted to his satisfaction and heavy charges were placed in her lower holds forward and aft, the fuses were lit and the terrific explosions blew the bottom out of the vessel. Columns of water were forced up through the hatches and funnels to fall again on the decks. She rolled over and slipped be-

neath the waters. It was a bitter moment for us, whose possessions were in her rooms and holds and who had trusted her to carry us on our peaceful missionary errands.

That night we all ate the bowl of soup and the piece of black bread rationed to us in the prison hold and lay down in the rough bunks to think and wonder at our fate. As we lay, the ship was speeding through the night to meet the prison vessel that would take us to some European port. It was a night of terror, but we forgot not to pray to our God and trust in His care.

The following day we were transferred to a freighter of about equal tonnage. When we were allowed on deck, the two ships were tied together and rolling up and down on the swell, while the little motorboats skimmed back and forth carrying provisions, guards and guns to the vessel that would carry us for the next five weeks. In the afternoon the "Tamesis" left us, to hunt another ship and we had opportunity to take stock of our quarters on this freighter, the "Dresden." She was a high-prowed German cargo ship, having a few cabins midships to which our women and children were taken. The mothers and their children were given the few cabins and the rest of the women were to sleep on the floors of two lounges, some twenty to each small room. We men were sent to the second cargo hatch on the forward deck and driven below, where we found a hold some fifty feet square which was to quarter the whole group of us, over 100 white men. The Egyptian crew had a similar hold adjoining ours. We were given cotton cloth and bales of raw cotton to make ourselves pallets and when we laid them down, they just covered the floor.

The purser issued small bowls, cups and spoons to each of us and we lined up for our first meal on the hot steel deck. The meals consisted of a ladle of soup and a slice of black bread. The bowls were destined to be our only receptacle for water and we must use the litre of water issued in them each morning for washing, shaving and brushing our teeth. Many men were soon quite sick with dysentery from the foul food, and suffered from lack of medicines and care.

We divided our clothing, for some had only their night clothes, and loaned shaving outfits and such utensils as some might have saved. A fine fellowship prevailed and in our squalid quarters we men of all Christian denominations gathered daily for earnest prayer. Religious differences were not mentioned as we took our common plight to the Lord, and we learned to love each other dearly.

The "Dresden" idled and rolled in the South Atlantic for nine days, going nowhere until the raider came back, and as the two vessels tied up together for the day God took out His brush of glory and painted another beautiful rainbow over the ships. We had protested at the thought of being taken to Europe and were now promised that we would be transferred to a neutral ship at sea or taken to some island. The ships parted and the engines of our prison ship throbbed lustily as we sailed away to the north.

On the deck in the daytime we men talked hopefully of being transferred at sea, as we whittled or lay about on the hatch, but our hopes were vain. It was only a ruse to keep us quiet as we sailed toward the British blockade and Europe. Once a day we were allowed to see our wives for a short time on a narrow deck and this was of course a happy two hours for us all. We took opportunity to unite our prayers with theirs and encourage each other.

The iron deck proved a veritable stove as it baked under the tropical sun and it was difficult to sleep, hot and hungry as we were at night. Our only outside diversion was watching the huge whales that played alongside, or conjecturing what ship had been sighted in the distance, when our captain wheeled about and ran his ship into the sun or lay still for hours for some craft to pass without seeing us.

After some three weeks of slowly and warily steaming through the tropics, we found ourselves suffering from the cold rains of the northern

ocean. We were now in dangerous waters. British submarines might send us to the depths with a torpedo, or a cruiser might shell us at any time. We doubled our prayer meetings and God sent storms that rolled the vast deep into high and angry waves in which no submarine could hope to operate. At last we drew a breath of relief and thanked God, for we had reached Cape Finistere in Northern Spain. We had run the blockade and it was only a matter of two days till we were standing outside the harbor of St. Jean de Suze, in occupied France, waiting for German warships to sweep the mines and take us in.

At noon the following day, naval officers came on board and separated us from our beloved British friends. Missionaries, old and young, were held for concentration camps, no discrimination being made for their vocation. Husbands who were British were taken from their sobbing American wives, and of the 300 passengers and crew from the Zam Zam only 140 Americans were sped ashore in the little harbor craft bearing French names. It was evident that the cruelties of war awaited our friends and fellow laborers in the gospel, yet a ray of hope came even to their sad hearts for once again a rainbow stretched from the sandy shore to the rolling sea above us, the third such token of our Father's love and care.

The days soon passed watching the young German soldiers that guarded us and filled the town with noise as they drilled in their heavy military boots, or talking with the poor starving French now held in the grip of the army of occupation. Our consuls were laboring faithfully to get us out and after some ten days we were carried to the border, herded close in the Spanish train, and found ourselves looking out on the landscape of that country so recently torn by war. Buildings were blown down from the bombing, railways were still crippled, and the people in a worse starvation than even France itself.

As we rolled on to Portugal and pulled into a station, we saw a wonderful sight. Long tables laden with food stretched the length of the platform. Young girls in native dress waited happily to serve us, and two flags, one Portuguese and one our own Old Glory, were stuck in the top of a cake. Supper over, a Portuguese girl leaped onto a chair and waved her native flag while we cheered and then she waved the Stars and Stripes and we cheered even louder yet. Our imprisonment was over and our hearts warmed at this splendid token of friendship and care for our well being. As the train sped on we cheerfully endured the rough track and hard seats, sitting up night and day, for we were rolling across a neutral country to find a ship that would bear us back across the Atlantic to those who had been praying in love for our deliverance. God was there to meet us in Lisbon and for the fourth and last time He assured us with a splendid bright rainbow.

God smoothed the sea before the good American ship "Exeter," and the day came quickly when we walked down her gangplank to meet Miss Hackl, of the Mizpah Rest Home, and Brother Vigna, missionary to China, who greeted us with Christian love.

Safely home after such perils, we look back and see that our faith in God has been strengthened and our trust has become more sure in the Lord who cares for His own.

(As the way is not open for Brother and Sister Derr to get back to Africa, they are open to accept a pastorate. They can be addressed c/o Missions Dept., 336 W. Pacific St., Springfield, Mo.)

ASSURANCE

Dear heavenly Father, hold my hand
Each moment, lest I fall;
Thine is the power to keep—my part
To let Thee, that is all.
I dare not take one step alone,
And oh, 'tis sweet to know
Thy loving, mighty, tender clasp
Will never let me go.

QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Please explain, "For where the carcass is there will the eagles be gathered together."

Some believe the carcass spoken of here is the Jews, the eagles typifying the Gentile nations that will come against her during the Tribulation. The larger number believe the carcass refers to Christ and the eagles to the saints who are looking for Him, who will be caught up to meet Him in the air.

I believe that if Jesus had any carnal desires such as sex impulses He was not then pure enough to atone for the sins of the whole world. What do you believe?

I believe Jesus was the perfect man as well as the Son of God and being perfect man he possessed all the normal qualities of man. The sex instinct is as much the gift of God as the instinct to eat or drink. It is not unholy in itself. It has a function to perform that meets the approval of God. "Be fruitful and multiply." It is only when it is perverted in its use that it becomes sinful. This can be said also of every other natural quality of man.

REACHING THE NOMAD TIBETANS AND MONGOLS

(Continued from Page Nine)

distributing literature and speaking to the people of the way of salvation. From this fair a considerable amount of gospel literature, including large Scripture posters, was carried into regions beyond. When shall we reap the harvest from this sowing?

Hwangyuan has been the important trade center for this part of Tibet. It is on the main trade route to Lhasa, and caravans of traders come here each year from Lhasa, returning during the summer. Many have gone from this place with a Bible or a Testament, and we have not seen them again. Some have been saved here and have gone to live in other parts. There are several such families some fifteen days' journey west of us. All were

saved and baptized in Hwangyuan, but now they are far from us, serving the Lord in that lone region. Pray for them!

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of June, 1941.

Aber, W. K., Monsthalia, Texas (Reinstatement)
 Agnew, William S., Athens, Texas
 Anderson, Carl E., Pomona, Calif.
 Arnold, Oscar F., Green Lane, Pa.
 Baldrige, Ruth E., Cleveland, Tex.
 Belknap, Leonard H., Chandler, Okla.
 Bell, Leonard R., Gateway, Ark.
 Bennett, Frederick C., Philadelphia, Pa.
 Billingsley, Jesse P., San Antonio, Tex.
 Blue, Archie D., Van, Tex.
 Bobeck, Nicholas, Westbury, N. J.
 Brasher, James R., Wright City, Okla.
 Brooks, Hiram A., Jr., Long Beach, Calif.
 Brown, Arthur, Orange, Tex.
 Bryan, Runnels A., Houston, Tex.
 Burns, Rollin L., Dallas, Tex.
 Carlton, Truman W., Winterhaven, Calif.
 Clouch, Winifred M., Torrance, Calif.
 Cothran, Woodrow W., Buffalo, Tex.
 Cowen, Roy L., Highgrove, Calif.
 Cunningham, Mrs. Jewell E., El Centro, Calif.
 Curtis, John S., Cedar Hill, Tex.
 Dych, George E., Waynesboro, Pa.
 Edwards, Mrs. O. W., Portales, N. M.
 Ford, Dennie E., Ben Wheeler, Tex.
 Georgianna, Angela, Bell, Calif.
 Harris, Lee C., El Campo, Tex.
 Harrison, Clarence L., Pomona, Calif.
 Holcomb, Mrs. K. C., Blue Ridge, Tex.
 Jacobs, Robert L., Polvadera, N. M.
 Jeffrey, T. Kermit, Alton, Ill.
 Jones, Charles R., Fort Worth, Tex.
 Jones, Hugh M., Saticoy, Calif.
 Keyes, O. W., Fort Worth, Tex.
 Lake, Murrell A., Houston, Tex.
 Lathim, George A., Dayton, Wash.
 Laughlin, David L., Sweetwater, Tex. (Reinstatement)
 Loree, Laura M., Seattle, Wash.
 Lotridge, Ralph, Oildale, Calif.

McCrary, Cleaburn A., Rusk, Tex.
 McCutchen, Ellis B., Austin, Tex.
 McNutt, William R., Renton, Wash.
 Miller, Ralph W., Bell, Calif.
 Ming, Mrs. Mable A., Santa Paula, Calif.
 Mize, Hugh N., Haskell, Tex.
 Moore, Arthur E., Knoxdale, Pa.
 Nash, Joseph W., San Jon, N. M.
 Nichols, Norman R., Mountainair, N. M. (Reinstatement)
 O'Brien, Michael J., Bell, Calif.
 Olson, Mrs. Ella, Bell, Calif.
 Oss, Maynard S., Enumclaw, Wash.
 Pate, Harlen J., Palestine, Tex.
 Plunkett, Margaret M., San Bernardino, Calif.
 Pope, Andrew J., Dallas, Tex.
 Rhodes, L. Arnold, Punxsutawney, Pa.
 Rodriguez, Julio, New York, N. Y. (Reinstatement)
 Rossignol, Claude A., Aledo, Tex.
 Scaggs, John W., King City, Calif.
 Schock, Wilbert D., Philadelphia, Pa.
 Slaughter, Charles A., Wilder, Idaho
 Smith, Jannie B., East Bakerfield, Calif. (Reinstatement)
 Spiers, Thomas L., Houston, Tex.
 Statser, Lester L., Logan, N. M.
 Strom, W. G., Wood, S. Dak.
 Swaim, Walter Q., Van Buren, Ark.
 Tumlinson, Roy L., Purdon, Tex.
 Van Oosbree, Ray, Laguna Beach, Calif.
 Vaughan, Frances E. (Mrs. Cecil), Maricopa, Calif.
 Vigna, James, New York, New York
 Wallace, Mrs. Gladys, Bakersfield, Calif.
 Waters, Charles F., Kellogg, Idaho (Reinstatement)
 Williams, Stanley W., Houston, Tex.
 Wilson, Vernon E., Dallas, Tex.
 Wood, J. P. Grapeland, Tex.
 Young, J. S., Perrin, Tex.

The following names were removed from the General Council ministerial list during the month of June, 1941.

Crouch, A. F., Springfield, Mo. (Deceased)
 Harris, James R., Tulsa, Okla. (Dropped)
 Jorden, Daniel H., St. Louis, Mo. (Deceased)
 Kienel, Paul, Dufur, Oregon (Deceased)

REPORTS FROM THE REAPERS

FRISTOE, MO.—We have just closed a successful 3½-weeks revival here with Warner Miles of Kansas City as evangelist. Twenty-four souls were saved. The countryside was stirred as Brother Miles preached the Word without fear or favor. We feel that this revival has not only been a blessing to the church but to the entire community.—Blanche Romesburg, Pastor.

BASTROP, LA.—We have enjoyed a 3-weeks revival with J. W. McCoy, Tyler, Texas, as the evangelist. A number were saved or reclaimed, and 7 received the Baptism in the Holy Ghost. The church also was greatly uplifted by Brother McCoy's messages on old-time holiness. We love him much, and look forward to his coming to be with us again.—S. A. Rice, Pastor.

CHANUTE, KANSAS—We are glad to report a good 2-weeks revival recently conducted by Evangelist J. A. Conley. Ten or 12 prayed through to salvation, several were filled with the Spirit, and many bodies were healed by the power of God. Two sisters were healed of heart trouble. One who had suffered from a collapsed lung testified to healing. Two invalids, who had been in wheel chairs for some time, were wonderfully touched. Many others testified to healing from various afflictions. The church and town were stirred.—Pastor and Mrs. A. Gaddis.

HURON, S. DAK.—We have just closed a series of old-fashioned gospel services in the Gospel Tabernacle where Claude Conklin is pastor. During the three weeks of meetings it was our happy privilege to pray with 40 souls who sought the Lord for salvation, as well as with 5 who received the Baptism in the Holy Spirit.—The Carroll Evangelistic Party, composed of Mr. and Mrs. Douglas Carroll, Stanton Johnson, and Forrest McClellan, of North Central Bible Institute.

TAMPA, FLA.—March 19, 1933, we started a tent meeting here. After 17 weeks God helped us to build Glad Tidings Tabernacle and set the church in order with 75 members. In about two years we had the church and a nice parsonage all paid for. Hundreds of souls have been saved and many filled with the Holy Spirit in the past eight years. We have so many calls for meetings that we feel we must obey the Lord and go out in the harvest field where we can reach the unsaved and win them for Jesus. Our new address will be c/o Pastor Howard S. Bush, 3029 Grove St. N., St. Petersburg, Fla.—Mr. and Mrs. I. J. Bolton.

SANTA FE, N. MEX.—Just closed a 2-weeks revival, Janice Meeks of Logan, 14-year-old evangelist, doing the preaching. God met us in a wonderful way. Five were saved and two were reclaimed. Three or four nights, the building was too small to accommodate the crowds. New people came every night to the services. One woman was healed. We feel

encouraged to press on for God. We are hoping to put up a tent here in August, and covet your prayers, for if there are any hard places for the gospel this is one of them. We were blessed during the revival by the coming of Ruth Couchman, missionary from Peru, as we have the same kind of buildings that they have over there, and have the same Catholic parades. We had one last Sunday and will have another next Sunday.—W. A. Vanzant.

HERCULANEUM, MO.—We have just closed a 2½-weeks revival with Evangelist Beatrice Best of Springfield. Many of the church say this was the best revival Herculanum has had. A goodly number of souls were saved. All have been revived, and many have been healed by the supernatural power of God. We are praising God for the good interest that was shown throughout the meeting and for what has been accomplished. Special services were successfully conducted for the Children, and we plan to continue this phase of the work in the church. We are asking Sister Best to come back for another week before she goes to Bismarck on July 20.

In March, 1941, Brother and Sister J. R. Vest came here to be our pastors. Under their ministry the church has been growing spiritually and progressing in many ways.—Goldie Chapman, Church Secretary.

PLAINVIEW, TEXAS—June 1 marked the beginning of our third year as pastor of the church here. The Lord has graciously blessed our labors. We have had eight revivals with over 100 saved or reclaimed, and many baptized and healed. A new high Sunday School record has been set, and we had an average attendance of 135 last year. Ours is now a First-class Sunday School. We have a thriving C. A. Band, with an attendance of from 25 to

40 weekly. Our W. M. C.'s are as faithful as can be found, and carry their part of both the financial and the spiritual load.

We received the special Missionary poster, also map and pictures of missionaries for being a regularly contributing church to Missions. Over \$1,800 has been spent on indebtedness and improvements during the two years. All of these accomplishments have been made possible by the co-operative effort of those who preceded us as pastors, the splendid evangelists who have labored with us, and the faithful saints here in the local assembly.—H. Paul Holdridge, Pastor.

FERRIDAY, LA.—A glorious revival was conducted here by Evangelist and Mrs. Vincent Roccaforte of Houston. God's power was in the building every night to save, reclaim, or bless. The meeting continued until June 17, under the ministry of Brother Roccaforte, and the revival fires are still burning in our hearts. Many were blessed, and 10 gave their hearts to the Lord in the old-time way, praying through at the old-fashioned altar which was sprinkled with tears of repentance. Wrongs were made right, sons and fathers were saved together, and 11 new converts are seeking the Baptism in the Holy Spirit. We thoroughly enjoyed Brother and Sister Roccaforte's ministry in song and word. We have invited these "Texas Musical Evangelists" for a return city-wide tent revival in the fall. The church was built up in every department. All the new converts are grown folk and are making fine Christians, 5 following the Lord in water baptism. This is a comparatively new field, they having had two good pastors before our coming. Council brethren will find a welcome.—Pastor and Mrs. William T. Holcomb.

CONNEAUT, OHIO—June 15 the church was beautifully decorated with flowers, the occasion being the burning of the church mortgage. The service was in charge of our pastor, F. A. Shank. District Superintendent G. F. Lewis, who was a former pastor, and Alex Clattenburg, who was our pastor at the time our church was built, helped with the services. The church was filled with members and friends. G. F. Lewis brought the message from Joshua 1:1-9, using the text, "Go forward." Alex Clattenburg conducted the song service and also made a few remarks. The members of the official board were called to the platform, and as Brother Clattenburg touched a match to the mortgage the congregation worshipped the Lord for His goodness in helping us meet our obligation.—George Helmbrecht, Secretary.

THE SPARROW'S FRIEND

God cares for His own. If He notes the sparrow's fall do you think He will care for you? Though we are least of all His children and so unworthy of His love, yet for us there is kind remembrance in the Father's heart of love. The Saviour gently whispers, "Are ye not much better than they?"—A. E. Mills

Every man, however humble his station and feeble his powers, exercises some influence on those who are about him for good or for evil.—Adam Sedgwick.

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.

DE LEON, TEXAS.—July 15-30; E. R. Winter and Party.—Maurice Evans, Pastor. GRAPEVINE, TEXAS.—Tent Meeting, July 6-; O. B. Braune of Ft. Worth Evangelist.—S. E. Eldridge, Pastor.

JAMESTOWN, N. Y.—July 27, for 3 weeks; Gay Benson, Mount Morris, Pa., Evangelist.—Frederick D. Drake, Pastor.

CENTRALIA, WASH.—Oak St. at Pine; July 15, for 3 weeks or more; Don Mal-lough, Evangelist.—C. T. Walberg, Pastor.

NOONAN, N. DAK.—July 13, for 2 weeks or longer; George Rasmussen, Evangelist.—W. H. Kesler, Pastor.

BLYTHEVILLE, ARK.—July 20-Aug. 3; Cecil J. Lowry, Evangelist. S. A. Merrill is pastor.—By Evangelist.

PEARL, ILL.—July 13, for 2 weeks or longer; Mildred Weides of Harvey, Evangelist.—Arthur and Adell Jones, Pastors.

SPOKANE, WASH.—Glad Tidings Temple, July 23-Aug. 17; Christian Hild, Evangelist.—W. H. Boyles, Pastor.

PARIS, ARK.—July 6-; Evangelist and Mrs. Bird Campbell, Dallas, Texas.—W. F. Hardwick, Pastor.

BAUXITE, ARK.—July 20-; Eva Wright of El Dorado, Evangelist.—Gene Turner, Pastor.

BROOKLYN, N. Y.—Church Dedication, Iglesia de Dios, 706 Park Ave., July 19.—Antonio R. Caquias, Pastor.

GLEN CARBON, ILL.—July 11-27; Joseph and Helen Dunets, Evangelists. C. W. Marshall is pastor.—By Evangelists.

PAWNEE CITY, NEBR.—July 20, for 3 weeks or longer; Evangelist and Mrs. J. M. Peck.—L. E. Wilkins, Pastor.

BOWLEGS, OKLA.—June 29-; King Brothers, Evangelists.—W. V. Beauford, Pastor.

ELLISVILLE, MISS.—August 3-; Ted Smith of Meridian, Evangelist.—Lenward J. Reece, Pastor.

FT. WORTH, TEXAS.—1800 E. Vickery Blvd., July 13-27; Willa I. Short, Oklahoma City, Okla., Evangelist.—Charles R. Jones, Pastor.

HAYFIELD (near Winchester), VA.—July 22, for 2 weeks; W. F. Duncan Evangelistic Party.—Luther McFarland, Pastor.

GRAND ISLAND, NEBR.—Youth Revival, July 13-; Chas. E. Blair and Carlyle Beebe, Fnid, Okla., Evangelists.—B. H. Armes, Pastor.

BAKERSFIELD, CALIF.—17th and O Sts., July 20-; Mr. and Mrs. James Hamill, Hope, Ark., Evangelists.—Floyd L. Hawkins, Pastor.

KANSAS CITY, KANSAS.—Union Tent Meeting sponsored by Victoria Tabernacle and Full Gospel Tabernacle, Clifton Park, 21st St. and Park Drive, July 24-Aug. 17; Guy Shields Evangelistic Party.—H. W. Barnett and H. B. Garlock, Pastors.

CHICAGO, ILL.—Modern Summer Tabernacle, Division and Waller; July 6-Sept. 14; Speakers: R. L. Hillegas, U. S. Grant, Paul Peterson, W. H. Nagle, and Otto J. Klink. Those passing through or spending their vacations in Chicago are invited to attend.—E. H. Chamberlain, Pastor, 4904 W. Huron.

C. B. I. MUSICAL MESSENGERS

The C. B. I. Musical Messengers, in charge of Howard Greene, are touring a number of our assemblies. Many readers would doubtless like to have the following list, showing the assemblies they will be visiting shortly:

JULY

19, (3 p. m.), Pe Ell, Wash., Betty Turner, Pastor,
19, Raymond, Wash., J. A. Bushnell, Pastor,
20, (a. m.), Aberdeen, Wash., Dewey Crabb, Pastor,
20, (3 p. m.), Malone, Wash., Mary Carnes, Pastor,
20, Olympia, Wash., E. R. Scratch, Pastor,
22, La Grande, Ore., Lester Carlson, Pastor,
23, Caldwell, Idaho, W. F. Morton, Pastor,
24, Aberdeen, Idaho, C. A. Ross, Pastor,
26, Gillette, Wyo., M. Stanley Files, Pastor,

27, Newcastle, Wyo., Elmer E. Burry, Pastor,
28, Cheyenne, Wyo., P. L. Ferguson, Pastor,
29, Laramie, Wyo., Oral J. Burns, Pastor,
30, Longmont, Colo., G. A. Reed, Pastor,
31, Denver, Colo., E. F. Hewitt, Pastor.

AUGUST

1, Denver, Colo., Gilbert B. Cunningham, Pastor,
2, Russell, Kansas, G. C. Jaus, Pastor,
3, (a. m.), Hutchinson, Kansas, R. Morrison, Pastor,
3, (Aft.), El Dorado, Kansas, Paul C. Samuelson, Pastor,
3, Wichita, Kansas, Chas. Sheall, Pastor,
4, Salina, Kansas, F. W. Prather, Pastor,
5, Elwood, Kansas, Ernest Shores, Pastor,
6, Kansas City, Kansas, H. W. Barnett, Pastor,
7, Lincoln, Nebr., M. F. Brandt, Pastor,
10, Newton, Iowa, T. W. Stark, Pastor,

10, Fort Madison, Iowa, W. E. Longdin, Pastor,
12, Galesburg, Ill., James Clark, Pastor,
13, Peoria, Ill., W. E. Wood, Pastor,
14, Springfield, Ill., W. E. Thurmond, Pastor,
15, Alton, Ill., T. K. Jeffries, Pastor,
17, Wood River, Ill., Adolph Peterson, Pastor,
19, Sorento, Ill., L. Bonniyer, Pastor,
21, Terre Haute, Ind., J. S. Williamson, Pastor,
24, Battle Creek, Mich., Church of the Fourfold Gospel,
29, Dearborn, Mich., W. Webster, Pastor,
31, (Aft.), Detroit, Mich., J. R. Kling, Pastor

SEPTEMBER

2, Cuyahoga Falls, Ohio, Roy H. Wead, Pastor,
4, Youngstown, Ohio, A. L. Hoy, Pastor,
5, Warren, Ohio, Chas. R. Shuss, Pastor,
7, Cleveland, Ohio, D. P. Holloway, Pastor.



Central Bible Institute orchestra, in charge of Howard Greene

SAN DIEGO (Ocean Beach), CALIF.—June 26-; Evangelist and Mrs. R. B. Yunker, Concert Pianist and Gospel Singers, Eldon Vincent, Pastor.

BAR HARBOR, ME.—Full Gospel Assembly, July 8-27; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists, G. H. Brace is pastor.—By Evangelists.

BRISTOL, VA.—Camp Meeting, Pentecostal Park, Aug. 14-24. Chas. O. Neece, Speaker. Write W. T. Millsaps, Pastor, Pentecostal Park, Bristol, Va.

HENDERSON, KY.—Tent Meeting, July 13-Aug. 3; Chas. Shaffer, York, Pa., Evangelist. Near-by assemblies invited to co-operate.—Ottie Wright, Pastor.

SYRACUSE, N. Y.—662 South Ave., July 13-27; H. E. Hardt, Falling Waters, W. Va., Evangelist.—Glenn D. Jones, Pastor.

CAMANACHE, IOWA—July 13, for 2 weeks or longer; Hilding Peterson, East Moline, Ill., Evangelist.—Carl Bergman, Pastor.

HOUSTON, TEXAS.—Magnolia Park Assembly; tent meeting in progress; J. Paul Bruton, Evangelist.—E. M. Yeats, Pastor.

WICHITA FALLS, TEXAS.—Open-air meeting; July 22, for 3 weeks; J. Paul Bruton, Bloomington, Ind., Evangelist.—E. B. Crump, Pastor.

VISALIA, CALIF.—Meetings in progress; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Chas. Pepper, Pastor.

SEDALIA, MO.—Tent Meeting, 6th and Summit Aves., July 27-Aug. 15; Hans F. Bretschneider, Evangelist.—W. M. Stevens, Pastor; by LaVern Stroup, Secretary.

WAUKEGAN, ILL.—City-wide Tent revival, Glen Rock Ave. and So. Chapel St., June 14-Aug. 3; Robert L. Hillegas of Alton, Evangelist. Neighboring assemblies invited to co-operate.—Allan Snider, Pastor.

CAMP MEETINGS

COBOURG, ONT.—Lakeshore Camp Meeting, July 20-Aug. 4. D. H. McDowell, Speaker. Write Pastor C. B. Smith, 50 Euston Ave., Toronto, Ont., Canada.

FALLING WATERS, W. VA.—Potomac Park Camp Meeting July 27-Aug. 10. A. G. Ward and Niels P. Thomsen, Speakers. Write Potomac Park Camp Meeting, Falling Waters, W. Va.

ROME, N. Y.—Central New York Camp Meeting, Lake Delta, Aug. 6-17. Ralph M. Jeffrey, Main Speaker. Write Robert T. McGlasson, 28 Vincent St., Carthage, N. Y.

DENVER, COLO.—Rocky Mountain Camp Meeting, 5700 S. Broadway, Aug. 7-17. A. A. Wilson, Speaker. Write J. E. Austell, District Superintendent, at above address.

(Near) STURGIS, MISS.—Mississippi District Camp Meeting and Council, Aug. 3-13. J. O. Savelle, Speaker. Write W. L. Kinsey, District Superintendent, 1810 25th St., Gulfport, Miss.

SANTA MONICA, CALIF.—Pacific Palisades Camp Meeting, July 21-Aug. 3. Harry E. Bowley and General Superintendent E. S. Williams, Speakers. Write D. C. Stadler, Pacific Palisades, Calif.

STORM LAKE, IOWA—West Central District Camp, July 22-Aug. 3. Charles S. Price, Speaker. For reservations write W. Glen McClure, 1308 Main St., Trenton, Mo.

(Near) OKLAHOMA CITY, OKLA.—Oklahoma District Camp Meeting, on Highway 66, 4½ miles north of Oklahoma City, July 22-Aug. 1. William McPherson, Speaker. W. S. Bragg, District Secretary, Box 128, Okmulgee, Okla.

JEROME, IDAHO—Camp Meeting, Country Fair Grounds, July 18-27. Speakers: Guy Renfrow, Leonard Rogers, and District Superintendent Frank Gray. Write Pastor G. L. Coleman, P. O. Box 21, Gooding, Idaho.

ARROYO GRANDE, CALIF.—Southern California District Camp Meeting, Methodist Camp Ground, Aug. 8-17. W. T. Gaston, Speaker. Write Ben Hardin, Superintendent, 2515 S. Fremont, Alhambra, Calif.

LEXINGTON, NEBR.—Nebraska District Camp, one mile west of Lexington, on Highway 30, Aug. 15-24. Wm. F. McPherson, Speaker. A. M. Alber, District Superintendent, 831 N. Kansas Ave., Hastings, Nebr.

FT. WORTH, TEXAS.—Texas District Camp Meeting, School Grounds, 2100 Belle Ave., Aug. 1-10. Speakers: William F. McPherson and T. J. Jones. Write F. D. Davis, District Superintendent, Route 1, Box 420, Ft. Worth, Texas.

(Near) FOND DU LAC, WIS.—Camp Byron Camp Meeting, 10 miles southwest of Fond du Lac, Aug. 7-17. W. I. Evans, Bible Teacher; D. P. Holloway, Evening Speaker. Write D. M. Carlson, 124 Oakland Ave., Oshkosh, Wis.

PRESCOTT, ARIZ.—Arizona State Camp Meeting, Church Conference Grounds, July 21-28. Wm. Burton McCafferty, Speaker. Write N. D. Davidson, District Superintendent, 1225 E. Fillmore St., Phoenix, Ariz.

HAMMONDSVILLE, OHIO—Good Samaritan Camp Meeting, near Bergholz, Hammondsville, and Route 164 from Salineville, Ohio, July 24-August 3. Clarence Jensen, Speaker. Write Mrs. Floy McCausland, Route 1, Hammondsville, Ohio.

GRASS LAKE, MICH.—Faholo Park Camp Meeting, 10 miles east of Jackson, Mich., July 19-Aug. 3. Speakers: Wm. I. Evans, Wm. E. Long, and District Superintendent G. F. Lewis. Write H. E.

Eicher, 305 W. Ganson St., Jackson, Mich.

NEW BROCKTON, ALA.—Sectional Camp Meeting in District Tabernacle, Aug. 24-31. Mr. and Mrs. Jimmie Mayo, special Speakers, Musicians and Singers. Annual C. A. Convention Aug. 30-31.—Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile, Ala.

PETERSBURG, ILL.—Illinois District Camp Meeting, Old Salem Chautauqua Grounds, July 18-27. Speakers: T. J. Jones, A. N. Trotter, Mr. and Mrs. James Clark, Clarence Ferguson, and District Superintendent C. M. O'Guin. Write C. M. O'Guin, P. O. Box 512, Rockford, Ill.

NORTH TAZEWELL, VA.—Appalachian District Camp Meeting, Aug. 1-10. A. C. Bates, Ft. Worth, Texas, Speaker. Committee: A. H. Morrison, Berwind, W. Va., Chairman; James Earls, Mt. Hope, W. Va., Secretary; Earl Stuckey, Berwind, W. Va., Treasurer.

CHERRY TREE, PA.—Living Waters Camp Meeting, 20 miles northeast of Indiana, Pa., on Routes 80 and 843, Aug. 1-17. Flem Van Meter, Night Speaker; Myer Pearlman, Bible Teacher. Write Alfred Buckley, 1230 Leishman Ave., New Kensington, Pa.

FALLING WATERS, W. VA.—Potomac District C. A. Rally, Camp Grounds, July 26, Services 10:00, 2:30 and 7:30. A. G. Ward, Night Speaker. All available tents free to C. A.'s on nights of July 25-26. Meals at half price. For reservations write Potomac Park Camp, Falling Waters, W. Va.—E. V. Berquist, President.

FRAMINGHAM CENTER, MASS.—New England District Camp, July 23-August 3. Route 9, Speakers: R. E. McAlister, Bible Teacher; D. P. Holloway, Evangelist. Credentials Committee will meet July 29-31.—Roy Smuland, District Superintendent; by H. H. Shelley, District Secretary, Cumberland Mills, Md.

RAPID CITY, S. DAK.—South Dakota District Camp Meeting, on Camp Grounds, July 22-Aug. 3. Raymond T. Richey, Houston, Texas, Principal Speaker. For further information write M. C. Nelson, District Secretary, 730 Quincy St., Rapid City, S. Dak.—Arthur F. Berg, District Superintendent.

TENNESSEE DISTRICT COUNCIL AND CAMP MEETING

EAST NASHVILLE, TENN.—12th and Boscel Sts. Camp Meeting, July 14-24. Tennessee District Council, July 14-24. Fred Vogler, Springfield, Mo., Day Speaker; George Hayes, Houston, Texas, Evening Speaker, Licensed and ordained ministers expected to attend. Parking space for house trailers. Visitors and local people taken care of as far as possible. J. B. McIntosh, 1200 Boscel St., is pastor.—H. E. Waddle, District Superintendent; by Gobel Lawrence, District Secretary-Treasurer, P. O. Box 123, Columbia, Tenn.

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KANSAS CAMP MEETINGS
WOODSTON-ALTON (3 miles east of Woodston, on Highway 24), July 24-Aug. 3. Evangelist George Hayes, Night Speaker. Mr. and Mrs. Paul Weidman, Missionary Speakers, Tent and cots rented on grounds, Meals in dining hall. For information and reservations write Okra Gaddis, 504 N. Market St., Caldwell, Kansas.

ATTICA-SHARON (6 miles west of Attica, on Highway 160), Aug. 7-17. Evangelist George Hayes, Evening Speaker. Ralph M. Riggs, Morning Speaker. Mr. and Mrs. Paul Weidman, Missionary Speakers. Tents and cots rented on grounds; bring own bedding and camp equipment. Meals in screened-in dining tent. For information or reservations write Okra Gaddis, 504 N. Market St., Caldwell, Kansas.

Good gospel books from Gospel Publishing House obtainable at each camp.—V. G. Greisen, District Superintendent.

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

MERCER, MO.—Fellowship Meeting, July 21. Basket dinner at noon. Glen McClure is presbyter.—J. C. Snyder, Pastor.

FRAMINGHAM, MASS.—Annual New England District-wide C. A. Rally, on New England Camp Ground, July 26. Allan A. Swift, Principal of Eastern Bible Institute, Main Speaker. All C. A. groups

expected to contribute songs and reports. Services 10:15, 2:30, and 7:30.—District C. A. President.

MISCELLANEOUS NOTICES

WANTED TO BUY—Small folding organ in good condition.—T. T. Kelley, 3112 Grindon Ave., Baltimore, Md.

NEW ADDRESS—Box 122, Firth, Idaho. "We have accepted the pastorate here."—Mr. and Mrs. Geo. C. Klassen.

NEW ADDRESS—Box 324, Archer City, Texas. "I have resigned the pastoral work at Red Oak Flat Assembly, Troup, Texas, and have accepted the pastorate here."—J. B. Brumblow.

NEW ADDRESS—Box 943, Rosenberg, Texas. "We have resigned the pastorate of the Heights Assembly of God, Houston, Texas, and have accepted the pastorate here."—Charles H. and Ida May Miller.

NEW ADDRESS—885 Federal Blvd., Denver, Colo. "Have resigned the pastorate at Loveland, Colo., and have accepted the pastorate at Fifth and Fox Sts., Denver, Colo."—Mr. and Mrs. Gilbert B. Cunningham.

SPECIAL NOTICE—We should like to hear from friends and relatives of soldiers stationed at Fort Sheridan, Ill., or sailors training at Great Lakes Naval Station. We are conducting all-summer tent meetings, and should be glad to contact the men in training for you.—Mr. and Mrs. Allan G. Snider, Pastors, Waukegan Gospel Church, 318 So. Utica St., Waukegan, Ill.

MISSIONARY CONTRIBUTIONS

June 25-30 Inclusive

ALABAMA Personal Offerings	\$.15	Wisconsin Milwaukee Bethel Tab	197.19
Brewton Banner Chapel	1.50	IDAHO Personal Offerings	1.00
Clio Glad Tidings A of God	1.30	Mountain Home A of G SS	4.33
Dothan Full Gospel Tabernacle	4.47	ILLINOIS Personal Offerings	48.00
Frisco City Oak Grove Assembly	1.00	Astoria Union Chapel	1.08
Megargel Assembly of God	11.19	Chicago Stone Church	257.17
Needham Mt Olive A of God	1.50	Collinsville Calvary F G Y L C	3.09
New Brockton Assembly of God	3.00	E St. Louis Bluff View F G Ch	4.10
Opp Opine Assembly	1.40	E St. Louis Full Gospel Ch & SS	122.50
Repton Oakdale Assembly	1.00	E St. Louis Wash Pk Full Gospel Ch	2.00
Talladega Assembly of God	3.22	Galva Assembly of God Ch	13.64
Toxey Assembly of God	2.00	Harvard Bethel Mission CA	15.00
Troy Assembly of God	.77	Lombard A of God Prayer Group	6.00
Tuscaloosa Assembly of God	2.15	Monmouth Full Gospel Tab	3.38
ARIZONA Personal Offerings	20.00	Pekin Assembly of God	6.00
Tucson A of God Ch & SS	10.00	Pocahontas Calvary F G Ch SS	2.00
ARKANSAS Personal Offerings	5.00	Pocahontas Calvary F G Ch CA	2.00
Conway Assembly of God SS & CA	16.12	Rushville Assembly of God	3.88
Dierks Assembly of God	2.30	Savanna Pentecostal Church	2.00
(Near) Elkins Richland F G T & SS	3.04	Virginia Assembly of God SS	7.00
Fayetteville Central A of God	6.00	INDIANA Personal Offerings	10.45
Green Forest Assembly of God	1.00	Evansville A of G Ch & SS	18.04
Jamestown Assembly of God	.91	Mishawaka Trinity Pent Assembly	10.00
Monette Assembly of God	1.43	Morgantown Pentecostal Mission	4.50
Mountainburg Revvis Hill Church	2.93	IOWA Personal Offerings	30.35
Parkdale Empire Assembly of God	2.75	Des Moines Peoples Church	25.00
Siloam Springs A of God	5.00	Hamburg A of G Tab SS	1.00
Springdale Assembly of God	22.00	Holly Springs Full Gospel Mission	15.00
Subiaco Midway A of God	2.00	Keokuk A of G YP Class	2.00
(Near) Waldron Needmore A of God	4.00	Linn Grove Assembly of God	3.00
CALIFORNIA Personal Offerings	194.75	Oskaloosa Full Gospel Tab	10.00
Bakersfield Weedpatch A of G	4.89	Troy Mills Assembly of God	3.00
Bellflower Full Gospel CA	5.00	KANSAS Personal Offerings	19.00
Centerville A of God Mission	6.00	Alton Assembly of God	5.26
Concord Bethel Church	35.43	Coffeyville A of God Ch & SS	42.66
Kingsburg Full Gospel A & SS	12.50	Frankfort Assembly of God SS	8.85
Lincoln Full Gospel Assembly	5.31	Kansas City F G T SS CA & WMC	205.88
Lodi Glad Tidings Temple	25.82	Medicine Lodge Asswell A of God	5.00
Maywood Full Gospel Assembly	149.39	Muscotah Assembly of God	2.00
Montague Full Gospel Mission	6.36	Overland Pk 1st A of G Ch	2.50
Napa Full Gospel Tabernacle	28.92	Salina Assembly of God	7.00
Patterson Assembly of God	1.20	Topeka Assembly of God	2.00
Sacramento Bethel Temple	84.58	KENTUCKY Compton Peniel A of G	12.88
San Diego Pent Full G Tab SS & CA	143.91	Clay City A of G & SS	1.00
Tracy Full Gospel Church	5.00	Hartford Church of God	1.81
Waterford Assembly of God	5.43	(Near) Versailles Mortonsville A of G	3.00
Watsonville Bethel Tabernacle	1.00	(Near) Versailles Mortonsville A of G	1.43
Westwood Full Gospel Church	9.05	God DVBS	6.10
Wilmington Full Gospel Assembly	40.00	West Prestonsburg A of God	3.00
Yucaipa Full Gospel Church	6.00	LOUISIANA New Orleans 1st A of G	3.00
COLORADO Personal Offerings	24.50	New Orleans 1st A of God SS	7.84
Cedaredge Full Gospel Mission	.83	MAINE Personal Offerings	2.50
Colorado Springs 1st A of G Tab	20.00	Bar Harbor A of God WMC	2.00
De Beque Assembly of God	2.12	Dover-Foxcroft A of G SS	3.51
Delta Assembly of God CA	1.00	MARYLAND Personal Offerings	71.00
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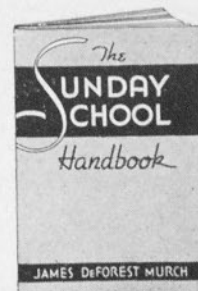
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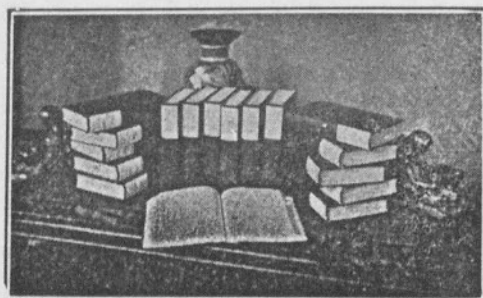
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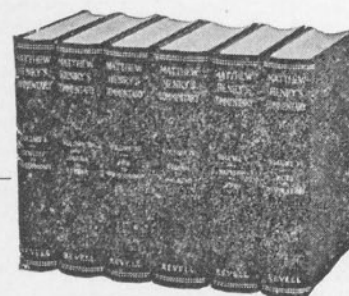
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